THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, APRIL 4, 1863. Vol. III.—No. 14.—New Series. Whole No. 117.

THE CHRISTIAN RECORDER
Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
No. 619 Pine Street, Philadelphia.

Note.—All letters and matters pertaining to the Book Concern, subscriptions [illegible] papers, and all moneys belonging to that Concern or the paper must be directed to Rev. Elisha Weaver, Box [illegible] Philadelphia, and all matters sent by express, and in our city, must be directed to E. Weaver, No. 619 Pine st.

All articles or matter for the *Christian Recorder*, must be directed to E. Weaver, Box 2878, Philadelphia.

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Two Dollars and twenty five cents a year, payable in advance. Single copies five cents.

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" G. H. Graham, " C. Burch,
Rev. L. Ross.

Poetry.

For the Christian Recorder.

I WILL TRUST THEE

(INSCRIBED TO "SHIRLEY")

BY J. W. M.

I will trust thee—trust thee truly,
For thy tried and faithful love:
Trust thee ever like a brother,
Though to Zembla's shore I rove.

Though weary months and years may vanish,
And the sun to darkness turn,
I will trust thee, for love's promise,
That in thy warm bosom burn.—

Though to sunny climes I wander,
Far beyond the deep blue sea;
I will turn from all that woo me,
And will wander back to thee.

Though life's storm dark clouds may gather,
And obscure thy buoyant way,—
I will trust the one that loves me—
Fairy "*Shirley*" far away.

Trust thee, love thee—fairest vision
Of the poet's brightest dream:
Trust thee, love thee—for thou'rt fairer
Than the golden sunset gleam!

I will trust thee, though rude shadows
Darken all my star gemm'd sky,
And in tears I bow to sorrows,
I will trust thee till I die.

Will you trust me, "*Shirley*" dearest,
Though I roam beyond the sea?
Will you love me, cheer me, ever,
Will you always *faithful* be?

Gentle zephyrs bring the answer—
"Though to distant shores you stray,
I will trust thee, love thee, ever,
Till from earth I pass away!

Washington, D. C., March 28th, 1863.

For the Christian Recorder.

LINES TO A FRIEND.

BY ANONYMOUS.

Forget me not, my dearest one!
When storms abound, the tears will come.
We soon shall find our place of rest,
Pillowed upon our Saviour's breast.
Oh I do so long for that blest day
Where no dark thought can ever stay.
Farewell, farewell, my dearest love,
We will meet again, in heaven above.
When I am in a distant land,
I'll not forget our happy band,
Where we loved to sing our Saviour's praise
In those brighter, better, purer days.
But, hark, I hear the angel band,
Welcome me to that blest land.
Farewell, farewell, my dearest friend,
We will meet at last, where joys ne'er end.

Philadelphia, March 22d, 1863.

For the Christian Recorder.

CINCINNATI CORRESPONDENCE

After a long silence, permit me to address a few lines to your many readers. There is nothing of moment transpiring in our midst at this writing, yet it is pleasant to contrast the present with the past. One year this 11th of March, our city was seething, and at every corner and nook the negro was insulted, denounced, and in many, instances abused. All is quiet here now; the turbulent sons of Erin, like the despot of old, have heard a rumor (conscription) that unnerved them, occasioning a fluttering in the region of the heart, (gizzard) which induced an action of the lower extremities, vulgarly called skedaddling, an affection said to have been common at the battle of Bull Run some time since. It carries its victims off suddenly, sometimes to parts unknown. In this instance, many of the poor innocent were seized in the dark and silent night, and before Biddy or Bridget knew what was the matter, Maloney was *gone, yes*, that's the word, *gone*; out of some twenty patriotic Irishmen in this neighborhood, but one lone Paddy remains.

The ladies of Allen chapel are engaged in making preparations for a festival for the benefit of the church. As you know, our church is situated in the midst of the wild democrats, yet all is quiet.

I see a proposal from our honored brother, R. Cain, to save Wilberforce. This or some other plan must be adopted. We cannot afford to lose it; we can, we must save it to our children. The honored Bishop Payne was in the city last night, on business connected with the Institute. I think our coming conference will take hold of it, and if they and the other conferences do so, we can raise the sum required with ease.

The ladies closed the festival on the 14th inst., making the snug sum of $531. The public sustained them most beautifully; the official board passed the following vote of thanks at their meeting on the 19th inst.

Resolved, that we hereby express our most sincere thanks to the noble Christian sisters for their timely and successful effort in the recent festival, by which they presented the church the neat sum of $531.

Ladies' names, sister Charlotte Slapp, Sidney Quills, Nancy Patterson, Frances Dean, Eliza Mills, —— Price, Rachel Freeman, Grafton Graham.

Our Mission at Walnut hill is in a prosperous state. Some twenty-five have been added.

Most truly yours, ALEPH.

Cincinnati, March 21st, 1863.

For the Christian Recorder.

BLACK BOARD EXERCISES IN SCHOOL.

Mr. Editor.—In an article published in the Christian Recorder of the 14th of March, from my pen, I endeavored to show the advantages of teaching composition as a blackboard exercise. In this article, I propose to offer a few more suggestions in regard to the advantages of black-board exercises in school. And in this, as in my former article, my suggestions are derived from experience. In the article referred to, I said that punctuation could be most effectually taught as a blackboard exercise, in connexion with writing. The same is true of all the other rules in reading. Inflection, emphasis, modulation, &c., can be best taught in this way. For example, in the reading recitation let some one in the class copy a paragraph from the lesson, or compose one embracing the principles of a certain rule—say inflection—and let him explain those principles; the whole class having the privilege of criticising his explanations. Teachers will soon find this to be the most successful method of teaching the rules of reading. The rules of reading, as given in most of our school books, are so complex, and contain so many exceptions and explanations, that they bewilder the learner, and consequently are seldom learned from the book alone.

And when I went to school, (I never went but about nine months in all,) my teachers, (except the last one I went to) did not try to learn us anything about the rules of reading. They would call out a class to read, and we never thought of telling what page the lesson was on, what was the number of the lesson, or what it was about. We made pauses when we got out of breath, and the one that could pronounce the words the fastest we considered the best reader. And I regret to say that there are still a few of these ignoramuses and fogy teachers to be found in the country. But I rejoice to know that the number of this class of teachers is now small, and that parents are fast coming to see the importance of employing persons to instruct their children who are qualified to do it.

The forms of notes, receipts, accounts, and of letter-writing can be most effectually taught as a black-board exercise. And small children should be early instructed in these things. It may be said by some that when children grow up they will naturally learn these things from experience in business. This may be true of a few, but not the majority. Most persons need particular and repeated instructions in almost every thing before they will take hold of it and understand it. I have known persons to have books on letter-writing in their possession for years without learning anything about the form of letter-writing. Besides, children need to practise letter-writing before they are grown. I have a little girl, only eight years old, that can write as neat a letter, (except in the spelling) as I can. And if children are taught in the commencement to do things right, they will not know any other way of doing them. The great advantage of teaching these things as black-board exercises is, that one copy will do for the whole school. And scholars will naturally take more interest in the subject being taught, because this method of reciting stimulates a spirit of competition among them. And the teacher can give instructions to the whole school in the same time that it would take to impart them to one scholar by any other method that I am acquainted with.

The fundamental rules and principles of arithmetic can also be most successfully and thoroughly taught as a black-board exercise, entirely without the use of books on written Arithmetic. I don't let my scholars use the book at all, till I have taken them through the five fundamental rules of arithmetic, and I find it to be much the best method. I can tell the principles to them in a way that they can understand them much better than they can from the book. Persons instructed in figures in this way always make the best business scholars, because what they learn, they learn in a natural and common-sense manner. And when they have gone through the simple rules in this way, then give them the book, and they will be able to go ahead with it understandingly. And if they should never have the opportunity of going any farther than through the simple rules of arithmetic, they will be able to make almost any business calculation in the ordinary affairs of life. Children should be taught to cipher at a very early age. Before they are nine years old they should have a thorough knowledge of the five fundamental rules of both mental and written arithmetic. I have from fifteen to twenty children in my school from seven to ten years old, who can make a calculation in any of these rules nearly as quickly as I can.

The old system of teaching children one thing at a time is a pernicious one. Children can be taught to spell, read, write, and count all together, faster than they can be taught one of these branches. A variety of exercises rests the minds of children, and keeps up their interest in study. Children soon get tired of one thing, and if the teacher don't devise some plan by which to interest them, they will interest themselves in mischief.

I hope that teachers and parents who may chance to read these few broken remarks will ponder them well. If you do, they will certainly profit you. What I have said on these all-important subjects has been derived from experience. It is said that experimental knowledge is the best knowledge that we can possess. A great writer has said that we should make the world a school, and experience our preceptor.

Yours truly,
SAMUEL H. SMOTHERS.

U. L. Institute, Ind., }
March 23d, 1863. }

For the Christian Recorder.

MISSIONS

BY JAMES LYNCH.

No stronger evidence can be given of the spirituality of the Christian church or a single branch of it, than the existence of a missionary spirit.

The church that has no other aim than the edification, ease, and comfort of its own members—that shrinks from the responsibility of helping the destitute, truly has a worm at the core, eating out its vitality; and sooner or later will become a mass of corruption. The spirit of Christ and the example of Christ must have a counterpart in the church. The interest evinced by the church for the evangelization of the world, is the test by which we may safely try her claim to a divine relationship. What though her benches be filled, her aisles crowded, and galleries packed? What though her walls reverberate with strains of music, impassioned oratory and polished eloquence, if sinners are not turned to God, or her members and pastor be not bent on rescuing from the whirlpool of iniquity one bark after another, as it nears its fatal eddying? She rises not above the level of the theatre or the concert hall. These have their impassioned utterances that bring the glistening tear to the eye of the strong man, these have their densely crowded houses, their strains of music that transport to rapture.

Neither space nor time will allow me to deal farther with this important subject in the abstract. The A. M. E. Church is now in her youth, and with a higher motive than mere *denominational* ascendency, desires to establish Home and Foreign Missions. Fields most inviting present themselves.

Strictly speaking, the kind of missionary work now under consideration is yet to be begun. The members of the church are yet to be fully awakened to its importance, its necessity and special wants. The practicability of the A. M. E. Church carrying it on, though a fixed fact, is yet to be demonstrated.

First of all, claiming our attention, is the great need of missionary labor in the great cities and regions of the conference districts. The number of our people under no direct religious and educational influence will be found on careful observation to be fearfully large.

There are thousands whose door-sill the minister of Christ seldom crosses; who have grown up without culture, and have children around them growing up in the same way. It is of the utmost importance to reach this class of persons by opening places of worship and Sabbath Schools in their immediate neighborhood.

It is of infinite moment, that attention be turned to those portions of the seceded States where we can find access. They are densely populated by our own people, freed on the soil, as well as those escaping from the contiguous country. These people *may* be as religious as those around us. But are we willing to trust their education, their religious organization, and their social development to circumstances; or even to our white brethren, whose prejudices are apt to influence their labors among them, and instead of teaching them the necessity of thinking and acting for themselves, of seeking a moral, religious and social development, they would still train them to servility?

The Christian Colored Men and Women must rush to those our brethren, standing on the sea shore of freedom, saved from the wreck of slavery, but shivering with the cold blast of prejudice; naked with ignorance, and hungry for the bread of life. The great question arises how shall we raise the money. To raise it by subscription has many commendable features; yet may it not be feared that such a system would only furnish temporary support. We want a system that will work like a good pump, bringing money regularly. We want to develop the spirit among the people. The following plan occurs to the writer as one that might commend itself.

1. Let a Missionary Society be formed in every church. There are very few of the members who will not join it; and there are many who are not members, that will join it.

2. Let it be made attractive. Sunday afternoon, at the conclusion of divine service, is an excellent time for meeting. The regular meetings could always be made interesting by reading missionary information, narration, short addresses, and prayer for the conversion of the world, etc.

3. Let monthly dues be promptly collected. The holding of an anniversary would give the society both money and prestige.

Such a society would prove an incalculable advantage to the church; imparting to it activity, and developing its intelligence and spirituality, and being tributary to the society formed by the Annual or General Conference, would push forward the great cause of missions.

For the Christian Recorder.

CINCINNATI.

Mr. Editor:—It is the first time I have undertaken to mar the surface of your excellent paper by an insertion, and I would not thrust it upon you now, but I do so in the hope that it may prove to be a matter of encouragement to those who might read it. Our little charge on Walnut Hills that was attached to the Cincinnati station, has been abundantly watered from on high since I have been appointed there by our worthy pastor, elder Graham. When I took the charge we numbered twenty-two, and with that faithful, sincere and united few, offered our heart's prayers to God, who hears all such. From his holy hill, He sent forth his blessed Spirit, convincing and converting, until now we number thirty seven, and we are still striving to spread the savor of his name. We are worshipping in a part of a private residence, and the brethren have concluded that it is no longer right to be so confined, as all cannot get in that come. We are about making arrangements to obtain a site upon which to build a small house in which to worship. I find among the white friends a great anxiety to see such a house built, and they have expressed a willingness to contribute to it as much as possible. I venture to say that in the next year, God permitting, that we will rear a house here that will speak for the energy of the little flock here.

The city has been, this conference year, all confusion, din and bustle with the soldiery, and general preparations for bloody war, so that the piety of it has been very nearly absorbed. The clanging battle axe and the bow, and the resounding church bell have made strange harmony of music. The means that has made choice of in this case to cleanse this continent of one of the foulest stains, are at the attention of both the civil citizen and Christian patriot, and the humble few who are living in retired villages and adjacent country towns have had greatly the advantage for some months past.

But God works in mysterious ways. Yes, truly! that is not more truthful than sublime. None can fathom his steps, neither see the end from the beginning.

Yours truly,
PHILIP TOLLIVER.

We really had concluded that Cincinnati was dead; preacher, people and all; as we could not hear from them, but we are glad to see that they are living. God be praised.

SHOULD A HUMAN BEING BE ALLOWED TO LIVE AFTER HE DETERMINES NOT TO SERVE GOD?

My second article, under this heading ended with saying something about the four cities which were visited by the Lord that he might make an end of them, for their sin and folly, which was most enormous, as above enumerated. So when the Lord had examined the above mentioned cities closely, (speaking after the manner of men) and having discovered the full extent of their crimes, he proceeded to rain fire and brimstone upon all four of these cities, and I suppose all at one sight. O, what an exceedingly awful sight it must have been to have seen one solid sheet of fire and brimstone great enough in extent to completely reach and fully cover every house in the four cities at one and the same time. It must have given a view that would have shocked all common human sense. Such though is the nature of that punishment for which sin calls when it receives its just desert. Many other nations have in like manner been swept from the earth, or sunk as the four above mentioned, because of their sins. When God saw that they were "given up to hardness of heart," and would obey none of his laws, nor keep any of his statutes, and that they had thrown these all entirely up; and when he saw that each individual had marked out his own course for wickedness for the remainder of his days, then he removed them, not from one part of the earth to another, but from time to eternity. Some of these he has removed by epidemics; some by the war, and some by fire and brimstone. So I think that God arose in the bombardment of Fort Sumter, in order to begin to remove some of the rubbish of this nation by the sword, the execution of which is progressing very slowly but surely. This work, in my opinion, has not yet reached mediocrity.

This nation has to be thoroughly purged before this war will close. God has looked on long enough; he has arisen now to purge away the corruptions of the nation, a work which cannot be accomplished in a day, to effect the greatest good. To be sure, he could do this great piece of work in the shortest notice, if he were want to; but the contingencies of the human family with its deep-rooted nature, from which everything that is opposed to speedy progression and moral aptitude, flows is such, that God is determined to take the advantage of it, for he is too merciful to do otherwise. To be sure, the world is unaccountably corrupt, but it became so gradually, and not all at once. Hence, I would not be surprised if this war lasted ten years; though I do not deliver this as a prediction that it will last that long, for I claim to be no prophet, but I speak from experience and history. The human heart is constitutionally such, that it could not possibly be corrupted in one day. I would undertake to prove this position by the conduct of a youth; see him, when he takes himself from under parental restraint, he is found not to be able to get the consent of his mind to tell a falsehood, or to swear an oath until he had made a number of fruitless attempts to do so. Several weeks, months, and years pass away in some cases before he does; but after so long a time, he is found to be able to come up to the work squarely. There is no scripture to prove that father Adam and mother Eve were less than a hundred years in making up their minds fully to partake of the forbidden fruit. They may have done it in less time, or they may have been longer. There is just as much ground to prove that they were a hundred years as there is to prove that they made up their minds to do it in less time than a hundred years. I speak thus, because I do not believe that there is a human being living who knows how long the days were, even, which are spoken of in the book of Genesis, as being the days by which the Creator measured time, while building the earth, the sun, moon and all the other planets. Where is the proof that said days were only twenty-four hours long? I find it not, nor have I ever heard of the man that has it. But this war, great and international as it is, is a judgment which should necessarily have come. This nation was fully ripe for this war when it commenced. Intemperance, gluttony, pride, fraud lewdness, perjudice, and aristocracy, in that corrupted form in which that thing exists in this country; and oppression with all of its concomitant evils. In other words, slavery with all of its soul-destroying, and horrifying evils, and there is another world-wide evil upon which God has been looking for ages, with great displeasure, defrauding not only the common people (of which there is even a great deal done) but the poor, the ignorant, the indigent, and the helpless. I feel convinced that God has great sympathy for the poor, for it was for the sake of these that he came all the way from heaven to the earth, and bled, groaned and died; and it was for these that he not only bled, groaned, and died, but he arose from the dead for these; and equally is it true, that he ascended to heaven for these; and it is over these that he has ever exercised the greatest protecting care. But the rich, and the proud, and the opulent of this nation, who have made themselves so by plundering and robbing, have oppressed God's poor, as found living, or trying to live in the pales of this nation; and these opulent plundering aristocrats have even quit their places, and homes, and nation, and have gone abroad to hunt up God's poor, and have found them, and have torn them from their native homes forcibly.

T. S.

Terrehaute, Ind

(TO BE CONTINUED.)

WASHINGTON CORRESPONDENCE.

Grand Literary Demonstration—Lecture—Mr. [illegible] Hebrew or [illegible]—Rev. H. M. Turner—the Lyceum of Washington—[illegible]—Imposing Demonstration of the Sons of Purity—[illegible]

Mr. Editor:—In compliance with the special request of your regular Washington correspondent, H. M. Turner, prior to his short stay from the city, I avail myself of this opportunity to transmit to you a few notes of current events.

The weather in this latitude has been for some time attended with considerable variableness. It seems as if the clerk of the weather has evacuated his position in favor of that not very popular personage, the storm king.

Contrary to expectation, last Sabbath was a fine day; and as a matter of course, we snowbound, snow-driven, rain, and hail-pelted creatures, were permitted once more to visit the sanctuary of the Lord with the cheering rays of the sun beaming upon us. Hearing that H. M. Turner, pastor of the Israel A. M. E. Church, was to hold forth in the forenoon, I donned up my Sabbath "fixens," and wended my way thither to hear and be benefited by the solid and unadulterated word as expounded by this eminent divine. He selected his text from Rev. vii. 9, "After this, I beheld; and lo! a great multitude which no man could number," &c., &c. He enlarged considerably upon it, and with that ease for which he is so noted, that it is futile to comment upon it. But suffice it to be said, that it was, in reality, an elaborate and profound discourse. Rev. Turner is a man that is destined to make his mark in any and every position which he may be called on to fill. And we predict that the day will dawn, which will exalt him to the name of ecclesiastical honor and dignity.

The ladies of Israel Church are holding a festival to assist in decreasing the debt of the church, and for improvements. It is under the management of Mrs. C. Dent, Mrs. Oves, Anna Simms, Frances Hughes, Eliza Turner, C. Hutchinson, H. Smallwood, and others. The tables are continually decked and laden with the choicest and rarest eatables, known to the confectioner's art. It is a sight which is gratifying to all the followers of Epicurus. The public are under many obligations to these ladies, for the excellent manner in which they have studied their happiness.

During the week we have had several demonstrations, thereby showing that we have become infected with the demonstrating malady.

The Israel Lyceum, Rev. H. M. Turner, President, held a Grand Literary Demonstration on Monday evening, 23d inst., the object of which was the presentation to them of the Holy Bible, by a committee of ladies from Baltimore, Md. Mr. Thomas H. E. Hinton, of N. J., presided, and delivered a grand panegyric on the Lyceum and its illustrious founder, Rev. H. M. Turner. He paid a high and glowing tribute to his eminent abilities and indomitable energy; and finished his excellent peroration with the sublime assertion, that the Rev. Turner was nearer the Vice-gerent of Washington than any man he knew. Mrs. Lydia Madden was introduced to the Lyceum and audience, and proceeded to deliver her presentation address, which she performed in a calm and dignified manner. It was replete with all that was good and appropriate, and was delivered with the best of elocution. She concluded by saying, that she hoped that love, purity, and truth, would be ever the motto of Israel Lyceum; and amid deafening plaudits and well-merited encomiums, she retired to her seat. Mr. Chambers having been selected by the Lyceum to be the recipient of the sacred present, after making a bow that Chesterfield himself would have envied, replied in a very felicitous and creditable manner to the fair donors; and remarked that the foundation of the Lyceum had not been laid until this occasion. During the delivery of his response, he was repeatedly encored. Mr. Chambers is a young gentleman of great literary tact; and his physiognomy bespeaks that he is a man designed for no obscure or subordinate position. Mr. Savoy read an essay on education, which was well-timed and befitting; perfect in syntax, and free from discrepancies of all kinds. The reading of it was rendered with fine effect, and in it he remarked, that we had as good, if not better men among us than a Webster or a Clay. Addresses were also delivered by Messrs. Collins, E. T. Crow, and G. Hatton. The speech of the latter was what might be properly termed a "conglomeration," a regular war, semi-political, and anti-slavery speech. He was constantly greeted with tremendous applause; and clapped, stamped, and cheered from every portion of the house. Rev. Dr. James H. Turner, (white) of Pittsburgh, Pa., closed the exercises by a few practical remarks, complimentary to both the committee of ladies and the Lyceum. The demonstration, upon the whole, was a decided success; and was, indeed, a "feast of reason, and a flow of soul."

While we do not wish to pass any unfriendly criticisms on the course of procedure of the Lyceum, yet we are not disposed to remain silent when our dignity is unjustly assailed. It is rumored that the reason that the Baltimore ladies made the present to the Lyceum was, because that the Washington ladies did not appreciate literature and the Lyceum sufficiently to present them a memento of their esteem. And the reason that the Baltimore gentlemen did all the speaking was, that they far excelled the Washingtonians in their oratorical powers and literary attainments. If this be true, I say it is humiliating in the extreme. However, I cannot believe it. Hence, I say it is a foul aspersion, for where are those bright and flaming intellects which grace Israel Lyceum? Where is Yonnion, Brown, Costin, Hillary, and hosts of other Washingtonians, who stand entire in literature; whose strains of burning eloquence gush forth with the ease and facility that the waters glide over the cataract? Why then such nonsensical vilification?

Professor Solomon G. Brown delivered on the 25th inst., an able and interesting geological lecture before the Washington Island Association. Professor Brown is certainly one of the best scientific lecturers that I ever listened to. He has doubtless found the philosopher's stone. The grand United Order of Sons of Purity held an imposing demonstration in Israel Church, on the 26th inst. They were addressed by the Rev. Wm. Cetto, from Heb. 11: 1, 2. "Now faith is the substance of things hoped for," &c., &c. The Order was arrayed in the most gorgeous paraphernalia. Gold lace and jewels, velvet and scarlet, was the rage among them. As the procession passed in the church, one of the members bore a magnificent bronze candelabra, on which were twelve burning tapers. One also bore the escutcheon, on which was emblazoned the emblems of the Order as follows viz., *Sun, moon and seven stars, death's head and marrow bones, all-seeing eye, plumb and rule*," &c., &c. In their hands several of the officers carried staffs, shepherds' hooks, broad axes, (are they ——s, or what is it?) &c. The whole was under the management of Hamilton King, Official Marshall. The principal officers of the Order are Alfred Dixon, President; Peter Marlow, Worthy Chief; and Henry Brannon, Worthy Proxy. The house was crowded to excess. The rich, glittering, regalia, the brilliant gas light and burning tapers, added lustre to the occasion. It was really one of the most imposing spectacles in grandeur and splendor ever witnessed in this section of the country, for persons came from Baltimore and Alexandria to behold the debut of this Order in Washington.

Mr. Editor.—You must excuse me for taking so much valuable space in the *Recorder*, but I promise you that the next time the privilege is tendered me of corresponding with you, I shall practice more conspicuously laconicism and brevity.

Yours truly,
W. H. M.

Washington, D. C., March 28th, 1863.

For the Christian Recorder.

After passing some thoughts upon the writings of the Rev. Watkins, I am forced to expose myself. I am a friend to education. I am a friend to knowledge, and also to understanding, and am in love with my Lord and Saviour Jesus Christ. And being in love, I feel myself to be his willing subject. I feel myself willing as a Samuel to answer and be subject, and when called by my Father God to go and teach or preach the Gospel, must I not do my Father's bidding, because I have not read and studied ancient and modern history, rhetoric, logic? Must I not go for fear that I would make mistakes? Was our Rev. Bishop Allen an educated man, who, for many years taught the people the unsearchable treasures of the Gospel? And has not his name left a lasting impression amongst us? And I need not speak of the number of Revs who have been uneducated, who have been instrumental in persuading or winning thousands to the inheritance of an everlasting rest.

Beloved, I love the letter, and I went to use the letter, and not abuse the letter, for I am told that the letter killeth, but the spirit maketh alive.

Must I call the Rev Father in the Gospel who woke me up to a sense of my danger, a sober drunkard, because uneducated? Must I call my teachers in the church, those ignorant teachers, on account of the letter, as the Rev. Watkins calls them? Must I call them honest thieves? Must I call brethren white blackbirds, God's chosen elect?

It is a wrong position for any man to put himself in, if not having authority from Him who gives us our being and life, whether educated or uneducated, and I find many, very many, without the grace of God or even the fear of God, and not having the work even at heart, ascend the sacred desk. They may well say that he may say many very excellent things while in the pulpit, and so can a parrot, for they both are taught what to say.

Again, the Rev Brother speaking concerning the minister preaching in one of the colored churches of this city, last Sabbath, said he told his people that Arabia was in the desert of Africa. Beloved, here is a mistake in the minister, here is a blunder. Well, now, brethren, of what use is education, if we do not correct mistakes? These two brethren appear to be travelling both one way, both to one city and both to one bar; if the one should stumble and fall, is it reasonable and right that his fellow-brother should step on him and crush him to the earth, because that Providence has granted him a better success? Beloved, I find we are rearing a building, and it needs many workmen on it, some to lay brick and mortar, some to carry brick and mortar, some to work in stone, and others in wood, &c.; and if any of these should make a mistake, or a blunder, is it right to publish him? Where two walk together, they should agree. Now I think the educated brother should have gone to the erring brother, and told him his fault. Remember, I am a lover of education. But Christians must not depend too much upon the letter; the soul is my object, the heart is my aim. If the principle be only well fixed in the heart, it will set the whole house in order, educated or uneducated, for Christ is the Great Teacher or schoolmaster, and will teach his followers more than ever mortal man is able to teach. I do hope for more of the letter amongst our people, but no pride; the spread of the Gospel, but not envy; true Christianity, and not popularity.

We have lived to see the day when education is in full bloom. Any child in our state has the chance to learn a portion of the letter, some more and some less; and it does my soul good to see little children in the Sabbath School reading and answering questions out of the word of God. But when I step back a few years in my mind, I see some of my Rev Fathers in the Gospel, without the knowledge to read a single chapter in the Old or New Testament, yet they preached the preaching that God gave them, and I believe that many souls to-day are honored through the preaching of those unlearned or uneducated preachers, for it came from the heart, and penetrated to the heart of the hearer. But to-day we must be careful of the letter, or else, as the apostle tells us, the letter killeth, but the spirit maketh alive. I see that the brother strikes at pride,—or I understand it so; when speaking to exhorters in a certain place, he says, the exhorter signifies to the congregation as if puffed up with pride, when by his action he says, See how these apples swim. Brethren, this seems like ridiculing the rise and progress of the ministry. This seems to be the starting of the ministry. Now, brethren, I think that it would be right in any case, or it seems to be my duty, to go to the individual, and speak to him concerning his faults; and if Christians, why it will be like the meeting of Joseph and his brethren. So go to thy brother, and tell him of his faults.

C. CONOVER.

FAME.

BY SCHILLER.

What shall I do lest life in silence pass?
And if it do,
And never prompt the bray of noisy brass,
What need'st thou rue?
Remember, aye the ocean deeps are mute;
The shallows roar;
Worth is the Ocean—Fame is but the bruit
Along the shore.

What shall I do to be for ever known?
Thy duty ever.
This did full many who yet slept unknown—
Oh! never, never!
Think'st thou, perchance that they remain unknown
Whom thou know'st not?
By angel-trumps in heaven their praise is blown,
Divine their lot.

What shall I do to gain eternal life?
Discharge aright
The simple dues with which each day is rife?
Yea, with thy might.
Ere perfect scheme of action thou devise
Will life be fled,
While he, who ever acts as conscience cries
Shall live though dead.

"MAY we be convinced, O God, that till we know thee, we know nothing aright."

For the Christian Recorder.

BISHOP PAYNE'S APPEAL

IN BEHALF OF THE WILBERFORCE UNIVERSITY

To the ministry, the laity, and the friends of the A. M. E. Church throughout the United States of America.

Dear Friends:—This is to inform you, that the beautiful property of the Wilberforce University, is now offered to us for the sum of $10,000. This property was bought in the summer of 1856, and a school opened for the special benefit of the colored people, with a view to make it a powerful instrumentality for their improvement in knowledge, morals and religion.

The *Projectors* of this noble enterprise *were leading men* in the Cincinnati Conference of the Methodist Episcopal Church. Their efforts were singularly marked by the favor of God, not only in securing over a hundred students in a very short time, but still more, in the conversion of scores of the youth of both sexes, and in preparing young men, and women for usefulness on earth, and glory in heaven.

But in the very height of its prosperity, the present civil war opened its flood of disasters upon the country, and so embarrassed the finances of the establishment, as to compel the trustees to close its doors in June last.

In order that its original design may be secured, these trustees, as I have already intimated, prefer that we should possess and control it. Let me now give you a description of the edifice and its adjuncts. It is a frame building, three stories high, having a centre and one wing. It has the form of the letter T, the *stem* of the T being the wing in the rear, and its arms the centre. This centre is about 139 feet long, by 44 wide. The third story of the centre is but 64 feet, 7 inches in length, and this very shortening increases the beauty of the whole. Two porticoes, one above the other, adorn the front, and a wide platform surrounds it on both sides. The wing is about 122 feet in length, and 37 wide. The centre is used for females, and the wing for male students. There are also twelve cottages in the campus, nine of which are a part of the property of the college—the other three are owned by private persons. These cottages are for such families as desire to live under college influence, while their children are prosecuting their studies. The whole of these buildings are situated upon the brow of a hill, flanked by deep ravines, through which rivulets meander the greater part of the year, and in which are many gushing fountains of mineral waters. These ravines, these rivulets, and these fountains are all shaded with forest trees, and conspire to give a romantic beauty to the whole landscape. Nature seems to have designed it for a place of study, meditation, intellectual, moral, and religious training. The marvellous providence of God has placed this splendid property with all its *assets* into *my hands*, and through me into the hands of the colored race, to be used for the benefit of all races. Feeling the pressure of this great responsibility, like a load forcing me into the grave, I call upon the ministry, laity, and friends of the African M. E. Church, and ask them if they will respond to the voice of God, and pay for this property? The trustees have given every guarantee that can be reasonably asked. I have a written article, that just as soon as we will pay them $3,000, a quit claim deed will be made out, conveying the whole into the hands of trustees appointed by our church.

In addition to this, they have given up the management of the property and school into my hands, as the representative of the said church. But this first installment *must be paid within three months, dating from the 16th of March*, which was the day when I assumed the responsibility.

To educate my family, I moved here in July, 1856—to educate his, Rev. James A. Shorter moved here in July, 1857. In this school all our children, who have reached the years of responsibility, except one, have been educated and hopefully converted to God. So that our joint testimony concerning Wilberforce is this: *it has done us good, and nothing but good.*

To raise the whole sum needed, namely, $10,000, two plans have been proposed; the one by brother R. H. Cain, and the other by brother L. Woodson. Brother C. advises that the first Sabbath in the coming May, be set apart by every pastor in the connexion as a day when every member and friend of a Christian education will be solicited to give towards a sum of $13,000. This is an eminently practical plan, and it remains for the pastors to show whether they are the friends of education or not, by accepting or rejecting this plan. Brother W. advised that one hundred men and women be found willing, and able to give each $100, in raise the sum of $10,000.

This is also a good plan, and upon this, within forty-eight hours after I assumed the responsibility in behalf of the church, $150 in cash was paid over into my hands, by Mrs Maria Shorter, for which I pray that God may never suffer her, or hers to want. Who will follow her noble example? Will not our brethren and sisters rush forward to fill up the ranks of this generous band of one hundred?

Which of the pastors will be foremost in executing the plan of brother Cain? Come, beloved of the Lord, hasten to help us in this good work, be ambitious to see who can do the most for this noble charity, a charity which will gladden with rays of holy light the city of our God.

Up to the 8th of April next, donations can reach me at Wilberforce, by sending them in the form of a bill of exchange, or a draft on any safe bank. From that date till the 10th of May, donations can reach me by sending in the manner prescribed, to Baltimore, Md. Contributions may also be left with the following persons, namely, at St. Louis, Rev. M. M. Clark; at Indianapolis, Ind., Rev. W. R. Revels; at Cincinnati, Rev. Grafton Graham, at Pittsburg, Rev. L. Woodson; at Philadelphia Rev. Elisha Weaver at Brooklyn, N. Y., Rev. R. H. Cain; at Washington city, D. C., Rev. H. M. Turner.

O that God may turn the eyes and hearts of his people towards Wilberforce.

DANIEL A. PAYNE.

To him that does not attain to a strong and ardent love to God, all moralizing is of no avail. The love of God alone enables us to become *morally good*.

HEINRICH STILLING.

The Christian Recorder.

Philadelphia, Saturday, April 4, 1863.

REPORT

Look here, brethren, read this: and remember it, too:—

The meeting of the Executive Committee and their appeal to the ministers having the charge of circuits and stations, and to the members of the A. M. E. Church, is as follows:

DEAR BRETHREN AND FRIENDS:—According to the authority vested in our Editor and General Book Steward, he called together the Executive Committee of the Book Concern on the 18th of November, at which time we had a very pleasant interview together in relation to the present flattering condition of the Book Concern, and the wants of the Church.

Brethren, let me tell you for once that the Book Concern is really in a prosperous condition—and how it is that our Editor and General Book Steward has so managed to keep the Book Concern and paper in the hopeful condition in which we find it, and with such scant means, we confess we are at a loss to know—and more especially in times like these, when many a firm and paper, with a much larger capital, have succumbed. But, brethren, in order to hold this position, and to keep up a growing interest throughout the connexion, there are means needed—first, there is a very great demand for hymn-books, in every direction in the connexion, and our Editor and General Book Steward has informed us there are only seven or eight in the store, and he has no more to bind up. Therefore, the Committee deem it advisable, in view of such a demand for our hymn-books, and especially in the Western country, to advise our General Book Steward to get out another edition, so that our people may be supplied. To do this, brethren, it will require about $500. This should be done without delay. We therefore recommend each elder, deacon, and preacher to properly lay this vital matter before their congregations, and to take up a free-will collection, and to forward the same to the General Book Steward and Editor, so that it may be in his hands forthwith to operate with—and he will give each credit through this paper. Now we ask our brethren, shall the Book Steward have the amount? We will answer for the Philadelphia district, our portion will be forthcoming. We also recommend to our Bishops, while travelling around, to speak of this matter.

WILLIAM MOORE,
W. H. WATERS,
STEPHEN SMITH,
W. D. W. SCHUREMAN,
ELISHA WEAVER, *Ch'm.*

NOTICE.

To the Philadelphia and New England Conferences.—To the members and friends.

The Philadelphia Annual Conference will meet the second Saturday in May, at 9 o'clock, A. M., in Bethel Church, Sixth St., Phila.

The New England Conference will meet the second Saturday in June, in Newport, R. I., in the A. M. E. Church, at 9 o'clock, A. M. Punctual attendance is requested.

NOTE.—The members of each Conference District will pay strict regard and attention to the financial collections per discipline, as it is highly important that they should.

INVITATION.

Revs. Bishops Quinn and Payne are most cordially invited to meet with me at each.

W. NAZREY.

POSTPONEMENT OF THE BALTIMORE CONFERENCE.

Wilberforce University, Xenia, Ohio, March 27th, 1863.

To the members of the Baltimore Annual Conference, Itinerant and Local.

Rev. and dear brethren, This is to inform you that in consequence of the purchase of Wilberforce University, and the obligations I am under to secure the co-operation of certain parties not herein specified, I hereby postpone the Baltimore conference till the 23d, instead of the 16th of April, being just one week later than the time originally fixed. All the brethren, however, will find an official notice per mail. Please be punctual to the last fixed date.

D. A. PAYNE.

NOTICE.

All the travelling preachers who have not received Elders' Orders of the Philadelphia Annual Conference district, are hereby requested to meet the following Committee on Examination, Bethel Church, May 8th, 1863, at 10 o'clock, A. M.

W. D. W. SCHUREMAN,
J. P. CAMPBELL,
A. L. STANFORD. } *Com.*

QUARTERLY MEETING

Phila., Friday, April 3d, 1863

Rev. John A. Williams, pastor of the first Wesley M. E. Church, in Lombard St. between Fifth and Sixth, Phila., will hold his last Quarterly Meeting in this Conference year, ending on the 2d of May, at 4 o'clock, P. M.

Preaching on Sabbath morning at 10½ o'clock, by Rev. Mr. Reeve, pastor of the 2d Presbyterian Church in Lombard Street. Preaching at 3 o'clock, by Rev. Jacob B. Trusty. The Sacramental discourse will be preached at 7 o'clock, by Rev. Elisha Weaver.

Love Feast will take place on Wednesday evening, the 6th inst. Doors will be opened at 7 o'clock. All who are friendly to said Church and pastor are most affectionately invited to attend.

JOHN A. WILLIAMS—*Pastor.*

A SKETCH OF THE LIFE OF REV. RICHARD ROBINSON

The sketch of the life of this venerable man which we have been writing for some time, has now been brought to a stand in consequence of the want of the New York Conference Minutes of 1848, '49 and '50. We can trace him from 1852, at which time we met for the first in New York at the General Conference, of which we will learn something more to say anon. Will not some of our brethren furnish us with the above named copies?

SABBATH SCHOOL CONVENTION

The Committee who was appointed to draw up a Constitution and By-Laws, are called upon to meet in Bethel church, Philadelphia, on the 8th inst., by order of

REV. W. D. W. SCHUREMAN,
Chairman.

The pupil dilates in darkness, and finally finds therein light, so the soul expands in misfortune, and finally finds therein God.

BETHEL SABBATH SCHOOL PRESENTATION

The thoughtful Christian gentleman, L. R. Seymour, the superintendent of the Bethel Sabbath school, presented on last Wednesday, on behalf of the Sabbath school committee and teachers, $20,00 for the Christian Recorder. We assure you that we are thankful to you for your donation, for we were very much in need of it. The superintendent, teachers, and committee don't forget our humble efforts and labors to feed them with religious literature. We hope that God will bless the entire school and its managers. There are three young men in the school whom I have had my eye upon, Mr. Mason, Mr. Benton, and the secretary of the school, who are an honor to any school. There are few young men who are more active than Mr. Benton. The Lord bless the dear young man.

CITY ITEMS

The Rev. Mr. Gibbs is getting better, and in a few days will be able to resume his labors. We labored for him on last Sabbath afternoon. His members still seem to keep up interest. May the Lord go with them.

CONFIRMATION.

In the evening we attended the services at St. Thomas' Church, of which Rev. Wm. Alston is Rector. We met, while on the way to the church, quite a number, who said that they could not gain admittance, and thought that we could not get in. We arrived at the church, when we were reminded of the Catholic Church, where the people were standing thick around the foot of the outdoor steps. However, we made our way to the door, when Brother Brown very gentlemanly invited us to go forward to the pulpit, which we did, when Mrs. Duterte, a lady of much distinction, saw a vacant seat, and soon had us to occupy it before some one else would. The services were opened by Rev. Mr. Alston, by reading the confirmation hymn, after which the choir and congregation joined in singing the same. He then proceeded to the reading, (the usual mode of reading in thanksgiving to God) all of which were attended with considerable solemnity. He having performed his part of the work, Bishop Potter arose, and in a very grave manner, referred to those parts of Scripture read by Mr. Alston, commenting somewhat, upon the character of Melchisedec and his priesthood. His style of speaking is affable; he is logical and plain in his elucidations. He also addressed the candidates for confirmation, which were thirty-three in number, upon their duty towards their minister in supporting him, all of which was good advice, and ought to be properly heeded. The bishop then gave out two or three verses, which were sung. The candidates then came forward around the altar, standing, and answered by way of promising to obey; after which they were all caused to kneel, and the bishop passed around repeating the ceremony, and putting his hands on each one's head at the same time. This was our first visit at an Episcopal Confirmation. There are quite a number of persons in this church whose acquaintance we have made, and much appreciate. We hope that Rev. Mr. Alston may prove a blessing to the entire church.

We are glad of one thing that we are credibly informed of, that Mr Alston is not in favor of dancing, nor does he allow any of his members to do it. We are not in favor of the members of the church doing so, for we preach against it. If he does this, he will be a successful preacher, for we hold that we cannot serve God and mammon. He does not even as much as encourage them to go where it is and merely look on. The Lord be praised, and encourage him in the good cause.

COLORED MEN SOLDIERS FOR THE WAR. AND THE 54TH MASS. REGIMENT.

Those men who are engaged in helping to raise men for the 54th, are quite active; two three and four times a week there are taken from Mr. Jordan's, from twenty to thirty at a time, to go and join the 54th Massachusetts regiment. We say to our people, fill up the Massachusetts regiment, because Massachusetts is the only legalized authority to raise them. They are also to have all the rights of soldiers, and we say if those gentlemen who claim to be our friends here in Philadelphia trying to get up a brigade, would first use their influence to fill up the 54th Massachusetts regiment, we should think that they were true friends, instead of publishing circulars through the city that they have authority from the headquarters to raise a brigade. We hope our people who wants to go to war, will go to the 54th Massachusetts and fill that up first, and then raise a brigade if they want to in Philadelphia. Let every colored man in Philadelphia read this, and govern himself accordingly: if he wants to do service to his country, there will be public meetings held and kept up for the information necessary.

ACKNOWLEDGMENTS

Cold Spring Harbor, L. I., Chas. Bristol,	2 25
FRANKFORT, PA.	
William S. Walker,............	1 00
CHATHAM, C. W.	
Rev. Wm. H. Jones,..........	2 50
BUFORD, N. J.	
Mr. James T. Still..............	2 25
GEORGETOWN, D. C.	
Rev. H. J. Rhodes,..............	1 00
BALTIMORE, MD.	
Rev. Geo. T. Watkins,..........	1 35
TERRE HAUTE, IND.	
per Rev. Thomas Strother.	
Miss Tabitha Trevan	1 12
Miss Mary Jane Paine,........	1 12
STEUBENVILLE, O.	
George Snowden, per S. T. Jones,	1 50
LEBANON, O.	
per Rev. W. H. Hunter.	
Miss M. E. Benford..........	2 25
Miss L. Hart, Morrow P. O., Ohio,.	2 25
Mr. Cyrus King, New Antioch, Ohio,..	2 25
Mr. David Lee, Springboro, Ohio.	2 25
CAMBRIDGE PORT, MASS.	
Maria Hatton,........	1 25

A CHANGE WISELY MADE

Bishop Payne has changed the time of the Baltimore Conference, from the 16th of April to the 23d of the same. There are three good reasons why we think it was a wise change. The first is, That as there is but one General Book Steward and Editor, it is important that he should visit all the conferences, for the salvation of the Book Concern. The second reason is, that it gives the Bishops an opportunity of meeting together, if they chose: and last, but not least, is the Wilberforce University matter, which should be properly presented before all the Annual Conferences, that they may be able to take action.

For the Christian Recorder

ACKNOWLEDGMENTS

Feb. 2d, 1863, received of Rev. Theodore Gould, pastor of the Princeton charge, for the worn-out preachers' collection, the sum of $2,00

March 21st, received of Rev. William R. Norris, of Reading circuit, for said worn-out preachers' collection, $2,61

Strange as it may appear to the mind of many lookers on, only five members of the Philadelphia conference have during the conference year, which is almost at its close, have made the worn-out preachers' collection and paid over the same to the Treasurer of the district, through the district Steward, to be applied by the conference committee to our superannuated brethren.

This is an unfortunate circumstance, when we have to acknowledge the fact that there are three worthy members of the conference who to-day are on the list of superannuated preachers, and who are in greater want of means to support them. We have at least three brethren who are in want: shall we relieve them, or shall we not? Let us respond to the call as we promised to do in the annual conference.

J. P. CAMPBELL.

Philadelphia, March 29th, 1863.

For the Christian Recorder.

PUTTING ON CHRIST.

"For as many of you as have been baptized into Christ, have put on Christ."—Gal. iii. 27.

The apostle, in the context, is proving to his Galatian brethren, that they could not be justified in the sight of God, by the works of the law, but only by faith; and then goes on to show that by this faith they were made the children of God. We will now proceed to make a few remarks on the above passage, and,

First. Paul does not mean here to teach the doctrine of baptismal regeneration. For this would be contrary to other plain declarations of the Scriptures, namely: see the 26th verse of this chapter, which teaches us that it is by faith we are saved, and not by any outward ordinance; "For ye are all the children of God, by faith in Christ Jesus." Also, 1 Peter, iii. 21: "The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." You will observe that in this verse, Peter, as if fearful that the Christians, to whom he wrote, should think that he was teaching them that the baptism of water could save them, encloses these words in a parenthesis, to explain the meaning of the former part of the verse: "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." Having thus guarded the passage against what we conceive to be an erroneous interpretation, we will next proceed:—

Secondly.—To show how believers are baptized into Christ. 1. They are baptized into the spirit of Christ. The apostle informs us, in another epistle, that "If any man have not the spirit of Christ, he is none of his." This spirit is a meek and lowly spirit. The true believer will not, when he is persecuted or reviled, cherish a spirit of anger against his persecutor, but, like his Divine Master, when he hung upon the cross, surrounded by his relentless and blood-thirsty enemies, cry "Father, forgive them, for they know not what they do!"

2. They are baptized into the example of Christ. The Saviour says to all of his disciples, "Follow thou me." Peter tells us, 1 Peter, ii. 21, "Christ also suffered for us, leaving us an example, that ye should follow his steps." Did Christ, when he was upon earth, go "about doing good?" The true believer will follow his example, and "do good, as he has opportunity, unto all men." Did he "preach deliverance to the captives, the opening of the prison to them that are bound?" He will do so, as far as his ability extends. In all possible ways he follows his Saviour's example. He is ready, at all times, to exclaim, and prove the sincerity of his exclamation by his practice:—

"Through floods and flames, if Jesus lead,
I'll follow where he goes."

3. They are baptized into the obedience of Christ. The true believer is ever ready to obey all the commands of Christ, no matter how self-denying or self sacrificing those commands may be. Like the apostle, who wrote this epistle, he stops not to "confer with flesh and blood," but, like him, cries out, "Lord, what wilt thou have me to do?" And, having ascertained his duty, he immediately performs it. Is he called to pass through the fire, as were the martyrs, for the "testimony of Jesus?" In obedience to the call, he cheerfully complies, and sings, in the trusting faith of his soul,

"The flames shall not hurt me—his only design,
Is my dross to consume, and my gold to refine."

Is he called to "contend for the faith once delivered to the saints?" In obedience to the call, he buckles on "the whole armor of God," and refers his opponents "to the law and the testimony," telling them "if they speak not according to this word, it is because there is no light in them."

Thirdly. We will now attempt to show what it is to "put on Christ." To "put on Christ," is to wear his livery, to be "a peculiar people," "a holy nation," "a royal priesthood." They who have "put on Christ," have become "new creatures in Christ Jesus;" have been "translated from darkness to light—from the power of Satan unto God!" They are entirely different in their tastes, feelings and habits from the people of the world. The people of the world seek, and do not desire enjoyment from any other source than the unsatisfying fountain of earthly pleasure; but they who have "put on Christ" have realized the insufficiency of mere earthly pleasure to impart any lasting happiness to the soul. They have discovered that in every cup of worldly enjoyment there has been mixed the wormwood and the gall of bitter disappointment; and they have turned from these unsatisfying streams, with all the eagerness of the thirsty traveller in a sandy desert to the refreshing oasis of heavenly bliss—"the stream that maketh glad the city of our God!"

Reader, are you tired of Earth's polluting streams, and do you long for that which will satisfy the cravings of your immortal spirit? Come to the Saviour of sinners, and drink of that water which he "will give you," and it shall be in you "a well of water, springing up into everlasting life!"

W. H. FOX.

Phila., March 22d, 1863.

READ the articles on TOBACCO on 4th page.

For the Christian Recorder.

REV. WEAVER:—Sir, it was very gratifying to me on the 27th inst., to have the pleasure of being present at the closing of the Avery college, the winter term having expired. There were splendid exercises, some of which ought never to be forgotten by those that were present. The scholars ought to receive great praise for their manly deportment, and also their assiduous exertions, which they perform so accurately. There were indeed some splendid essays read by different ones, which would equal any common collegiate scholars, and might I remark that it indeed spoke well in thunder tones to us as a people, seeing that treacherous men of other hue desire us to be mere dunces and ignoramuses. Thank God, the scale has turned, and the wheels which Ezekiel the prophet spoke of are revolving in favor of the colored men, and colored men shall no longer be slaves to cruel task-masters, but leading and intelligent men. It is a most delightful feature in our times that a divine agency is at work among the nations of the earth, removing obstacles, demolishing the strong holds of Satan, and gathering and providing facilities for the moral conquest of the work. The period will ere long arrive when we shall be enlightened, moral and intelligent, or in other words, possess those qualities in a much higher degree than we now do, and lavish our blessings among the various kingdoms of earth, as they have lavished on us their chains and ignominy. Education combined with Christianity and civilization, will enlighten, refine, and elevate the down-trodden sons and daughters of Ham. Education then is the power, and carries with it an influence which cannot be successfully overcome. We then must educate, or short will be our race, from the cradle to the grave. We must not be contented in our present condition. In order to rise in the scale of intellectual and moral being with the nations by whom we are surrounded, we must qualify ourselves to pursue the same avocations of a business life, and be qualified to rival them in every department of human society, *ex eis totus.* One item more about the exercises—the whole exercises were varied with beautiful strains upon the melodeon, performed by Miss V. Woodson and Miss L. Derry. A surprise. After or before the interesting concourse dispersed, the pupils requested their teacher to be seated, which was granted. Some ten gathered around him, and presented him with a splendid family Bible. I never witnessed such a scene, so impressive as it was. The tears flowed profusely down the cheeks of the young lady that delivered the speech, and also down the cheeks of their dear instructor; and that whole congregation was moved upon. Presently, Miss Ella Jackson remarked, Mr. Freeman, our most respected and beloved teacher, we, the scholars of Avery College, do as a token of our loving friendship, esteem, and love, present to you this Bible; you have been to us not only the patient, able, and successful teacher, but the kind friend, the cheering guide, and the ever-willing instructor. And we will recollect you not only while we have minds to be matured but hearts to feel. May it remain by you as the evidence of former days of usefulness and duty. We beg you to take it as a memorial of our deep and abiding sympathy, as a testimonial of our gratitude for your increasing efforts to elevate us to usefulness. Long may you live for usefulness, honor, and happiness, and if we never meet again in our place of study, may we all meet in the great school room above, where the great Teacher can purify our souls with the light of all truth, and lead us in his ways of pleasantness and peace. We chose the Bible, because it is the book of all books, whose glorious truths make wise unto salvation. We hope you will treasure it as a miser doth his treasure of gold, and may it be your companion in all your lonely hours, and when you peruse it, whether in pleasure or solitude, may you cast one thought upon the scholars of Avery College. Mr Freeman thanked the pupils very gratefully, and we all retired joyfully.

J. H. TURPIN.

Western Theological Seminary, Allegheny City, March 28th. }

For the Christian Recorder.

LETTER FROM NEWPORT

I am compelled to say something of the blessings of the good Lord to us here in Newport R. I., this conference year. I should have tried long before this to write a short letter, for I have plenty to say. But my health has been so poor for over one year now, that with my other duties I have been unable to write at different times when I should have written. At the commencement of this year, my health was poor. But the good Lord blessed me with visiting brethren at different times. There were a great number of strangers at Newport this year, which was very acceptable. On the 27th of July, Brother Joseph Hicks was with us, and Brothers Lewis and Shreeves several times in that interval. On August 17th, Bro. J. D. S. Hall was with us, elder Lewis in the interval. On Sabbath, August 31st, we had a spiritual visit from Rev Superintendent Clinton, of the A. M. E. connexion, and it was a glorious time; for one was convicted of sin, sought and found the Lord. On Sabbath, the 7th of September, we had the Rev. Henry Garnet, the worthy pastor of Shiloh Presbyterian church, New York city, and also Elder Jacob Mitchell, who were both with us. Of course we had an intellectual treat. Rev. Garnet spent most of the week with us, very profitably, giving lectures, &c. On Sabbath, the 14th, my father in the gospel was with us. Too much praise cannot be given to Elder Lewis for his kindness this year to one in feeble health. He has denied himself to assist a brother in Christ. May the good Lord bless him. On the 28th of September I was absent from my people for my health, elder Lewis having the charge until my return. Hearing of our beloved Bishop's visit to Newport, I hastened home to meet him. On Thursday, the 9th of October, I left New York city for home, my health somewhat improved. Found the Bishop next morning, looking well, and together with elder Lewis, spent the day with him in conversation until 2 o'clock, when he left to visit Brother Shreeves' charge in Providence. On Sabbath, the 12th of Oct., Rev. Elsemore, of New Bedford, was with us. On Sabbath, October 19th, Elder Rue, on his way to Boston, stopped and preached for us. We heard of him we a little at that time. So you see, Mr. Editor, we have had a variety of intellectual treats this last year. On Sabbath, the 2d of November, we commenced our first protracted meeting. My health at that time was poor, and I was alone, and with no help but my own brethren. But I saw it was the time through the good Lord's direction, so we started, and on the third evening three came forward. We continued one week, and the Lord was with us. Quite a number came forward, and one was baptised. On Monday, the 10th, Elder Grimes, of New Bedford, came, and on Wednesday, the 12th, Brother Blackston, of Wilmington, Del., was with us till Friday, the 14th. Brother Grimes stood with us up till Thursday, the 20th. The Lord blessed his labors among us. On Sabbath, the 23d, Brother Shreeves was with us, and continued to visit us during our protracted effort. Brother Shreeves being compelled to return to his people or charge, Elder Lewis came. This we continued up to the 15th of December, when we closed our first protracted effort at this time. The good Lord brought fourteen into the church, and they all bid fair now for heaven. On Sabbath, the 8th of February, was our third quarterly meeting. At that time rose the earnest prayers of God's people. We held prayer-meetings for one week, in houses, and then commenced our meeting in the church. It continued from the 15th of February until the 16th of March. Since the first of March I have been confined to the house. But the good Lord carried on the work. Brother Shreeves came and helped to push the battle on, and elder Lewis, has, as a father, helped me in my communions and quarterly meetings; and thus the good Lord has blessed us. In this last outpouring of God's Spirit, thirty-six have been added to the church, and fourteen found an absent Saviour. Truly the Lord has blessed us in Newport this conference year, temporally and spiritually. The Sinking Fund connected with our Church held their annual fair. It opened on the 15th of October. Their net profit was $120—they cleared $87,30. All of our collections have been blessed of the good Lord, notwithstanding the hard times and the unsettled state of the country.

I must now say a few words to encourage our flourishing Sabbath school. Truly the Lord has blessed this branch of our church. Our Sabbath school had its annual pic-nic on the 17th of September. We had a very pleasant time. On the 24th of December the Sabbath school opened the annual fair. On the 25th, the little ones had their Christmas tree, and I will assure you they appreciated it. At this fair the net profits were $122,54—cleared $60,61. On the 25th of Feb., the school had their annual exhibition, and cleared $14. The children acquitted themselves nobly. Under the untiring energy of its superintendent, Bro. Thomas, together with other officers, it must prosper by the blessing of God. Several of its scholars have, in this last revival, found the good Lord. Our library now wants replenishing, and we shall soon send you the list of books that we want, and then the money for them.

Now, in conclusion, I must not fail to speak of the kindness of my numerous friends in this conference year. While their unworthy pastor, (if I can claim such a name) has been unable to attend to all of his church duties, the stewards have faithfully watched my wants, and the trustees have looked out faithfully for fuel and house. The membership have been faithful in administering to the wants of my family; and very often good, Christian friends would come in, and say, "You must not want for anything." We have not wanted for anything, although I have done nothing. If anything has been done on my part, it is the working of the Lord—I am too feeble. On Monday night, Dec 24th, about nine o'clock (the hour when quiet persons are about to retire,) a knock was heard at the door of my humble home. The door was opened, and two friends came in. As they entered, I heard sweet voices singing the hymn,

"The year of Jubilee is come,
Return, ye ransomed sinners, home,"

and in walked 54 of my friends, who presented me $10,58 in money, and at a low estimate, $40 worth of other things, provisions, &c. They then sung and enjoyed themselves. They called it a surprise—so it was, and a very agreeable one, too. May the good Lord ever bless the friends of Newport. I should speak of other improvements, but time will not admit. You, brethren, must come at conference and see for yourselves.

WM. DEMOND.

For the Christian Recorder.

ALEXANDRIA CORRESPONDENCE.

MR. EDITOR:—The Rev. William Walker, of Trenton, N. J., preached a very fine sermon in the First Baptist church, (colored) on Sunday morning, (15th inst.,) and in the afternoon the ceremony of baptism was performed by the Rev. Samuel W. Madden. The candidates were four ladies, and, notwithstanding the inclemency of the weather, a very large concourse of persons of every age, sex and hue, assembled on the beach at least two hours before the commencement of the ceremony, which was performed amidst hail, rain, lightning and thunder. Refugees from Richmond and other points farther south, pass through this city almost daily, and in large numbers.

They state that on account of the scarcity and high prices of provisions of all kinds, they were upon the eve of starvation. There was a "wholesale" wedding among the "Freedmen," on the 17th inst., the Rev. Wm. Evans, of the Baptist church, officiating.

The chapel was filled with an audience of both colored and white persons, and just at the commencement of the ceremony there was heard in the building (which is a frame one,) a terrible crash which created, quite a panic.

During the excitement, the soon to be brides and grooms, audience and all, rushed "pell-mell" from the building, some through the doors and others leaping from the windows.

One man in his exit through the window carried the sash around his neck. Order being again restored, the ceremonies were proceeded with.

There were four couples married. One of the brides was on crutches.

Between one and two o'clock on Thursday morning, the 19th inst., a fire occurred here, which consumed four houses, one of which belonged to the estate of the late Mrs. Mary Baker, (colored.)

Edward B. Lawton, Esq., the well-known caterer of Cambridge, Mass., has been in this city for some days. Mr Lawton is both a gentleman and a scholar.

He is travelling for an improvement in health. Solomon G. Brown, Esq., arrived in this city on Friday, the 20th inst., for the purpose of delivering a lecture before the Lecture Association of Bethel church, but owing to some misunderstanding, the lecture was postponed.

Dr. Gloucester, of England, delivered a lecture on the 23d inst., in the Baptist church, to a very large audience. The subject was "The best and most effectual mode of elevating the colored race."

Dr. Gloucester is truly an eloquent speaker, and a man of more than ordinary mental ability. Our city is again comparatively quiet.

Yours, &c.,

J. H. H.

Alexandria, March 28th, 1863.

DIED.

On Thursday last, at one o'clock, Rev. Spencer Logan, of the Philadelphia Conference, departed this life; a more extended notice will be given in our next issue.

For the Christian Recorder.

THE BIBLE.

MR. EDITOR:—In searching all the books that are calculated to improve the mind, we come to one general conclusion, and that is, that there is no book that is as worthy of our attention as the Holy Bible.

It is the best of all books. We may become acquainted with philosophy, and be able to search even the utmost parts of the earth, and yet to know who made these things, we have to refer to the Bible. Had it not been for the Bible, we probably would not have known of the creation of the world. The Bible tells us of the many things that transpired long before we came into existence. It tells of a better land that is prepared for us, if we serve God as he has commanded us. It gives us a beautiful description of that glorious country that St. John describes in Revelation. And as I have before said, there is no book that surpasses it for its truthfulness. It informs man that he is here only upon trial, and that his probation will soon end.

It teaches him that the object of this life is to prepare for another life of existence. Philosophy explains the cause of things: but this glorious book draws the vail from between us, and that dark and obscure part of the common nature of men and shows him the city of the living God. The man who has never sought his soul's salvation, it bids him seek his pardon and be saved. It shows to him a fountain drawn from the Redeemer's veins. It unfolds to us the face of our Saviour, and opens to us the glories of heaven. The philosopher can look at all other books; but when he comes to these mighty thoughts it is then he pauses, and is obliged to submit to its teachings.

JOHN MCSMITH.

West Jefferson, Ohio.

THE SUNDAY SCHOOL

The advantages to be derived from Sunday School, to a contemplation of the agency to be employed. The value of the proposed result makes the importance of the agency designed to produce it still the greater. The discriminate character of the results which we desire must also influence our selection of an agency continually appropriate to their attainment. In the subject before us, the first element of the agency is the personal character of the teacher.

A more important influence, or one more actually effective upon the character of the church, cannot be found, apart from the personal work of the divinely appointed ministry of the Gospel, than the organized and active body of Sunday School teachers. They have advantages of influence which are peculiarly their own.

The active Sunday School teacher never wants an invitation to attend to the duties which are assigned to them, but, are always present, when ever the laws of health will permit. The attentive teacher knows the importance of this study. What a blessing to their own souls would be one chapter of sacred Scripture thus thoroughly studied and understood. How dear and precious such servants of the Lord are to a pastor's heart, and to the welfare of the church. A teacher in a Sunday School actually and professedly unconverted, seems an anomaly simply absurd. Teachers must be thus taught and born of God, so that the divine subjects of teaching shall not be the mere barren acquisition of the hearing of the ear, but the real subjects of the experience and enjoyment of the heart.

The future victories of the gospel will all be victories of the Sunday School. There were the men and women drilled and taught, "Who shall inherit the earth."

A Sunday School teacher has an instrument of vast usefulness in this personal relation, the effect of which, properly directed and improved, it will be vain to calculate. The affections of children are equally gathered around the Sabbath School, the church, the word of God, and the pastor, also, if he sincerely throw himself into the work, and minister to its prosperity.

The Sabbath no longer a weariness, becomes to the mind of youth the most attractive of all days. It is a day of enjoyment.

How sweet to think when we meet
In Sabbath School below,
That we shall meet in that school above,
To part, to part no more.

Sustained thereby, with hope serene,
Though earth's best joys seem gone,
On this like Jacob, they shall lean,
And worship Him thereon,

L. L.

Washington, D. C., March 20th, 1863.

For the Christian Recorder.

DEAR BROTHER WEAVER:—I have this day resolved to drop a few lines to you in accordance with my views on the Christian Recorder. I prize it above all papers ever gotten up in the Eastern States. In fact it is becoming a desirable publication among all.

My dear sir, you will please excuse me for my strange boldness. I am a stranger to you, but I am not a stranger to the God you profess to serve. I am a man born and reared in Georgia, a state that went out with this heaven-cursed rebellion, and I had to escape from there and make my way through the federal lines, to avoid being pressed into that ungodly service. I am now the secretary and Sunday school teacher in Jackson Street church in this city, in which duty I expect to give my undivided devotion as long as I am in this city, though I cannot tell how long that will be, for Kentucky has stood like a mother, until after the President's Proclamation, and now she is stealing herself away, like that of a terrapin that is protected on an island by eddies, and flows of the ocean. Since Gens Bragg and Morgan and Forrest have invaded her soil, she is beginning to show her rebellion. This war has caused a great deal of trouble with the colored people. It has caused me for one, to lose fifteen hundred dollars, which you know could not be lost without feeling the crush on the faculties of my mind, but I thank God that it is as well with me to-day as it is. I am spared through mercy to do something for God. I can accumulate thirty dollars per month for my labour here. I would like to become a correspondent and a distributer. I think through your paper much good can be done. I am a minister from Georgia, in which state I was born and reared, and have but very little education, but I can thank God that it has been my happy lot to be cast into a gospel land.

I would like to interest you in my letter, but I feel at present as if I were to write all day. So I will close with these few lines.

I am yours truly,

ELISHA C. MOORE.

Louisville, Ky., March 25th, 1863.

For the Christian Recorder.

MR EDITOR AND BROTHER:—This will inform you and all that read the Recorder, that the Lord is still carrying on the work of sin-killing, and of loud revival. Up to this date we have received on probation 43, and the protracted meeting is still progressing, and will continue until the adjournment of the M. E. Conference, which is now sitting in Burlington, for the ministers come by 15 and 20 over to help us, and rejoice with us to see the good work of the Lord going on among us. They come and volunteered their services to help, and I have welcomed them to my pulpit, and to my people have I introduced them, that they might preach Jesus and him crucified. When I passed their conference last Friday, and saw the old Union flag hung on the outer walls, it made my heart rejoice, for I felt that the God of Union was there with them. I believe there will be a better state of things in the churches and among the ministers of Christ. I think the watchmen begin to see eye to eye a little more than heretofore.

Yours in Christ, J. H. SMITH.

For the Christian Recorder.

MR. EDITOR:—I herewith send you for the Recorder, a schedule of the result of a festival just closed, proceeds to pay the salary of our pastor, and other little debts hanging over our church. Circumstances have so militated against us this year that we were rather obliged to do it.

Total amount of Receipts,			$520 95
"	"	Expenses,	194 30
"	"	Profit,	$326 65

The lady managers were very energetic and zealous in the affair to have realized the above snug sum, which entirely paid off all the debts of the church and the pastor's salary. Thanks to the ladies, viz.:

MRS. CHARLOTTE STAFF,
" ELIZA HENRY,
" SIDNEY QUILLA.

Cincinnati, March 23d, 1863.

For the Christian Recorder.

Jacksonville, Illinois, March 18th, 1863.

REV. ELISHA WEAVER:—DEAR SIR:—I now steal a few moments to write to you to let you know how God has poured out his Spirit upon us in this part of his moral vineyard. We have had a protracted meeting for some considerable time, and God has blessed us in our labors. The number of converts is thirty, and fifteen of them professed in one night, and still the altar is crowded with souls inquiring the way to Zion, and we believe that the dark cloud that has so long been hanging over the little neglected place called Jacksonville, is now dispersed. We believe that the blessed Lord is with his people here; the membership is much revived, and truly a healthy atmosphere is felt in our midst. Pray that the work may go on until the whole country may become the smiling garden of the Lord, and righteousness cover the whole earth, as the water does the channel of the great deep.

REV. H. GREEN.

OBITUARY.

Departed this life on the 11th inst., Miss Sarah Jane, daughter of Mr. Jeremiah and Arsene Brown, in the eighteenth year of her age. The deceased was seized with violent illness, about eight months since, during which time she suffered much. Her disease being bronch which went into consumption of the lungs. She bore her affliction with a degree of patience and fortitude, seldom witnessed. She was reared in this city from infancy, and was a member of our Sabbath School from early childhood to the time of her decease. She was a patron of morality, and in the loss of her, Indianapolis has lost one of its brightest ornaments. She embraced religion a short time previous to her decease, and died, shouting, Glory to God, hallelujah, salvation, I'm going home to live with God and the angels.

"Happy soul, thy days are ended,
All thy mourning days below,
Go, by angel guards attended,
To the sight of Jesus, go."

The subjoined resolutions were unanimously adopted in our Sabbath School yesterday with reference to the deceased.

W. R. REVELS.

March 23d, 1863.

P. S. The revival is still progressing. The number of converts up to date are ninety. Pray for us.

W. R. R.

For the Christian Recorder.

Whereas, It has pleased Almighty God in his all-wise providence to remove from our midst, our beloved and esteemed friend, and late member of our Sabbath School, Miss Sarah Brown.

Resolved, That in the person of the deceased, who was reared from early childhood in this Sabbath School, we realize a kind and amiable young lady, generous, affable and courteous to all with whom associated: constant to the cause of the Sabbath School up to the age of eighteen years, which endeared her to Superintendent, Teachers, and Scholars.

Resolved, That while we deeply lament the untimely loss of our beloved sister, we have this glorious consolation of knowing that our loss is her eternal gain, and though removed from our midst in the bloom of youth; she has gone to that blissful land of eternal happiness, there to remain for ever with the angels of God.

Resolved, That in her loss the Sabbath School has been deprived of a good punctual scholar.

Resolved, That we extend to the parents and family of the deceased our warmest sympathy in this hour of their sad bereavement, and that a copy of these resolutions be presented to the parents of the deceased. Also that these resolutions be published in our Church Organ, THE CHRISTIAN RECORDER.

W. H. GIBSON,
E. JONES,
T. EMBREE,
S. BROWN,
WILLIAM GOFF,
GEO. H. W. STEWART, } Committee.

Indianapolis, Mar. 22, 1863.

Pottsville, Schuylkill Co., March 25th, 1863.

MR EDITOR.—Rev Sir,—I take the present opportunity of informing you of my deep interest in the success of your paper. And also to congratulate you, on the extent of the circulation to which it has already attained. Although I have been, but for a short time, a subscriber, yet, I feel deeply interested in the work, and I shall use all the influence I possess, to gain subscribers for your very interesting paper. I am also happy to learn, through its columns, of the many revivals which have taken place in the different connexions. Hoping you will excuse this liberty, and wishing that your effort for the benefit of the colored race may be properly appreciated,

I remain, very respectfully, yours.

JOHN H. JONES,
Pottsville, Pa.

New Bedford, Mass., March 28th, 1863.

Mr. Editor:—The company from this city for the forty fourth, which, by the way, has changed its name from the Morgan to the Toussaint Guards, being full, the recruiting office has closed. War meetings have ceased. Demonstrations of patriotism have subsided, and we are called upon to mourn the loss of one, who only three weeks ago, left us for camp. His name was John Atkins. He died Wednesday, Mar. 25th, was brought to this city and buried yesterday. When the call was made for troops, feeling it his duty he quickly responded. But alas! he has fallen. His name will be mentioned in history as the first colored man of Massachusetts who sacrificed his life in the military service of the United States during the great Rebellion. Though not a Christian, he died crying, "Lord, have mercy on me." And there is not one who dare say but what his prayer was answered, and that he is to-day housed with God, where peace and happiness are everlasting. When the others march on parade, when they miss his tread as he paced his lonely beat, when they hear not his cheerful laugh around the blazing camp fire, and when they look in vain for his noble form if they should go forth in battle array against the foe; his absence should remind them that some one must next follow, and each should inquire, "Is it I?" that his name may be recorded both as a soldier of the Lord and a soldier of his country.

His parents, though heavily afflicted, should feel that the sacrifice they have made for their country in her hour of need will result in good to others. His death should not discourage others from enlisting in the service of their country. But they should feel for their country, and feel for their brethren groaning in slavery. Their feeling should be so heartfelt that they would willingly give one life that others might enjoy the liberty they are so unjustly deprived of.

When our country called for troops,
When the battle trumpet sounded,
When disasters crushed our hopes,
Quickly he responded.

But the angel's trump has sounded,
Calling him from us away;
And his life on earth has ended,
Yet him we'll see another day.

Parents, do not mourn his death;
Comrades, do not for him grieve;
But be faithful to your Saviour,
And he will your loss retrieve. Granne.

For the Christian Recorder.

Mr. Editor:—Every thing seems to be silent in this city. The recruiting offices here are not open yet, but, however, there is great preparation in the War Department, for the enforcement of the conscription act, calling out the national forces. A great many army officers are filing their applications in the War Department, to be transferred to the command of colored regiments. Gov. Joseph E. Williams has reconsidered his views in regard to the enlistment of colored soldiers. He believes that all able-bodied colored men should first petition the President of the United States, to pledge by proclamation to extend to us the right and protection due United States soldiers. Gov. Williams urges the colored men to organize for this one point everywhere, to ask the President by petition to guaranty us the same rights as other soldiers, to elect our own officers, for justice, liberty, if carried out, would give freedom to the whole of our race. He thinks if colored men will go on any other ground to the field of battle, their enthusiasm and patriotism will be chilled and die a natural death, which will result in the destruction of our race. But if the Government stands pledged to render every assistance in its power against our enemies on the field, he thinks it will be the entire regeneration from this despair. There are many here that concur with Mr. Williams in his opinion. We believe he is a true lover of his race, and claims their attention.

The Rev Dr. H. M. Turner, pastor of Israel Church, left this city on the 23d inst., for Xenia, Ohio, on business of great importance. The ladies are doing well with their festival at the Israel Church. Yours truly,

W. J. E. Jennings.

Washington, D.C., March 28th, 1863.

CITY ITEMS

As our city papers have a pretty full report of our meeting, we clip the following, which answers to our note:—

MASS MEETING OF COLORED PEOPLE.

A mass meeting of colored people, to take action to fill the 54th Massachusetts Colored Regiment, was held last evening, at Franklin Hall. The building was filled to its utmost capacity, and the proceedings of the meeting were conducted in a quiet and orderly manner.

The meeting was organized by the selection of the following officers:—

President—Rev. Stephen Smith.

Vice Presidents—Rev E. Weaver, Rev John A. Williams, William E. Gibson, Esq., John Anderson, Esq., D. Colley, David B. Bowser.

Secretaries—Dr William Ellis, St. George R. Taylor, Dr Jonathan Davis.

Professor Green, colored, then addressed the meeting, and said the colored people of Pennsylvania need no longer be in doubt as to whether the United States will accept black regiments. One State at least has power to do so, and that is the noble old Bay State. Governor Andrew has power to organize at least one black regiment. The question now is, whether the colored men will rally, or whether it shall be thrown in our teeth, what has already gone forth, that the colored people have neither genius nor bravery to display in the present war. The speaker then read extracts from several Boston papers, showing the progress of colored enlistments, and how those in camp were provided for. He concluded by reading the preamble and resolution endorsing the action of Massachusetts, the first State to recognise the services of the colored men.

J. Miller McKim, Esq., took the floor and made a few remarks on the resolutions. He said he had it from high source that colored enlistments for Pennsylvania had not yet been authorized, although plans for the same were now maturing, of which due notice would be given. This fact he contended, however, should not interfere with the colored people and keep them from enlisting. They should endeavor to fill up the 54th Massachusetts Regiment, and when authority for colored enlistments is granted to Pennsylvania, then Philadelphia can raise her brigade. One half the regiment now at Readville, in Massachusetts, was recruited in this State, where they also procured their lieutenant colonel and one captain.

A colored man in the audience arose, and made a few very sensible remarks, which were received with loud applause. He stated that the colored people were a forgiving race, and, although they had been deprived of their rights, yet he knew they were willing to forget all, and rally around their country's flag at that moment when their services were most needed.

David Bustill, colored, next addressed the meeting. He thought that the colored people had no rights whatever under the Constitution of Pennsylvania. They have no rights, and the Government doesn't mean to give them rights. He denounced, in strong terms, the sentiments as uttered by Mr. McKim.

Professor Green took an opposite view. He thought that an opportunity was now offered for the black man to show himself, and if he stands back, it will give his enemies a chance to laugh at and criticise his patriotism and bravery. Are we going to allow this sycophant Democratic element to triumph over us?

Robert Purvis next made a stirring address, in which he paid a high compliment to Secretary Seward, who, he said, had proclaimed before the whole world that some of the most valuable information obtained by our generals was through the negro. He also entertained, at a public supper, the representative of the Haytien Government. [Three cheers were here given for Secretary Seward.]

The following preamble and resolutions were then read:

Whereas, We recognize in Massachusetts (the old Bay State) the representative of those immutable principles introduced by the Pilgrim Puritans, never to be receded from till this slavery-cursed land shall be thoroughly regenerated and established more firmly on the principles of the immortal Declaration of Independence. And,

Whereas, Massachusetts, true to the instinctive principles of those Puritan Fathers, has ever been foremost in maintaining human freedom, was first in the Revolution, was first in freeing her slaves; was first in awarding to black men the acknowledgment of citizenship; was first in opening her courts of justice on equal terms to black men; was first in opening her public schools to colored youth; was first in preserving Kansas from the grasp of the slave oligarchy of the South; was the first to respond to the President's call for volunteers in defence of the National Capital when threatened by treason and rebellion; was first to send her much-loved children, those ministering angels, (the slave teachers) to Port Royal, Beaufort, Norfolk, Washington, and wherever else the slaves are congregated, thus practically carrying out the principles of true charity and Christian philanthropy; and last, though not least, is the first to open the door, that black men of the North may on equal terms with white men, strike simultaneously at Slavery and the Rebellion. Therefore,

Resolved, That we, the colored people of the United States, owe a duty to Massachusetts that cannot better be paid than by giving her every assistance in our power in order to make the Fifty-fourth Regiment, Massachusetts Volunteers, a perfect success, a model regiment by the way, speaking trumpet-tongued to her prejudiced sister States, saying, "Go thou, and do likewise."

Resolved, That a full and hearty support of the Massachusetts arrangement (that being the only authoritative arrangement now in progress for organizing colored troops at the North,) need not deter or in any way militate against any well devised efforts to secure a similar advantage in our own and other States.

Resolved, That a suitable Committee be appointed for the further consideration of this subject, and that they be empowered to call another meeting at an early period.

Mr Miller McKim then made some remarks, in the course of which he disagreed with the wording of the resolutions, according to Massachusetts the first place in raising a negro brigade, and stated the first attempted organization of that kind emanated from Pennsylvania. He fully endorsed the idea of sending colored men to Massachusetts for the object specified, and would like to see the regiment now being formed in this city completed and in the field.

Professor Green endorsed the remarks of Mr. McKim regarding the filling up of the Massachusetts Brigade, and read extracts from two or three abolition papers eulogistic of the present movement in Massachusetts.

A number of persons then spoke in favor of adopting the resolutions, among them Mr. Bustill and Mr. Robert Purvis. The latter gentleman stated that he expected ere this, to be in the service of the Government, but circumstances prevented it, and although not sufficiently strong in bodily health to enter the ranks as a private, he believed he would yet be serving the National Government in some capacity in the field, and would not ask others to do what he would not do himself.

After some further remarks of a general character, Mr. Stephen Smith took the sense of the meeting on the resolutions, when, on motion, they were adopted.

WE SHOULD NOT DESPISE SMALL BEGINNINGS.

A traveller through a dusty road
Strewed acorns on the lea;
And one took root and sprouted up,
And grew into a tree.
Love sought its shade at evening-time
To breathe its early vows,
And age was pleased, in heat of noon,
To bask beneath its boughs.
The dormouse loved its dangling twigs;
The birds sweet music bore;
It stood a glory in its place,
A blessing evermore.

A little spring had lost its way,
Amid the grass and fern;
A passing stranger scooped a well,
Where weary men might turn.
He walled it in, and hung with care,
A ladle to the brink—
He thought not of the deed he did,
But judged that toil might drink.
He passed again, and lo! the well,
By summers never dried,
Had cooled ten thousand parching tongues,
And saved a life beside.

A dreamer dropped a random thought;
'Twas old, and yet 'twas new—
A simple fancy of the brain,
But strong in being true.
It shone upon a genial mind,
And lo! its light became
A lamp of life, a beacon ray,
A monitory flame.
The thought was small, its issue great—
A watch-fire on the hill;
It sheds its radiance far adown,
And cheers the valley still.

"Though he slay me, yet will I trust in him."—"It was once demanded of the 4th Khaleefeh (Aaly,) on whom be the mercy of the Creator, "If the *canopy of heaven* were a bow; and if the *earth* were the chord thereof; and if *calamities* were arrows!—if *mankind* were the *mark* for those *arrows*; and if *Almighty God*, the tremendous and the glorious, were the *unerring Archer*; to whom could the sons of Adam flee for protection?" The Khaleefeh answered, saying, "The sons of Adam must flee unto the Lord."—*From the Persian.*

Cost of Living in America and in Paris.

Paris, February 23d, 1863.

I have had several gloomy letters from America of late. One friend illustrates the "sufferings" of the people by stating prices of staple articles, as follows: "Best coffee, forty-five cents per pound; loaf sugar, fifteen cents; butter, fifty cents. Inferior articles are cheaper." So the war has wrought these famine prices! It is good, now and then, to make comparisons; and it may be of service to some trembling souls who seem to think the world is coming to an end, to know what prices we in Paris, in full enjoyment of peace and order, pay for the same articles. Best coffee, sixty cents, second quality, forty cents; best butter, sixty cents, second quality, forty cents; loaf-sugar, of cane, sixteen cents, of beet-root fourteen cents, and other articles at proportional rates. Coal, eleven to twelve dollars a ton; oak wood, twelve dollars a cord. These are about the average prices for the last three years—not in paper-money, not in the presence of civil war; but in gold and silver, and in a period of general prosperity.

The same letters speak of discords among generals, failures in battles, etc., as if such things were not *always* attendant upon great wars. Read Thiers' volumes relating to the history of the Peninsular War, and you will find that Massena, Ney, Soult, and the rest, were quarrelling nearly all the time. Yet these men were the servants of a despotic master, and were not in the receipt of daily newspapers, assaulting the government, and in all possible ways breeding discord and confusion. I do not think any European army would have held together half as long as the Army of the Potomac has done, if it had been allowed to get a full supply of partisan newspapers every day. But *our* soldiers, thank God, can stand even that test.—*Dr. M'Clintock, in the Methodist.*

NOTICE

TO THE DISTRICTS OF PHILADELPHIA, NEW ENGLAND, OHIO, INDIANA, AND MISSOURI, OF THE A. M. E. CHURCH MINISTERS.

Dear Brethren:—As we have a number of superannuated ministers on the list in said Districts, therefore it will be expected that the ministers and preachers, on their circuits and stations, will do all they can to collect the *[illegible] money*; and we also recommend that the Class leaders be instructed to collect and set the amount on the Class book opposite each member's name, as also all the collections called, per Discipline, for the Annual Conference, and publish the same once every quarter, that it may be seen who they are that work for God and his cause. We think it is time to give credit to those of our people who do work, so that God's name may be glorified.

AN EASTER HYMN OF THE CHURCH

Hallelujah, dulce carmen,
Vox perennis gaudii; etc.

FROM THE LATIN.

I.

Hallelujah: song which telleth,
Peace and joy of mortal breast!
Hallelujah—shout which swelleth
From all lips of spirits blest—
All the happy, happy spirits,
Who in God's own house have rest.

II.

Hallelujah ever singest
Thou, Jerusalem—the bride!
Hallelujah answer ever
All thy children glorified.
Exiles we! like those who added
Bitter tears to Babel's tide.

III.

Lord! we own these lips deserve not
Strains of concordant joy to keep;
Rather, in our guilt and sorrow,
It befitteth silence deep!
Voice of Heart and Church and Spirit,
Bids us think on sin—and weep!

IV.

Wherefore, with full hearts, we pray thee,
Take thou us, when life is o'er,
Hence, unto thine Upper Temple:
There to see Thee! there adore!
There to sing with voice unceasing
Hallelujahs evermore!

A LONG JOURNEY.

In making up the mail at a central office, the other day, for New York, a careless clerk adopted the abbreviation "N. Y." By accident it was bagged to Washington, and there the direction being mistaken for "N. T.," started off for Nebraska. At Chicago it was turned back, and reached New York just one week from the time of its departure. Among the enclosures was a letter containing drafts for $130,000.

WEAK NERVES.

The celebrated French physician, Silva, in a journey he was obliged to take to Bourdeaux, was consulted during his stay by the whole town.

The prettiest women flocked around him, complaining of weak nerves. Silva made no reply; nor did he prescribe any remedies. Pressed for a long time to explain the reason of this silence, at length he said, with a very oracular tone and manner: *These are not nervous diseases, they proceed from the falling sickness.* The next day there was not a woman in Bourdeaux who complained of her nerves; the fear of being suspected of a frightful malady cured them in an instant.

[Grimm. Anno 1772.]

A young man had a strong imagination that he was dead, and earnestly begged his friends to bury him. They consented by the advice of the physician. He was laid upon a bier, and carried upon the shoulders of men to church, when some pleasant fellows, (*up to the business*) met the procession, and inquired who he was; they answered:—"And a very good job it is," said one of them, "for the world is very well rid of a very bad and vicious character, which the gallows must have had in due course." The young man (the pretended dead) hearing this, popped up his head, and said they ought to be ashamed of themselves to thus traduce his fair fame; and, if he was alive, he would thrash them for their insolence. But they, proceeding to utter the most disgraceful and reproachful language, dead flesh and blood could no longer bear it; up he jumps, they run, he after them, until he fell down quite exhausted. He was put to bed; the violent exertion he had gone through promoted perspiration, and he got well.

Heywood's Hierarchy.

Among the recent English publications we find a volume of Professor Huxley's *Lectures on our Knowledge of the Causes of the Phenomena of Organic Nature.*

Domestic Items.

AN ENGLISH WOMAN'S OPINION OF AMERICANS.

In a most admirable article in the Eclectic for April from Fraser's Magazine, on "A day at the Dead Sea," an English lady of singular pen power pays her compliments to Americans (United-Statesmen) in the following style:

"And here I must be pardoned for a small digression. The water-torture of modern times is decidedly applied to Europeans by the pouring of Mississippi down our throats (metaphorically) by the pitiless inhabitants of the Southern States of America. There were two ladies from those pleasant regions in our party, who invariably, whatever we saw, or heard, or talked of, in heaven or earth, unconsciously likened it to the Mississippi; or (if that were quite impossible) compared it with the splendors of a Mississippi steamboat. They were kindly disposed and doubtless accomplished ladies, but there was something in this state of things which gradually threatened madness. The Nile, we were told, they had found like Mississippi—Jerusalem was not near so fine as New Orleans. If Mar Saba *had* had a stream running at the bottom then that stream would have reminded them of Mississippi. (Alas! we only wished to find anything which would make them *forget* it.) Finally, our tent dinners on Kelab and Mishmash were not in the least like those on a fine steamboat on the Mississippi. When we approached Jordan, it was natural to dread that the favorite parallel would be brought forward, and I ventured to confide to an English friend my presentiment that if the sacred old stream were thus insulted, patience would be difficult, still, however, after having bathed and dressed myself, when seated under one of the great trees, and trying to conjure up the scenes which had passed upon that storied spot, I confess I was startled at being addressed:—

"Interesting, isn't it, Miss C——? It reminds me so much, you can't think, of the Mississippi."

"No, indeed, it doesn't, I am sure!" I exclaimed. "Why Mississippi is one of the largest rivers in the world, and Jordan the smallest."

"Yes, but for all that, it does remind me of the Mississippi. If you only went in one of our first class boats," etc., etc.

And so from Elijah and the Baptist, I was conveyed as quickly as thought might travel down a torrent of eloquence to New Orleans.

My dream of Jordan thus rudely broken, I rose, and after a little time we were again in our saddles, and pursuing our journey toward Jericho. I know not whether the experience of a single traveller may be of much avail; but in these days, when so much blind prejudice is suffered to grow in England against the Northern Americans and in favor of the South, I would fain record the testimony of a woman who, having travelled alone over a large part of Europe and the East, has perhaps more opportunities than most men or women of judging of the standard of courtesy of different nations. The result of my experience has been this. If at any time I needed to find a gentleman who should aid me in any little difficulty of travel, or show me kindness, with that consideration for a woman, *as a woman*, which is the true tone of manly courtesy, then I should desire to find a North American gentleman. And if I wished to find a lady who should join company for any voyage or excursion, and who should be sure to show unvarying good temper, cheerfulness and liberality, then I should wish for a North American lady. I do not speak of defects which English travellers often lay at the door of the whole nation, because they meet in Europe Americans of a social rank below any which attempts to travel and sit at *tables d'hote* of our own population, and they absurdly measure a New York shoemaker by the standard of a London barrister. I speak of what a genuine Yankee is as a full-grown man, a lady without companion or escort, wealth or rank. They are simply the most kind and courteous of any people. Let Englishmen be pleased to rub their prejudices where they like, it behooves at least an English woman whom they have never failed to treat with kindness, to speak of the land as she has found it.

As to the Southern Americans, it must be confessed that their chivalry partakes a good deal too much of a quality which doubtless adorned all the supposed romantic manners of the Middle Ages, and which always must reappear when society is divided between despots and serfs. I do not think many English ladies could comfortably endure the suppression of all such phrases as "Thank you," "If you please," and their equivalents in addresses to *white* attendants. They feels inclined to return to the exhortations of the nursery at all moments. 'It wants a word!'

I happened once to be dining alone at the convent at Ramleh, the Franciscan lay-brother and my Piedmontese dragoman conversing together meanwhile. The talk ran on the travellers to Palestine, and both agreed that the Americans were most numerous of any, but singularly diverse in character. "Some of them," said the monk, "are *buonissimi gente*; but some others—oh! they ordered me about, and never said a word of thanks, as if I were their servant." "Worse than that," said the Piedmontese Abougi, "I twice served them as dragoman, and they treated me like a dog. I left them, though they paid me well, for I could not endure it. *They came from the Southern States where they have slaves.*" "Ah! Si!" said the Franciscan, "qu' sont orribile schiavitu!"

The Attack on Charleston Commenced.—New York, March 28.—The prize steamer Peterhof has just arrived at the Brooklyn navy yard from Port Royal, whence she sailed on the 24th instant.

The Captain (Acting Master Lewis) reports that on the night of the 24th instant, when within eighteen miles of Charleston, he saw many bombs flying, and heard the report of heavy guns.

All the officers of the vessel conclude that this must arise from the bombardment of Fort Sumter, in which opinion they were confirmed by the fact that all the Monitors, seven in number, had left Port Royal on Sunday, for, what was then said, Charleston. The flashes and explosions were distinctly seen until nine o'clock that night, when the ship was thirty five miles off the coast.

The Rebels Driven from Danville.—Gen. Gillmore crossed the Kentucky river in force yesterday, recaptured Danville, and is driving the rebels in the direction of Crab Orchard.

The Rebels Attack Williamsburg.—Fortress Monroe, March 29.—[By Telegraph.]—The rebels attacked Williamsburg this morning with cavalry and infantry, and were repulsed by the 5th Pennsylvania Cavalry, under Colonel Lewis. At noon to-day the enemy had retreated, and Col. Lewis had re-established his pickets. The loss is not yet ascertained.

Health of the Army before Vicksburg.—Major General Grant, in a letter to Surgeon-General Hammond, dated from the headquarters of the Department of Tennessee, before Vicksburg and which has recently been received here, says: "I know a great deal has been said to impress the public generally, and all officials particularly, with the idea that this army was in a suffering condition, and mostly from neglect. This is most erroneous. The health of this command will compare favorably with that of any army in the field."

Admiral Farragut's Report Relative to the Indianola.—A despatch was received to-day by the Navy Department, from Admiral Farragut, dated below Warrenton, March 19, in which he says about ten miles above Grand Gulf, he saw the wreck of the Indianola on the right bank of the river. She was partially submerged, and her upper works very much shattered by the explosion.

Delegation of the Indians.—A delegation comprising seven chiefs of the Ute Indians, from Colorado Territory, have arrived in Washington, for the purpose of making a treaty.

Scarcity of Provisions in the South.—Army of the Potomac, March 29th.—Deserters brought into camp to-day confirm the previous reports of the great scarcity of provisions in the rebel camps, but say that this fact does not dampen the ardor and spirit of the troops.

Owing to the strictness of the rebel conscription in the Shenandoah valley, it is highly probable that that fertile and productive portion of the State will be nearly a barren waste during the coming season. Other portions of the State are believed to be in the same condition.

Admiral Dupont (March 21st.) attaches much importance to the destruction of the large iron English steamer Georgiana, which was intended for the rebel navy.

The payment of our troops up to March 1st, will soon be made. It will require eighty millions of dollars.

Presents for Jeff. Davis' family were seized in Baltimore, March 30th.

Ericsson has invented a machine, which it is believed will render harmless the torpedoes in Charleston harbor, and will remove the other obstructions.

Steamboats on the Western Waters.—How many steamboats of various kinds navigate our western rivers, I have, just now, no means of ascertaining. Their name is, however, legion, for they are many. And, besides this general name, each boat, no matter to what "base uses" it may be destined, must be individualized, and have its distinctive name. Like a child in a well regulated family, it must be named before it runs alone. Occasionally, old names become worn out, or are considered unlucky, and new ones must be found. Hence, our steamboat men are often in great straits, and their inventive genius is often heavily taxed. Like the "noted head" of a family, when called upon to name the fifteenth or twentieth child, they are in great perplexity. Sometimes, in this extremity, they produce a name which seems a compound of Arabic, Greek, Latin, and Ojibway, and the meaning of which is known neither to the inventor nor any one else. Sometimes, for the first time in their lives, they rush to the Bible, and select a name from its ample list. Several years since, we made the passage from St. Louis to New Orleans on the "St. Paul." After reading the name of the new boat, the owner of a wood-pile down in Arkansas emitted a flood of tobacco-juice, and remarked, "I like yer 'Paul' well enough, but wouldn't give any dimes for yer 'Saint.'" Just now the pride of our Western waters is the new steamer "Ruth," whose commodious state-rooms, spring-mattress beds, well-furnished tables commend her to the travelling public. Upon each wheel-house she bears a large-as-life picture of a female, which is said to be a portrait of Ruth, the Moabitess. I trust, for the sake of the original, that it is not a good portrait. If the artist ever saw the original Ruth, he must, I think, have painted from a bad memory. I do not believe this is from a daguerreotype by Brady. I would as soon believe in the duplicate skull, the tenth thigh-bone, or fiftieth tooth, of a Hebrew saint, as to believe that this painting represents the gentle daughter-in-law of Naomi.—*Presbyterian.*

Church Directory

OF

PHILADELPHIA

FIRST (COLORED) PRESBYTERIAN CHURCH—Seventh Street, below Shippen.

SERVICES.

Morning, - - - - 10½ o'clock.
Afternoon, - - - - 3 o'clock.

LECTURES every Friday evening, at 7 o'clock, at the BENEZET HALL, Seventh Street, below Lombard Street.

JONATHAN C. GIBBS, Pastor,
107 North Fifth Street.

SABBATH SCHOOL.

The Sabbath School connected with this Church meets at nine o'clock in the morning, and at half-past one in the afternoon.

Jacob C. White, Superintendent.

CENTRAL PRESBYTERIAN CHURCH—Lombard Street, below Ninth.

SERVICES.

Morning, Prayer Meeting, - - - 10½ o'clock
Preaching, afternoon, - - - 3 o'clock
Preaching, evening, - - - 7 o'clock

LECTURE every Thursday evening, at 8 o'clock.
JOHN B. REEVE, Pastor,
Residence—907 Lombard St.

A. M. E. UNION CHURCH—Coates Street, below Fifth St.

HOURS OF DIVINE SERVICE.

Preaching at - - - 10 A. M.
" - - - 3 P. M.
" - - - 7 P. M.

Preaching on every Thursday evening
Class on Sabbath, at 12 o'clock, M.
" Monday evening, at 7 o'clock
" Friday evening, at 7 o'clock.

SABBATH SCHOOL.

Sabbath School at 9 o'clock, A. M., and at half-past 1 o'clock, P. M.

REV. HENRY DAVIS, Minister in Charge,
Residence No. 918 Wood Street.

Advertisements.

COUSIN'S HOUSE,

EAST MAIN STREET,

XENIA, OHIO

This House has been thoroughly repaired adding much to the comfort of guests. It is now open for the accommodation of old friends and the public generally. Neither pains nor expense will be spared to give general satisfaction to Bridal Parties and others seeking pleasure and they will do well to call.

Feb 7-6mo JOHN COUSINS, Proprietor

MRS MARTHA COLLINS.

730 Russell Street, above Fitzwater.

Begs leave to inform her friends and the public generally, that she has opened an INFANT SCHOOL, for Boys and Girls, in whom she will pay special attention in teaching the primary departments of Reading, Writing and Arithmetic, also Singing, upon the most reasonable and accommodating terms. She does not hesitate to say that she will be able to please all who may give her a trial.

MRS. S. SHORTER HAWKINS'

DRY GOODS, HOSIERY, AND TRIMMING STORE.

No 618 Lombard Street, Philadelphia.

Mrs. H. calls the attention of her friends and patrons to a new stock of Fall and Winter Goods, consisting of Delaines, Calicoes, Flannels, Muslins, Drills, Shawls, &c. and Hoop Skirts.

N. B. Regalia and Dress Trimmings still on hand. All will be sold as near the old prices as possible. Call and see.

SHROUDING,

Mrs JANE JOHNSON & Mrs ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,

No 618 South Eighth Street, Philada.

and are always prepared to serve customers at the shortest notice possible.

☞ TERMS MODERATE. 1y

ENGLISH, SWISS AND AMERICAN

WATCHES.

FINE GOLD,

CORAL, PEARL, ONYX, JET, & OTHER JEWELRY.

A large assortment of RINGS, BRACELETS, ARMLETS and THIMBLES.

Also, the latest styles of Silver Forks, Spoons, Ladles and other Silver Ware,

SUITABLE FOR PRESENTS,

for sale cheap at

JOHN S. WILSON'S,

1808 Market Street, Phila

nov29-3t

TO THE FRIENDS

OF

OUR PATRIOT DEAD.

Repeated applications having been made to the subscriber to establish a branch of his business in the vicinity of the late battle-fields, with a view of reducing the cost of bringing home the bodies of the dead, he respectfully announces that he has now established a branch at Hagerstown, Md., and is prepared to attend to the business at greatly reduced rates. Orders from a distance promptly attended to.

The Burial Casket

furnished by me is equal to any other in use with regard to security, economy, and entire absence of any of the unpleasant circumstances which generally surround similar articles. Wherever used it has given entire satisfaction, and the subscriber challenges comparison with any Casket now before the public.

Much complaint has been made of the extortions practised by unprincipled men engaged in this business, which the subscriber will honestly avoid,

JOHN GOOD, Undertaker.

No. 921 Spruce Street, Philadelphia.

WANTED.

A very respectable moral young woman to learn the dress making business in all of its various branches, one that has learned to sew, and has a regard for Christianity, can apply at Mrs. Margaret Hazzard's dress making establishment, where they can be accommodated with board in the house if required. Inquire at No 820 Shippen Street, between 8th and 9th Streets, South side.

Feb 20-1t

F. CHAMPION'S

NEW AND SECOND HAND

CLOTHING STORE,

No. 12 Myrtle Avenue, Brooklyn,

CLOTHES MADE TO ORDER.

Also, Second hand Garments Cleaned, Repaired or Dyed, at short notice.

SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE.

No. 8—1y

P. P. GUSTINE'S

FURNITURE WAREHOUSE,

NO. 207 North Second Street,

Third door above Race, East Side, Philadelphia,

Manufacturer of Cane Seat, Windsor, Settee, Rocking and Nursery Chairs, &c., Clocks, Looking Glasses, Bedsteads, Tables, Washstands, Bureaus, Sofas, and every variety of useful Furniture, all of which he will furnish at the LOWEST CASH PRICES, Wholesale and Retail.

CHAIRS RE-PAINTED, GILDED AND VARNISHED

THOMAS W. ALLMOND,

FURNISHING UNDERTAKER,

No. 102 BODMAN STREET,

Between 10th and 11th and South and Lombard St.,

Philadelphia.

SPRING AND SUMMER GOODS.

The Subscriber would invite the attention of her friends and the public to her large assortment of

New, Fancy and Domestic Dry Goods.

Spring Shawls, and Balmoral Skirts,

HOSIERY, GLOVES, &c., &c.,

TO SUIT THE SEASON

Mrs. H., will spare no pains to sell Cheap and Regalia Trimming as cheap as possible.

At the OLD ESTABLISHMENT.

S. SHORTER HAWKINS,

815 Lombard Street,

PHILADELPHIA.

N. B. Muslins will be ten per cent. cheaper than can be bought elsewhere. tf

NORTHERN FIRE AND LIFE ASSURANCE CO.,
NO. 1 MOORGATE STREET, LONDON.

ESTABLISHED IN 1836

Capital, $6,296,800. Annual Revenue, $1,000,000

OFFICE:

New Building, Philadelphia Bank, 425 Chestnut Street.

The Policies of the Northern Assurance Company are not only guaranteed by a large Capital, but also by the unlimited personal responsibility of over One Thousand Shareholders.

Losses promptly adjusted and paid without reference to London.

PHILADELPHIA BOARD OF REFERENCE.

Stuart & Brother, B. Cotcheson & Collins,
Myers, Claghorn & Co., Smith, Williams & Co.,
James Graham & Co., Geo. Hurlbutt & Co.
Jos. B. Mitchell, Esq., Vice Mech. Bank.
Jos. Dunlap, Esq., Pres. Union Bank.
Hon W. A. Porter, late Judge Sup. Court.

NEW YORK REFERENCES

Duncan, Sherman & Co., J. & Jaffray & Sons,
Alex. to Belle & Co., Geo. H. Stuart & Co.
J. & J. Stuart & Co., Robert A. Williams.

WILLIAM GETTY, Agent.
New Building, Philadelphia Bank.

NOTICE

Wednesday, March 25d, 1863.

This is certify that on Tuesday, the 17th inst., my wife, Elizabeth Andrews left my bed and board, without any provocation whatever. I therefore warn and forbid all persons of harboring her on my account, for I will not pay or be responsible for no debts that she may contract from this date.

1m JOHN ANDREWS

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the fifteenth convention, April 16th, 1863. Representatives from Lodges are as follows:

From Carpet Union No 4, D. of T., Mount Pisgah Union, No. 9, D. of T.; from Northern Union, No. 16, D. of T.; Ward's Union, of Chambersburgh, Pa.; from Dr. Bias' Union, of Carlisle, Pa.; from Mount Olive Union, No. 19 D. of T., from Vanbrackle Union, No. 15, D. of T., of Norristown, Pa.

Officers installed in their several positions are as follows:

Grand P., Sister Bessel; Grand Associate, Sister Hartsey; Grand Treasurer, Sister Fassett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dubberry; Grand Chaplain, Sister Hall.

G. P. P., Sister E. Kerrass, G. P. P. Sister Anderson,
" " E. Bowers, " " J. J. Berra,
" " M. H. Scott, " " E. J. Carr,
" " S. Nathans, " " White,
" " S. Davis. " " S. Hall.

THE DAUGHTERS OF CORNISH SOCIETY

The Stated Quarterly Meetings of this Society are held on the first Wednesday of February, May August, and November.

The meeting of the Board are held on the Wednesday previous to the regular stated meetings of the Society.

Mrs Sarah Carter,
President.

Mrs. L. R. Seymour, Sec'y.

THE BOOK DEPOSITORY

OF THE

AFRICAN M. E. CHURCH,

No. 619 Pine Street,

PHILADELPHIA.

We keep on hand, in connection with our other books Sabbath school books of various kinds. Question Books; Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Papers, Envelopes and Blank Books.

THE DEATH-BED OF THE REV JOHN WESLEY.

Wanted Canvassing Agents for this splendid large engraving which should be in every home of all admirers of that great and good man. The most liberal inducements offered to those selling this print. Send for catalogue and instructions.

WM. SMITH, Publisher,
102 South Third Street, Philadelphia.

WANTED.—The charge of a Public School. References as to ability can be given. Apply to

J. W. A., 1611 Helmuth St

ONE-PRICE CLOTHING,

OF THE LATEST STYLES,

Made in the Best Manner, expressly for RETAIL SALES. Lowest selling Prices marked in Plain Figures. All Goods made to order warranted satisfactory. Our One-Price System is strictly adhered to. All are thereby treated alike.

Dec25-1y JONES & CO.,
604 Market Street.

GOOD NEWS

To Tailors, Dress-makers, and to those wishing to be such. Also, to owners of sewing machines, store-keepers, and large families,—[illegible]

Local and Travelling Agents Wanted.

Address REV. WM. CHARLEY,
Carversville, Bucks Co., Pa.

Or, apply to Rev. Mary C. Weaver, (wife of the Editor of this paper,) 619 Pine st., Philada., Pa. Jan14—1y

JAMES DOWNS,

DEALER IN

NEW AND SECOND HAND

CLOTHING,

No 225 South Second Street,

No 17—2mo. PHILADELPHIA

WILLIAM STILL'S

STOVE STORE,

107 NORTH FIFTH STREET, PHILADELPHIA.

The subscriber would respectfully inform his friends and all in want of good stoves, that he has now on hand a general variety of excellent PARLOR, COOK and CHAMBER STOVES, including Gas-burning, as well as other patterns, which he is selling at very low rates. He buys entirely for cash, at the best wholesale foundries, and of course can sell much cheaper than those buying on the usual credit system. At any rate his friends are invited to give him a call and examine for themselves before purchasing elsewhere, as he feels that they would be convinced that it would be to their interest to give him their patronage. Coal orders constantly on hand.

WM. STILL.

JOSEPH H. COLE,

CONTINENTAL RESTAURANT,

NO. 717 LOMBARD STREET, PHILA.,

(Above Seventh St., under Philadelphia Institute,)

Where he continues to keep always on hand the very best assortment of OYSTERS and other refreshments—hoping that all his friends and the public in general will favor him with their patronage.

☞ Meals served at all hours. Families supplied with Oysters of the best quality and flavor at the shortest notice.

☞ Also, public and private waiting done on the most reasonable terms. 1y

"UNION COTTAGE,"

ATLANTIC CITY, NEAR THE INLET.

The subscriber will always be happy to welcome her numerous friends, and the public in general.

TERMS:

Board per week, ... $8 00
" " day, ... 1 25
Single meals, ... 50

S. H. Waller, *Proprietress*

BOARDING

IN BROOKLYN

MRS. E. PLANT (formerly Richardson) respectfully announces that she has opened a first class BOARDING & LODGING HOUSE at No 97 HIGH STREET, Brooklyn—where she is prepared to accommodate the public on the most reasonable terms.

Her house being located in a very pleasant part of the city, and within five minutes' walk of Fulton Ferry, is made thus a very desirable and convenient place.

BOARDING.

Mrs. AMIA WILLIAM, of Cape May, will open the Banaker House for the season, for the accommodation of all who wish to spend the season there, and she will spare no pains to make all comfortable. Those wishing to spend one, two, or three days, will find the Banaker House the right spot. Prices very reasonable.

1-sept

COAL, STOVES, &c., &c.

The subscriber respectfully informs his friends and the public generally, that he has taken the store,

NO. 107 NORTH FIFTH STREET,

formerly occupied as the Anti-Slavery office, (where he has been engaged for the last fourteen years,) to occupy it henceforth as a place of business for the sale of

COAL, STOVES, &c.

Having made arrangements with one of the first Coal dealers in the city, to furnish the best qualities of Lehigh, Schuylkill, &c., at the lowest Cash prices, he hopes to give full satisfaction in this branch of his business.

He will also keep constantly on hand a general assortment of good NEW and SECOND-HAND STOVES, FURNACES, &c.

Persons wishing Stoves taken down, stored away, put up, or cleaned, can be promptly accommodated by applying as above.

He hopes by energy and strict attention to business to obtain a fair share of patronage.

WM. STILL,

107 North Fifth Street, Philadelphia

REFERENCES.

J. M. M'Kim, Dr Casper Wistar,
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PROCESS FOR MAKING LIGHT, NUTRITIOUS, AND UNADULTERATED BREAD, WITHOUT FERMENTATION.

The new process of bread-making, patented by Perry & Fitzgerald, removes all the obstacles which have hitherto rendered it impossible to manufacture perfectly pure, sweet, and nutritious bread. The entire process is performed by mechanical means, and is eminently cleanly.

The process consists in mixing the flour in a closed vessel, and the application of pure carbonic gas, *under pressure* by which the dough mass is made thoroughly light, and ready to be discharged into pans, for baking, in the brief space of *fifteen to twenty minutes.* The "change" is usually 300 pounds, and each machine completes the operation, in all its details, from the putting in of the flour to the discharging of the dough, in from twenty five to forty minutes.

The invention of Perry & Fitzgerald effects a revolution in the preparation of bread by establishing a system of wholesale manufacture not subject to the vicissitudes and evils of fermentation, but ever [illegible] and certain in its results.—Because, by the substitution of mechanical for manual labor, and in the superior value of the article produced, it promises large profits upon the capital employed. Because such employment of capital, as well as the protection afforded by the patent, gives adequate security against competition. But whilst preventing undue competition it produces none of the evils of a monopoly, because it leaves the consumer at all times in possession of his former means of supply, to be resorted to, should the monopoly become prejudicial.

The application of pure carbonic acid gas, under pressure, to a mechanically kneaded dough-mass, as in the invention of Perry & Fitzgerald, did not occur to Dr. Ure, though he seems to have had a clear foreshadowing of the importance of the artificial use of the gas since he states hypothetically, that "if water, highly impregnated with carbonic acid gas, be used for kneading the dough, the resulting bread will be somewhat spongy. Could a tight article," he continues, "be produced in this way, then, as the sugar would remain undecomposed, the bread would be so much the sweeter and more nourishing."

What, to Dr. Ure, was evidently a clearly comprehended chemical truth, has been practically developed by the brilliant invention of Perry & Fitzgerald. Posterity will hold their names in grateful remembrance, as among the most eminent benefactors of mankind.

ITS SUPERIORITY.—The superiority of unfermented bread is by no means new. Dr. Cullen, who wrote more than seventy years ago, says:—

"In Scotland, nine tenths of the lower class of people, and that is the greater part of the whole, live upon unfermented bread, and unfermented farinacea in other forms; and there are not a more healthy people anywhere to be found. In the course of fifty years, that I have practised among them, I have had occasion to know this, and have hardly met with a disease, of any consequence, that I could impute to the use of unfermented farinacea."

At a later period, Professor Thompson, of Glasgow, in his work on the "Food of Animals," after alluding to the [illegible] referred to above by Dr. Cullen, and other kindred facts, observes:—

"Such, then, being sufficient evidence in favor of the wholesomeness of unfermented bread, it becomes important to discover in what respects it differs from fermented bread. The result gained by this process (fermentation) may be considered to be merely the expansion of the particles of which the loaf is composed, so as to render the mass more readily divisible by the preparatory organs of digestion. But, as this object is gained at a sacrifice of the integrity of the flour, it becomes a matter of interest to ascertain the amount of the loss sustained in the process."

The result of Professor Thompson's experiments showed a difference in favor of unfermented bread of nearly seven per cent. over that made by the ordinary process. In other words, there was a loss of over one sixteenth of the nutritive properties of the flour, which, by the process of fermentation, was driven into the air and lost.

We come now to a more particular consideration of the superiority of the Bread made without fermentation, or the use of chemical agents, over the Bread made by those processes. Although, from what has already been said, this superiority appears in most vivid contrast, yet the public will be better satisfied to have the points stated specifically; for it only needs that the advantages secured by this method be clearly understood in order to its universal introduction in the manufacture of Bread.

I. Its Cleanliness.—Instead of the dough being mixed by the naked hands or *feet* of the baker, from the wetting of the flour to the completion of the baking, it is not and scarcely can be, touched by any one. "One desideratum attained in its manufacture," says Dr. Willard Parker, "is its entire cleanliness." Says Dr. Waterbury: "The process is not only purely scientific, but pre-eminently cleanly."

II. Its Preservation of all the Nutritive Principles of the Flour.—As the raising of the dough is by the mechanical introduction of pure carbonic acid gas, under pressure, in a closed vessel or receiver, it takes a perfect vesicular or spongy texture. All the constituents of the flour remain wholly unchanged, while the process of raising bread by fermentation inevitably sacrifices some of them, as has been already shown.

III. Its Uniform Character.—Bread made by the New Process is uniformly light, sweet, and nutritious. The conditions being simple, and not liable to variation, no failure can occur in always producing bread of the same quality. It retains its moisture much longer than fermented bread, and may be eaten warm with impunity. The process also insures a perfect freedom from all acidity, even in the hottest weather. Says the London Times:—"The objectionable consequences of fermentation being avoided, the constituents of the flour are left both unchanged and uncontaminated, the resulting loaf being absolutely pure."

IV. Its Digestibility.—Being free from the deleterious substances which are the product of fermentation, or chemical reactions, by the old modes, the bread made by the New Process is easy of digestion, and agrees with the most delicate stomach. "To dyspeptics," says Dr. Ott, (late of the N. Y. Medical College,) "it will be invaluable, as they will be able to use it when the fermented or manufactured bread has been found to have signally failed as an article of diet." Says the London Medical Times and Gazette:—

"Since the introduction of the new unfermented bread, there have already been received from members of the medical profession, who have recommended it in their practice, as well as from non-professional sources, accounts of the really astonishing results that have followed its use in cases of deranged digestion and assimilation. Many persons have reported their recovery to health, after years of suffering and misery, by the simple use of the bread as a diet. Many cases have also been reported by medical men of position, in which certain distressing forms of dyspepsia, which had remained intractable under every kind of treatment, have yielded as it by magic, almost immediately after adopting the use of the unfermented bread."

"The beneficial effects of the new bread are attributable to two causes. The one is the absence of the prejudicial matters imported in ordinary bread by the process of fermentation; and the other is the presence in the bread, unchanged, of those elements which are the essential agents of digestion and assimilation."

The most eminent members of the medical profession, both in Great Britain and in the United States, not only speak in the highest terms of the ease with which it is digested, and of its rich nourishing qualities, but especially of its peculiar palatableness, and wonderful keeping properties. The absence of acidity and other strong savors, which, in a greater or less degree, are characteristic of fermented bread, renders the new bread peculiarly agreeable to the taste.

V. Its Rapidity and Economy.—By the use of mechanical means, instead of manual labor, a barrel of flour is converted into baked loaves in forty-five minutes, whereas, by the ordinary process, four or five hours are occupied in the formation of the "sponge," and a further time in kneading, raising, and baking the dough.

"The steadiness of the consumption of bread," says a correspondent of the *Journal of the Society of Arts*, "renders it an article peculiarly suitable to be prepared and supplied by a public company. And since the new process removes all the vicissitudes of manufacture, and the expense of the machinery gives a comparative monopoly, the supply of bread is placed at once in the same category with gas, water, or other articles of prime necessity."

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"STUCK IN THE MUD"

Letter writers from the army tell us that when Gen Burnside made his last attempt to cross the Rappahannock, and failed because of a miserable state of the roads, the rebels gave vent to their satisfaction by nailing up a board on the opposite side of the river, on which they had painted in huge characters the words, "BURNSIDE STUCK IN THE MUD!" We suppose no blame can be attached to the General for the failure of his effort, as the condition of the roads was a thing over which he had no control. But there are other people besides him who get "stuck in the mud," and who will have less excuse for their sad situation, than he had

We see it in the case of many people, who enlist in the cause of Christ, and start out to fight the good fight of faith against the world, the flesh, and the devil. They are well equipped for the battle apparently, and possess every requisite for gaining a complete victory. But forgetting that "no man that warreth, entangleth himself with the affairs of this life," they make their path to the battle-field through the mud of the world, hoping therein to carry on a little profitable business for themselves, besides that wherein they have enlisted. But the things of this world can't bear the weight of the armor and artillery with which they are furnished, and which are calculated only to travel over the king's highway, and lo! in the midst of the war, with the enemy in sight and the victory almost in their grasp, they get "stuck in the mud." You perhaps, my friend, now reading these lines, belong to this army. Some years back you enlisted and started out as a good soldier of the Lord. But you have had an eye on the good things of this life, as well as of the life to come. You have gone off in the by-ways to gather up a little gold and get rich. And in this pursuit of riches you have gone farther and farther until it has become the absorbing business of your life. You strive for it by day, and dream of it at night. You have all this while been dragging your spiritual artillery with you It has become mixed up with the things of the world, and it drags heavily. At last it refuses to go any farther. Every wheel and motive power is clogged, and there you are, "stuck in the mud!" Or it may have been some other worldly pursuit besides money in which you have got stuck. It amounts to the same thing. The world, as it is opposed to the pure life of Christianity, is all mud, and you cannot attempt to handle it or use it in any way, without getting fast in it. Alas! I have seen many a man, who for a time did run well, get so wrapped up in the filth and mire of worldly gratifications and pursuits, that he no longer made the least progress in his spiritual life. Not that he did not wish to gain heaven, but he could not, for he was fast. I look at his pew in the sanctuary; it is vacant I glance in at the devotional meetings of the week; he is not there. His class in the Sunday School has no teacher. He no longer is found by the bed-side of the sick, nor in the hovels of the poor. What is the matter? What's up? What has become of him who once was so zealous and fervent? One reply explains all these facts and answers all these questions,—he has "stuck in the mud." And I have often wondered if those rebels against heaven, the world, the flesh and the devil do not sometimes have a grand jollification over his dilemma, as they nail up some sign hard by, on which they write in their own language, "*Bro. —— stuck in the mud!*"

Yet this is true not only of individuals, but also of churches. Some congregations are just where they were, and look just as they did years ago, with the exception of showing additional marks of decay. They show no signs of progress, and very few of life. They have sunk down deep in the mud of formalism; or the softer mire of fanaticism, and there they stick Neither the truths of the Gospel nor the influences of the Spirit move them. Others have got fast in their pride. In the riches of their membership, the splendor of their edifice, or the grandeur of their ritual they have stuck—(shall I say it?) in the *mud*. Yes, mud,—for every foundation here that does not look like the Rock of Ages,—is nothing but mud. Others have become so overwhelmed with debt, that they too cannot move. For the sake of display, or out of the spirit of senseless rivalry, they have erected buildings and equipped them with ornaments that poorly corresponded with their means wherewith to do it. And now every energy and power of that church has been completely exhausted in endeavoring to carry this load or to remove it. It has sapped their strength and destroyed their zeal. Bonds and Mortgages have sank it in the mud. So too there are some churches who have stuck fast in the mud of strife and contention. Bitterness and wrangling have clogged every wheel. Foul censure, and vile criminations have smeared so many pews, that its life has been smothered with mud, and there it remains. I have now and then had occasion to pass by some of these churches, and I have always felt like getting a brush, and writing upon their door posts this sentence,—"*St Judas' Church, stuck in the mud!*" Reader, one word more, and you may pass to the next article. Are *you* stuck in the mud? Remember, there is One who can "hear your cry, and bring you up out of the horrible pit, and the miry clay, and set your feet upon a rock." WATCHMAN.

"MAY I USE TOBACCO?"

Do you mean to ask whether you may *commence*, or *continue*, its use? If you mean the latter, I have nothing to say; as I am quite sure you will answer your own question in the affirmative. Its use has grown into a habit; and the power of habit, like that of the screw, pinches harder with every turn; and is not broken by argument, by remonstrance, by persuasion, or appeal that ordinarily influences the human mind. So long as its use is cherished as a luxury, and nursed by specious apologies, the habit, like a malignant fever, must run till its victim dies, or is rescued by a miracle. In such a case, its use will be continued, even if demonstrated that nine out of ten will thereby have their health impaired, the aggregate of their happiness greatly diminished, and their lives shortened at least five years!

If any are disposed to *reason* with such, let them do it, but not I. It is labor lost to send telegraphic communications to the hearts and consciences of those whose hands are incessantly employed in cutting the wires

But such as have not acquired the *true habit* may appropriately ask—*May I use tobacco?* and such are entitled to a candid reply.

I answer, then, yes; you may use it to your heart's content, when you shall have proved to the satisfaction of at least two intelligent and disinterested witnesses four things:—

1 *That its use is in accordance with nature.*

Your nature demands nourishment. The waste constantly going on in your system requires as constant repair. Milk, bread, fruits are adapted to meet this demand and to make this repair. They agree with you. They not only do not offend, but gratify all your senses But does tobacco? Try it. Bring it upon your table. Is there anything peculiarly delicate in the coarse leaf or the condensed plug to render it pleasing to the eye or touch? Lift it to your nose; does it, like "the vine with the tender grape, give a *good smell*?" Put it in your mouth; and see if it is like "the wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart." Take it into your stomach; and see whether it is "good for food—and to be desired to make one *wise*." Your nature repels it with indignation. It is offensive to all your senses; you reject it with nausea, paleness, deadly sickness, and vomiting If its use is in accordance with nature, why this rebellion? Nature never resists so firmly without sufficient cause; and the fact that such resistance is made is sufficient proof that its use is unnatural

I do not forget that the loathsome tobacco worm and the laid African goat use it; and if any are disposed to quote and follow their example, my first argument with them is ended, and we turn to a second:—prove,

2 *That it does good.*

And how does it benefit, as a stimulant or as a sedative? Like opium and rum, on some constitutions, it is a powerful stimulant. It stimulates to be followed by a corresponding depression, and sometimes drives its victims into insanity Says Dr. Harlow, the superintendent of the Maine Insane Asylum, "The use of tobacco, now so general, is one of the most powerful agents that can be employed to impair the functions of the stomach and digestive organs, and prevent *the healthy exercise of the mental powers*. Its pernicious effect upon the brain and nervous system is obvious to all who are called to treat the insane. A large part of our patients have been addicted to its inveterate use, and in many cases it has been a prominent cause in developing the disease"

The Superintendent of the New York Insane Asylum says, "Tobacco has done more to precipitate the mind into the vortex of insanity than spirituous liquors."

Dr Butler, Principal of the Hartford Insane Retreat, says, "That several cases of insanity, and of the worst form, have come under his treatment within a few years, clearly occasioned by the use of tobacco."

Much of the peevishness, irritability of temper, and social discords of life may be traced to the same stimulant.

As a sedative, its effects are yet more obvious, both upon the mind and body; on individuals and nations. One need not go around the next corner to find a *natural fool*, made such by excessive smoking. It induces a dreamy, hazy, dozing existence, utterly opposed to mental or bodily activity. Lord Bacon says, "Tobacco smoking is a secret delight, serving to steal away men's brains."

Dr. Madden, in his Travels in Turkey, testifies that he repeatedly asked Turks what they had been thinking of during their long smoking reveries and they replied—*of nothing*.

Sir Benjamin Brodie, an eminent physician of London, after having spoken of the effect of tobacco in enfeebling and degenerating the Indian race of America, says,—"We may take warning from the history of another nation, who a few centuries ago, while following the banners of Solymen, the Magnificent, were the terror of Christendom, but who, since then, having become addicted to tobacco-smoking more excessively than any of the European nations, are now the lazy, lethargic Turks, held in contempt by all civilized communities."

And what shall we say of the haughty and powerful nation that first introduced tobacco into Europe? While she has been worshipping at her million tobacco altars, her political elevation, her literature, art, chivalry, commerce, and self-respect have drifted away in their smoke. Spain is a vast tobacco shop. Next to a degrading religion, tobacco has been the chief cause of her humiliation.

The use of tobacco does good! But we have been anticipating the third thing to be proved; and that shall receive attention another day.—

"MAY I USE TOBACCO?"

II.

Yes, it was answered in a former communication—YES, to your heart's content, provided four things are satisfactorily proved:

1. *That its use is in accordance with nature.*
2. *That it does good;* and now,
3. *That it does no harm*

No! The proof is in the fact that here is a man who has used it half a century, and looks as if he could use it half as much longer. I am aware that one of the most experienced physicians in our country speaks disparagingly of its virtues in describing its effects. He describes them thus—"A sense of weakness, sinking, or pain at the pit of the stomach; dizziness or pain in the head; occasional dimness or temporary loss of sight, and dulness of hearing; paleness and sallowness of the countenance, and sometimes swelling of the feet, resulting from general debility; cancer in the mouth;"—(see the testimony of Dr. Warren of Boston, and Dr. Bouisson of Paris, on the last named dreadful disease,)—"an enfeebled state of the voluntary muscles, manifesting itself sometimes in tremors of the hands, sometimes in weakness, tremulousness, squeaking or hoarseness of the voice, or occasional loss of voice; disturbed sleep, epileptic or convulsive fits; confusion or weakness of the mental faculties, especially of the memory and power of fixing the attention; peevishness and irritability of temper; instability of purpose; seasons of great depression of spirits; long fits of unbroken melancholy and despondency, and in some cases of entire mental derangement."

Observe, he does not say that these effects *always* follow the use of tobacco, nor that in every instance any one of them is fully developed; but such are the general effects. And the fact that a man can stand its use fifty years without flinching, proves only that he has an iron constitution; as the man who drinks rum and outlives his entire generation; or as the oak which defies the mountain tempests till all its compeers are tumbled into the valley, and turned into dust.

No harm! Hear Dr. Waterhouse, formerly Professor of the Theory and Practice of Medicine in the University of Cambridge, Mass.: "I have been a professor in this University twenty-three years, and can say as a physician that I never observed so many pallid faces, and so many marks of declining health, nor ever known so many hectical habits and consumptive affections as of late years; and I trace the alarming inroads on young constitutions *principally to the pernicious custom of smoking segars.*" He adds, "It is confessed by all, that since the foundation of this College the custom of smoking was never so general; and it is confessed by all that the inhabitants of this place" (referring particularly to the students) "never appeared so pallid, languid and unhealthy."

No harm to students! Here is a *literary curiosity* for them from the Dublin Medical Press:

"The pupils of the Polytechnic School in Paris have recently furnished some curious statistics bearing on the use of tobacco. Dividing the young gentlemen of that College into two groups—the smokers and the non-smokers—it is shown that the smokers have proved themselves, in the various competitive examinations, far inferior to others. Not only in their examinations on entering the school are the smokers in the lower rank, but in the various ordeals that they have to pass through in a year, the average rank of the smokers had constantly fallen, and not inconsiderably, while the men who did not smoke enjoyed a cerebral atmosphere of the clearest kind."

Let the student put that in his pipe; it will do him *no harm!*

Shall we also hear Dr McDonald, an eminent Scotch surgeon—"I may state that the germs of *premature decay* which abuse of tobacco is spreading through the country, will ultimately, in my opinion, prove more overwhelming than even the serious abuse of intoxicating liquors."

Need we quote other distinguished Physicians and Surgeons—such as Rush, and Mussey, and Willard Parker—whose opinions coincide with those above expressed; who agree that several forms of disease, especially typhoid fevers, are greatly aggravated and often rendered fatal by the use of tobacco, and that use is one of the sorest evils which now afflict the human family

The last thing to be proved is—

4 *That it is a cheap luxury, and can well be afforded.*

We have seen how its use accords with nature, and have glanced at its tendencies and effects; it would seem therefore superfluous to estimate in dollars and cents its cost to individuals and the country Moreover, it seems well nigh impertinent to weigh dollars against health and life, character and happiness, and make gold a final argument to turn the scale. Yet, as an ounce of gold is more persuasive and powerful with some than a ton of logic, we make the estimate

The young man who spends six cents a day for cigars, will have paid in a year $21.90; and in forty years, estimating a fair annual interest, his tobacco will cost him the handsome sum of $3,529.30! A snug amount for a "rainy day"

According to McGregor, the city of New York consumes $10,000 a day for cigars, and $12,000 for bread—one-fourth more every day for the pledge of a premature death than for the staff of life!

The annual cost of tobacco consumed in the United States is differently estimated from thirty to fifty millions of dollars—Take the lowest figure—THIRTY MILLIONS OF DOLLARS! Enough to endow three hundred colleges and schools, giving them $100,000 each All this for a vile narcotic to eat out the health and life and brains of the people!

And now, do you ask, "May I Use Tobacco?" Review the above proofs first; then add thereto its tendency to strong drink and its consequences; and if by this time you do not hear the stone cry out of the wall and the beam out of the timber answer it in tones of the deepest condemnation of its use—why, *smoke* and *chew* and *snuff* away!—J. S—, *Presb. Witness.*

* * *

Essex, who commanded the armies of the Parliament at the outbreak of the great civil war, was an accomplished soldier and a Parliamentarian; but he shrank from civil war,—he hoped through it all for an accommodation to the King, and "*next to a great defeat he dreaded a great victory.*" Under such a leader the war could never prosper, and it was soon found necessary to replace him by HAMPDEN, who carried into the field the boldness and courage he had shown in politics, and who had the sagacity to see from the outset that "*in war of all kinds, moderation is imbecility.*"

DEATH BY BLEEDING.

The Registrar-General states, in his weekly return for London, that the son of a brewer's servant died at 1, Elizabeth Place, Ratcliffe, by "hemorrhage from a wound in the head, caused by a shell falling on him from the mantel-piece" (Inquest) The coroner adds that the mother has lost five children in this way, two of whom died in the London hospital from a scratch in the hand. If they bleed but the smallest quantity, they die. Dr Arnold states that this is the consequence of a hemorrhagic diathesis.

* * *

THE AGENCY OF FLIES.—"The Fly's purpose in nature is to consume various substances which are given out by articles of food, and almost every animal and vegetable production, when in a state of change, and given out in such small quantities, that they are not perceptible to common observers, neither removable by the ordinary means of cleanliness, even in the best-kept apartment."

INTELLIGENCE OF THE LARK.

A pair of larks had built their nest in a grass field, where they hatched a brood of young. Very soon after the birds were out of their nest, the owner of the field was forced to set his mowers at work, the state of the weather forcing him to cut his grass sooner than usual As the laborers approached the nest, the parent birds seemed to take alarm, and at last the mother laid herself flat upon the ground with outspread wings and tail, while the male bird took one of her young out of the nest, and, by dint of pulling and pushing, got it on its mother's back. She then flew with her young one over the fields, and soon returned for another. This time the father took his turn to carry one of the offspring, being assisted by the mother in getting it firmly on its back; and in this manner they carried off the whole brood before the mowers reached their nest.—*Rutledge's Illustrated Natural History.*

PASSENGERS IN A PNEUMATIC TUBE.

"The visitor to Euston Square," observes a contemporary, "who may obtain permission to try this mode of travelling, will find it less unpleasant than several other methods of progression which one is obliged occasionally to adopt. Lying down flat in one of the pontoon shaped cars, on a canvass couch, rather too ominously like a stretcher, and gathering the skirts of your coat very carefully around you, the first dread which will probably agitate your mind will be, that of sticking fast in the middle of the tube. But there is certainly not the smallest danger of this, or any other misfortune; and being thrust into the darkness, like a living cartridge into the chamber of a breech-loading rifle, you discover, in your minute's ride, that there is a strange absence of any sensations, except the rough jolting which is caused by springless wheels. Travelling with the wind, neither faster nor slower, you feel nothing of its influence, except just a very little when, in your return passage, you go head foremost, and are not sheltered from the excess of air which finds its way in at the end of the tubular truck towards which your feet are placed, and the space being too contracted for reverberation, there is less noise than you would expect from iron rattling on iron"—*English paper.*

CHANCES OF WAR

General Rosecrans, in his report of the battle of Murfreesboro, estimates that of twenty thousand rounds of artillery, fired by the Unionists, seven hundred and twenty eight hit the enemy; and of two million rounds of musketry, thirteen thousand eight hundred and thirty-two were effectual. This would show that twenty-seven cannon shots, or one hundred and fifty-five musket shots, were required to hit one man Averaging the latter at one ounce each, the weight of metal required in bringing down an enemy would be nine pounds; while of the former it would require almost two hundred and twenty-five pounds, or one and a half the weight of the human body. As, however, the proportion killed or dying from wounds would be only about one fourth of the number put hors du combat, the figures given above must be increased in the same degree. It will readily be seen how much more destruction is dealt by the musket than the loud-mouthed cannon, when firing either round shot or shell.

THE CRINOLINE QUESTION

A paragraph appropriately headed "The Crinoline Question in a new Light," has been going the rounds of the papers, and lately appeared in the columns of the *Lutheran* Its absurdity is evident to all feminine readers, but for the benefit of the other sex, who may be misled by its statements, we beg the privilege of a hearing. The extract declares that a letter truly called "startling," has appeared in an English paper, in which a physician attributes a variety of frightful injuries and permanent diseases to the *weight of hoops!* The paragraph concludes by hoping these facts will prove "a death blow to the institution."

Now we wish to say that crinoline in England must be a different article from anything worn here, if its weight bears any comparison to that of the numerous and heavy muslin skirts which it superseded Half a dozen, and in some instances, eight or ten of these were suspended from the waist in order to produce the fulness which is at present attained by wearing one skirt over the hoop We therefore declare the "institution" to be one that should be encouraged by all sensible men, as it certainly approves itself to the good judgment of all women

* * *

THERE is an old paper extant which is immortalized by the following "Notice to Correspondents:" "T C. The lines commencing 'In Linden when the sun was low,' are not up to our standard."

FACTS ABOUT DIGESTION

Wheat is the most nutritious of all substances except oil, containing ninety five parts of nutriment to five of waste matter. Dry peas, nuts and barley are nearly as nutritious as wheat. Garden vegetables stand lowest on the list, inasmuch as they contain, when fresh, a large portion of water. The quantity of waste matter is more than eight-tenths of the whole Venison is the most nutritious, then fowls, then beef, last pork The most nutritious fruit are plums, grapes, apricots, peaches, gooseberries and melons Of all the articles of food boiled rice is digested in the shortest time, an hour As it also contains eight tenths of nutritious matter, it is a valuable substance of diet Tripe and pigs' feet are digested almost as rapidly. Apples, if sweet and ripe, are next in order Venison is digested almost as soon as apples Roasted potatoes are digested in half the time required by the same vegetable boiled, which occupy three hours and a half—more than beef or mutton. Turkey and goose are converted in two hours and a half—an hour and a half sooner than chickens Roasted veal and pork, and salted beef, occupy five hours and a half—the longest of all articles of food —*American Journal of Agriculture and Science*

* * *

A PAPER COFFEE CUP.—Some ingenious German has invented a paper cup, which will completely hold a draught of the hottest liquid, and can be bought for a farthing By means of this invention, the good people of Berlin take up and drink at their ease, as they go along the railroad, the cups of coffee which comfort-loving Englishmen find it impossible to swallow without scalding their throats —*London Review*

* * *

A SPICY SUBSTITUTE FOR CENTS.—Owing to the scarcity of "small change," the grocers of New Haven (Connecticut) are issuing nutmegs [wooden ones?] representing one cent each, to their customers. We suggest that, for "coin of greater growth," they should issue *nutmeg-graters.*

Family Circle.

SCOLDING.

Two thriving farmers, A and B, lived near neighbors, whose wives were patterns of energy, industry, frugality, neatness, etc. Each had been married about fifteen years, and the wife of A proved to be a termagant, while that of B had not spoken petulantly since her marriage. These men were once in the midst of an interesting conversation, when the dinner horn from the house of Mr. A was sounded, and he said to B: "I must go at once, or my wife will give me such a lecture."

"I really wish," replied B, "that I could hear my wife scold as yours does for five minutes just to see how it would sound, for she has never uttered a crooked word since our marriage."

"Oh!" said A, "get for your wife a load of crooked wood, and you will hear it, I warrant you, for nothing makes my wife rave equal to that."

Farmer B kept his own counsel, and when he went to the forest to prepare his year's supply of wood, he cut each crooked stick on each side of the curve so as to preserve it entire, and threw all such sticks in a separate pile subject to his order. When his old stock of wood was consumed, he collected an entire load of these crooked sticks and deposited them at his door, and said nothing.

When he came to dinner the next day, he expected the verification of the prophecy; but the meal, as usual, was well-cooked and in good time, and his wife came to the board with her usual beneficent smile, and said nothing relative to the wood. As the wood wasted away, his curiosity and anxiety increased, till his wife one day said to him:

"Husband, our wood is nearly exhausted, and if you have any more like the last you brought me, I wish you would get it, for it is the best I ever had, it fits round the pots and kettles so nicely."

THE WOODMAN'S BOY.

"Father is late," said the waiting boy;
"I'll run through the wood to meet him,
For I love to see his smile of joy,
When his little son comes to greet him"

"I'll take his axe from his weary hand,
And lay it over my shoulder,
I'll go to the clearing, and help him, too,
When I am a few years older."

The boy set out through the forest dim—
There were prowlers watching his feet—
But the wild beasts waked no fear in him,
He soon would his father meet.

He sat him down near an old tree root,
To watch for his father's coming;
But soon a mist came over his eyes,
And his ears heard only a humming.

And down he dropped on the mossy bed,
Never thinking of fear or joy;
And a kind little whirlwind heaped the leaves
All over the sleeping boy.

When the father turned his weary feet
On the way to his home with joy,
He thought of the welcome awaiting him there,
And he thought of his darling boy.

But he cast his eyes upon the ground,
And close by the side of the way,
He stopped to notice a strange little mound
Heaped up of leaves so gay.

He passed along, then turned—impelled
By a thought both strange and wild—
He cast the varied leaves aside,
And there was his sleeping child!

He raised him gently in his arms,
And in his place he laid
A log of wood, and covered it o'er
With the leaves of the forest glade.

Then he withdrew to a sheltered spot,
For he heard a fearful howl;
And soon the wolves came creeping out,
And round the mound they prowl.

And the father's feet never stopped nor stayed
Till he passed the forest wild,
And said as he stood on his own door-stone,
"Thank God! I've saved my child!"

PAPER DOLLS

"It is a waste of time to try and get this lesson," and Laura Wallow closed the book sullenly, and tossed it across the library table For a few moments she sat sullenly tapping the carpet with the toe of her slipper, wishing that she did not have to study; that she could go to uncle Henry's and see cousin Julia; wishing a great many things that were not at all likely to happen without some effort of her own. Then, finding a pair of scissors, and a sheet of rose-colored paper, she commenced cutting out animals of a kind never seen in the ark Then she must have a new paper doll, with a complete wardrobe, and while thus improving her time, her teacher and hour for recitation came together She was not prepared, and was directed to remain in the library until the task was completed Laura pouted her lips, and looked the naughty girl that she was, but the punishment troubled her but little Another sheet of paper was cut to pieces, when her mother entered the room.

"No lesson to-day, Laura?"

"No, mamma, I have such a headache that I cannot study"

"Very well, you need not Go to your room and lie down, and do not rise until I return I am sorry that your head aches so badly, for we are going to Uncle Henry's, and Julia will be sadly disappointed."

Laura sprang from her seat The scissors and history fell together, and her whole menagerie of paper animals were scattered at her mother's feet The request to be allowed to share in the visit, died upon her lips and without a word, she retired to her room In half an hour she heard the carriage driven from the door, and pictured to herself the merry group within Ah! if she had only learned the lesson, how delightfully could the afternoon have been spent Now it seemed to her as if the sun had a second time to stand still, the hours were so very long She had never felt so lonely and unhappy before, and resolved not again to be idle and unfaithful

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For the Christian Recorder.

BUCKS COUNTY SS.—TO ALL TO WHOM THESE PRESENTS MAY COME.

I, the subscriber, a Justice of the Peace, in and for the county of Bucks, do hereby certify that I am acquainted and know Emily Johnson—formerly Rodney, who was married to Samuel Johnson, who was married before William Hamb, Esq., of Bristol, Bucks County, as appears by record on his docket; and after careful examination and mature reflection, I feel myself fully safe in saying that the said Johnson had a wife living at the time he married the said Emily Rodney; and I further say that I have the evidence of Daniel Emmanuel (local preacher of the Methodist Episcopal Church) Charles Emmons, (Class leader;) and Benjamin Cummings, (who is exhorter,) that he had one or more wives living at the time he married the said Emily Johnson; and the evidence, on affirmation, of the said Emily Johnson, that he had a wife living at the time she married him, which, at the time she married him, she had no knowledge of.

Affirmed and subscribed } her
Before me May 6th, 1862. } Emily Johnson.
Wm Blakey J P } mark.

THOMAS CHARNOCK,
GENERAL FURNISHING UNDERTAKER
NO. 427 SOUTH 6TH ST.,
Second Door Below Bethel Church.

REV LEWIS S. LEWIS'
FAMILY LINIMENT
IS PREPARED WITH GREAT CARE,
EXPRESSLY FOR FAMILY USE.

Its composition is very simple, containing nothing that is injurious in any form, and there is no danger in its use from exposure to the weather. No family should be without it. Having a wish to benefit mankind in general, and those afflicted in particular—and having had recourse to the article in several cases of rheumatism, bunions, chilblains, and other lameness, it proving to be a remedy in every case—I therefore recommend it to the public.

CERTIFICATES

Providence, R. I., Nov 27, 1861
Rev L. S. Lewis—Dear Sir I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev GEORGE A. RUE

Newport, R. I., October 29, 1861.
Rev. L. S. Lewis—Dear Sir: I have been affected for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost. ANTHONY RANDOLPH

Newport, R. I., Nov. 19, 1861
Rev. L. S Lewis Dear Sir I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled
RICHARD WHITE.

Newport, R. I., Nov 17, 1861.
Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it and it has successfully cured my bunions. SOPHIA TAYLOR.

Newport, R. I., Oct 7, 1861.
Mr Lewis—Dear Sir: I have had a pain and soreness in my neck and back for some time I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public.
Mrs EVELINA DEMOND

Providence, Dec 10, 1861
Rev. L. S Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs PHEBE A. MORSE.

Newport, R. I., Oct. 10, 1861.
Rev Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully It has also cured my swelled joints. Mrs. ELIZABETH THOROUGHGOOD.

Newport, R I, Nov 20, 1861,
Rev. Mr Lewis—My boy was troubled with the chilblain I applied your Liniment a few times and it cured him. Mrs. ADELINE JONES.

[illegible] Ferry, Sept 3, 1861
Rev Mr Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet &c. It is a perfect remedy where other things have failed. Mrs SUSAN GARDINER.

Providence, Rhode Island, Aug 19, 1861
Rev L. S Lewis—I have been afflicted for upwards of seven years with swelled joints I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully Mrs MARY A. JEWITT

Providence, Nov., 1861.
Mr. L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost everything—but nothing so effectual as your Family Liniment. I would not be without it Mrs LUCY WATERMAN.

MANUFACTURED BY
REV LEWIS S LEWIS,
No 115 Meeting St. Providence, R. I.
TO WHOM ALL ORDERS SHOULD BE ADDRESSED.
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THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, APRIL 11, 1863. Vol. III.—No. 15.—New Series. Whole No. 118.

THE CHRISTIAN RECORDER
Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
No. 619 Pine Street, Philadelphia.

Notice.—All letters and matters pertaining to the Book Concern, subscribers, sale of papers, and all moneys belonging to Book Concern or for paper, must be directed to Rev. Elisha Weaver, Box No. 2075, Philadelphia, and all matters sent by express, and in our city, must be directed to E. Weaver, No. 619 Pine St.

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Two Dollars and twenty-five cents a year, payable in advance. Single copies, five cents.

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CORRESPONDING EDITORS OF CHRISTIAN RECORDER.
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" J. M. WILLIAMS, " E. T. WILLIAMS,
" G. H. GRAHAM, " C. BURCH,
Rev. L. ROSS

Poetry.

For the Christian Recorder.

Mr. Editor:—I send the enclosed piece of Poetry, entitled the Convict to his Mother. The lines are touchingly beautiful. We have seen nothing of late that has so moved our sympathies. The man who can write such Poetry—who has such thoughts, cannot be utterly depraved, although he is a Convict in a Penitentiary, and writes within its gloomy walls.

Wm. H. Longfellow.

I've wander'd far from thee, mother,
Far from my happy home:
I've left the land that gave me birth,
In other climes to roam;
And time since then has roll'd its years,
And mark'd them on my brow:
Yet I have often thought of thee—
I'm thinking of thee now.

I'm thinking of the day, mother,
When, at thy tender side,
You've watch'd the dawning of my youth,
And kiss'd me in your pride;
Then brightly was my heart lit up
With hopes of future joy,
While thy bright fancy honors wove
To deck thy darling boy.

I'm thinking of the day, mother,
When, with such anxious care,
You lifted up your heart to Heaven—
Your hope, your joy, was there;
Fond memory brings thy parting words
While tears stole down your cheek;
Your long, last, loving look told more
Than ever words could speak.

I'm far away from thee, mother;
No friend is near me now,
To sooth me with a tender word
Or cool my burning brow;
The dearest ties affection wove
Are all now torn from me;
They left me when the trouble came—
They did not love like thee.

I'm lonely and forsaken now,
Unpitied and unblest:
Yet still I would not have thee know
How sorely I'm distress'd:
I know you would not chide, mother,
You would not give me blame,
But sooth me with your tender words;
And bid me hope again.

I would not have thee know, mother,
How brightest hopes decay:
The tempter, with his baneful cup,
Has dash'd them all away:
And shame has left its venom'd sting
To mark with anguish wild:
Yet still I would not have thee know
The sorrow of thy child.

Oh, I've wander'd far, mother,
Since I deserted thee,
And left thy trusting heart to break
Beyond the deep blue sea.
Oh, mother, still I love thee well,
And long to hear thee speak,
And feel again thy balmy breath
Upon my careworn cheek.

But, oh, there is a thought, mother,
Pervades my beating breast,
That thy freed spirit may have flown
To its eternal rest;
And while I wipe the tear away,
There whispers in my ear
A voice that speaks of heaven and thee,
And bids me seek you there.

For the Christian Recorder.

PERHAPS YOU'D LIKE TO KNOW

BY J. W. M.

I have a gentle love whose eyes,
With softest radiance glow:
She is a seraph from the skies
To cheer me here below!

Her mellow voice fills me with bliss;
With its soft silvery flow:
And who this angel being is,
Perhaps you'd like to know!

I woo this dark-eyed maiden in
Sweet hours of long ago;
And how her heart I chanced to win,
Perhaps you'd like to know.

She is a gentle fairy queen—
With pearly teeth of snow:
The arms that press this maid, I ween,
You'd really like to know!

My thoughts like swift, unfettered creeks,
To this sweet angel flow.
The lips that kiss her crimson cheeks
Perhaps you'd like to know!

It is this fairy one that gives
Me hope and joy below;
And where this little creature lives,
Perhaps you'd like to know!

The time that on this girl I call,
Perhaps you'd like to know!
That you might slyly *plan my fall*,
And all *these* secrets know!

Washington, D. C., April 5th, 1863.

A WORD IN REGARD TO THE APPEAL OF BISHOP PAYNE IN BEHALF OF WILBERFORCE UNIVERSITY.

Mr. Editor:—We have read some of the best articles in the Recorder written by some of our learned brethren in behalf of an educated ministry.

Now, sir, if there ever was a time in the history of our beloved Zion, when these good brethren had an opportunity to prove that they really mean what they say in regard to an educated ministry, that time is now—the present moment; for the man who is able to comply with the plan proposed by Rev. Lewis Woodson, and neglects or refuses to accept a plan so reasonable, is not in my opinion willing to practice what he preaches to others.

Mr. Editor, it will be a hard pill for me to swallow [illegible] ve that that man really means what he [illegible] in the spirit of Christ. But I could [illegible] man or such a one merely [illegible] lf in the estimation of the [illegible] abuse the unlearned por[illegible] because he can, and such [illegible] preach the gospel than

Now, Mr. Editor, let us look towards Wilberforce University. We want men now not only to write and speak in favor of an educated ministry, but men who trust in God, and put their hands deep into their pockets, and say in the name of our God, we can and will pay for Wilberforce University—not pay for it only, but will aid in sending our young men there to be educated for the ministry—not only send them there, but we want men who will pledge to support them while there, and not pay their pledges by vilifying and abusing them, but want men who will pay their pledges like Christians, because they love an educated ministry. Oh, that God would help us to look towards Wilberforce! Come, come, dear brethren, let us rally once in our lives as one man. Would that God would help us not to be "sayers, but doers of the work."

In reference to the plan proposed by Rev. R. H. Cain, I have some doubts in respect to its meeting our present wants—it may suit in cities and stations, but not on circuits so well.

1st, there are some appointments ten, twenty, and thirty miles distant on one circuit, and, as a general thing, our people will not rally so well in the absence of the preacher in charge as they will when he is present.

2d. The first Sabbath in the coming May will be soon after the rise of some of our annual conferences: therefore, the minister who may be changed will have too short a time to become acquainted with his people to meet with much success.

But the plan suggested by Brother Woodson, is, in my opinion, a heavenly plan. All we have to do is, to have strong faith in God, a liberal heart, and Wilberforce is ours.

Yours fraternally,
JOHN J. HEASEAT.

Ellicott's Mills, Md., Ap. 2d, 1863.

LIFE OF ST. CYPRIAN, THE AFRICAN BISHOP, MARTYR AND SAINT.

CHAP. III.

Cyprian the Rhetorician.

Cyprian's oratory.—His success in life.—Ease and Comfort.—Head workers respected and supported.—Thousands for the body, pennies for the mind.

In the province of precept writing, long years of study had enabled him to happily combine the useful and the true. This is plainly to be seen in the works written after his conversion. These productions, numerous and characterized for depth of thought and elegance of expression, forbid us to think, that his precepts were other than solid, pertinent and beautiful. So, too, in the province of declamation none were better qualified than Cyprian. Nature and art joined hands to produce a charming orator, and, as ever they were successful. Nature gave him a golden voice, art cultivated and enriched it, the former gave him a commanding mien, the latter dignified and graced it.

Eminently qualified for the profession he chose, our rhetorician was altogether successful. Emerging from the halls of learning, the eyes of the people at once rested upon him; while the trumpet of his fame, already to the lips, was soon to be sounded. While a school-boy many were the prophecies uttered in reference to his future life, and all united in declaring it to be bright and glorious. It needed no divine inspiration to look forward with hopeful anticipation upon so promising a youth as Thascius; and now in manhood we behold all these hopes, even those of the most ardent admirers, more than realized. Jerome says of him, "Cyprian of Africa taught rhetoric with first honor." The author of "Popular Preachers of the Ancient Church" says, "His profession brought him honor and emolument, and if tradition may be credited, political or at least civic influence." His school was filled with the sons of the first citizens of the metropolis of proconsular Africa: those youths who from parental choice, or native ambition, looked forward to the positions of magistrates or judges in the Empire.

Thus successful, Cyprian was the recipient of a handsome income. We notice here that the north Africans of that early day held in much esteem those of their own citizens who were devoted to literature. Such as pursued the wearying labor of the mind, were not contemptuously branded as lazy and indolent; while no premium was set upon physical labor to the detriment of mental. There is no higher manifestation of national enlightenment, and popular good sense, than, when reasonable encouragement is given to men of study: and in vain may any people or nation strive for a leading, or even an honorable position who fail to give that encouragement. It is mind that rules and dignifies the world, not matter. The Carthagenians well understood this, and to add more lustre to their already blazing renown, they zealously encouraged men of learning, particularly those of their own people; so that we behold the school-room of Cyprian well filled with students and himself enabled thereby to lead a life of study, unencumbered and free. May all the children of that mighty continent, wherever they be, imitate a trait so sensible, so generous, so noble.

Not only did Cyprian live in comfort, but in a very short period, such was the increase in his revenue, that he even led a life of luxury, dwelling in a most lovely country seat, and entertaining in a most liberal and sumptuous style his own particular friends, and that host of visitors ever consequent upon well earned renown.

In concluding this chapter, as we behold our hero living in such style, we are led to reflect,—How are our sympathies drawn out toward those who are in want of bread. How fleet are we to relieve them, and what condemnation falls upon the man, who refuses to hearken unto such importunities. But are physical wants the sum of man's necessities? To say so is to be devoid of common sense. Man is a duality, having a body and soul. The body has its wants, and the soul has its wants; both of these wants are pressing, and equally imperative. Then shall we recognize one, while we deny and repudiate the other? shall we honor the claims of one and reject those of the other? Shall we feast the body and famish the soul, and shall thousands, ay millions go for roast beef, Brussel and Mahogany, while pennies go for books? Shall our souls be paupers, ragged, hungry, thirsty, and diseased; and shall no scorn fall upon him who turns a deaf ear to their cry, and shall our mind workers be famished in death?

O, my people! be compassionate, pity the soul, hear its sad pleadings, give bread, give water, and never allow it to die.

CONCLUSION OF CHAP. III.
Washington April 3, 1863

For the Christian Recorder.

AN ADDRESS

DELIVERED AT THE EXHIBITION IN THE A. M. E. UNION CHURCH, ON THE EVENING OF APRIL 2d, 1863.

Subject: "Youth."

In the midst of health and youth, the pleasures and enticements of the world are apt to appear a very gay and pleasing scene: it engages our desires, and partly satisfies them. But it would be wisdom to consider that a time will come when health will fail us, and if sorrow and disappointments, "the usual attendants upon the unstable mind," do not affect our taste for enjoyments, at least sickness and infirmities will destroy it.

Then it becomes the most essential duty of our parents to inculcate upon our minds the utmost importance of seeking a "holy hope in God," the Creator of all good things; for without such a hope there is nothing that can secure us from the scenes of life.

Youth is the vintage to create habits of a religious and virtuous character; the earlier the principles are instilled upon the youthful mind, the more endurable they will be, and those of a religious nature are not often entirely forgotten: though the temptations of this life may be of such an alluring nature as to draw occasionally the well-trained youth from the path, yet his principles being continually at war with his practice, there is hope that finally the better may overcome the worse, and bring on a reformation. But there is little prospect of his being brought back to a sense of religion who has allowed the habits of vice to become the possessor of his youth.

Youth is the preparatory school to manhood, which is, properly speaking, the state of preparation.

During this vintage we must qualify ourselves for that sphere in which we are to be called upon to act in the future, and if we are not found competent for discharging those duties devolving upon us, it will be seen that the seed which was sown in youth by our parents, was not the seed of improvement, for if it had been, the fruit would have been seen in manhood.

It is often the case that the seed which is sown in youth, is the seed of improvement; but the neglect of its culture oftentimes rests upon us, for not giving it that due attention required of every one. We must not saunter away our youth in indolence and folly, whilst others are exercising their reasoning powers and all their improvable attainments in the right direction; for if we do, we cannot expect to be anything more than ignorant men, valueless and burdensome to ourselves, and useless to society. But if we improve our minds in youth and attain habits of a virtuous character, we shall find ourselves the more competent to act our future parts in life, and command respect wherever we go.

We should not only cultivate our mental faculties, but our actions, morally speaking, inasmuch as that is as indispensable to our future welfare as the former; for if we had the voice of Cicero or the eloquence of Demosthenes, and our moral deportment was not in harmony with the same, the influence which we otherwise would have, would be lost.

Young men, let us arise in the sense of our duty. Now is the time for us to cultivate our mental faculties and moral action, and exemplify to our enemies that we are "susceptible of attaining to the highest standard of intellectual culture."

It is true, we have complained that the avenues to influence and position were barred against us. But I discover in reading an article taken from the "Springfield Republican," that this is to be true no longer. "There is to be a demand for the services of educated colored men and women, which is not likely to be half met." "Let no colored boy lay aside his books, then, with the idea that he can never be anything better than a barber, a boot black, or a waiter. He may become a lawyer, a preacher, an educator, and win his way to fortune and distinction at the same time he does invaluable service to his race.

Let us ask the questions: have we any idea of the future that awaits us? Will we be prepared if we should be called upon to act our part?

Bondmen are about to be converted into freemen, and the exigencies of the time will demand all the educators that can be produced.

Let us do nothing that may corrupt our hearts, or debase our characters; but may we gain and store up all the knowledge that we can fully grasp within our minds, for let us remember that by knowledge comes education, by education comes wealth, and by wealth comes elevation.

Wm Thos Simpson.

A. M. E. Union Church,
Sabbath School, Phila.
Pa., Apr. 4th, 1863.

For the Christian Recorder.

RHODE ISLAND.

Mr. Editor:—Rhode Island, which has for years been ruled by the democrats, and who at the commencement of the present rebellion, repealed her personal liberty bills in order to appease the wrath of rebels, has shown her patriotism by electing Republican Union state officers, and representatives to Congress, and also a majority of republicans in both branches of the legislature. Well done, Rhody!

Though you were among the first to offer concessions to rebels, finding them determined in their nefarious plans and rebellious artifices, on the other hand, you were among the first to respond to the call for troops, by sending men to form bulwarks to withstand the pressure of southern chivalry.

Though you have committed a sin (for which the punishment of God awaits you) by keeping many of my own color in ignorance, by your diabolical laws, excluding them from the public schools, it is to be hoped that prejudice will soon die away, that all will enjoy their God-given rights, and those who have been compelled to leave you to seek education in other states, may return and claim the right so wickedly and unjustly denied them.

Mr. Editor, the following is a set of resolutions unanimously adopted at a mass meeting, held Wednesday evening, March 25th, by the colored citizens of Providence. The Preamble, first and last resolutions were offered by Mr. T. Waugh. The second, third and fourth by Mr George Hamblin:

Whereas, the Democratic party of Rhode Island, have declared themselves opposed to the President's emancipation proclamation, and all other measures that are Christian and lenient towards our race, therefore—

Resolved, That any colored man that will vote to support such a party, shall be considered a traitor to his race and a disgrace to the age in which he lives.

Resolved, That we approve of the Emancipation, Confiscation, and Conscription acts, as necessary to the progress of freedom and the stability of the Government, that we repledge ourselves to the support of this government by ballot or billet.

Resolved, That we recognise the Republican Union, as the only party that sustains the Government in its struggle for freedom, and the only one for which we can cast our votes.

Resolved, That in the vigorous prosecution of this war, lies not only our hope, but the hope of the nation; copperheads to the contrary notwithstanding.

Resolved, That if any colored man shall so far disregard the duty he owes to God and humanity, as to support a party that declares that black men have no rights that white men are bound to respect, he shall be waited upon by the united friends of freedom, and requested to leave Rhode Island, and emigrate to the dismal swamps of Virginia, and live among his proper companions—lizards, scorpions, and copperhead snakes. More anon.

Guerie.

New Bedford, Mass., April 4th, 1863.

For the Christian Recorder.

SHOULD THE AFRICAN METHODIST CHURCH OF THE UNITED STATES BE DIVIDED?

Mr. Editor:—If you decide in favor of my having the floor, I will attempt to discuss the question—Should the African Methodist church of the United States be divided?—and submit the argument to my colored brethren as *masses*, as the efficient judges. I begin so pointedly and sweep so widely because I conceive that there is hardly any other question more important that concerns us individually and collectively, than the one now lying before us. It indirectly leads—if not *directly*, to the glory of God. Therefore, I will be very much pleased, sir, to secure your co-operation in laying this subject at the cottage doors. If I, as a ventriloquist, could speak *in the Recorder*, I would do it in such a manner—I mean in such an earnest tone, that every one who should hear me, would believe that my feelings were expressed for the welfare of my people. But to move the multitude it would be indispensable to use very many words, for the question itself seems to be from heaven, and contains all the pith required to show the way in which to find the best advantage; therefore, we might readily ask—could any thing more forcible be said than that which is said in the interrogative which is the subject of this discussion? So to clip short our humble introduction in this case, let us now enter into the real matter at once, as I now say—*for the glory of God*. Without stopping to consider the great question—*Should Christians be divided?*—let these few preparatory remarks—smooth or rough, suffice for a beginning.

Now, Mr. Editor, (please allow the peculiarity, for I regard you as a presiding officer in this case) if the African Methodist church of the United States of America should be divided, of course ample reasons should be assigned to justify the division; if it should not be, then reasons to the contrary. This seems to be the only correct view according to the opinion of all sentient beings: it is the logical basis of the existence of the denomination as a society, so then, as incontrovertible, we settle this point.

But as for the abstract consideration: upon which side are the most powerful reasons—upon the affirmative or the negative side of the question? Has this ever been decided?—Here the subject lies wide open to every colored man of America—not Methodists—but *colored men of America*, for your benefit and for mine; for the benefit of you and your children and your children's children. This must be admitted, because the Methodist church is the most prominent denomination among the colored people of this country, and embraces more of them; hence its momentousness in being governed to have an absolutely good influence. So, again, has this been decided? If it has not, we will try to have it; if it has been, we will investigate the whole case again.

The first fact to which our attention is given, is to the church divided into three parts. The beauty of this division, taken as emblematical, is very perceptible; and if formed for this purpose, we may say, so far it is very good; for it bespeaks the Father, Son and Holy Ghost. Was this the design in the tripartition? Then these three parts should be as one ministerial head to which they should look—one common central object around which they all should cluster in co-equal love. Then the emblem would be complete. *Then* would the superlative adoration of God be most gloriously emblematically displayed. But this could not have been the design, and if it was it certainly is not now, for each part in its temporal state as compared to the other parts, in relation to its form of corporate government, partakes more of the nature or character of political bodies than of Christian. This is a consequence of the want of the symmetry of being three, yet one—an effect of the disposition nurtured in the place of the holy artery, which if allowed to pervade each and every branch, would diffuse a homogeneous spirit to every member composing the whole religious body.

This partial resemblance to the great arrangement of the Head of the church triumphant, as it is not emblematic, instead of being beautiful is rather deformed. And the absence of this property claims a consideration of some weight from those who so loudly profess that they are "homeward bound" from those who profess to be Christians. It cannot be discarded as a reason in the case; because it is one of the essential properties of the controlling influence of the church. If the illiterate cannot see it; and blinded by their ignorance will not see it—those who have acquired knowledge see it already. It is one of the properties of the sublimest works of God, and has the power of attraction. The sky lark as it quits the field of clover and mounts aloft to the glistening clouds, draws to her the attention of the hearer and charms him by her melodious tunes. The landscape covered with verdant grass, decorated with sparkling streams and enlivened with music from the trees, gains the admiration of those who gaze upon it. The heaven—the sun, the moon and the stars, which God has "ordained," the shining light, the rainbow, and all nature's various colors—deep or modified by the hand of Him who is supreme—by their attractive beauties gain the praise of millions. *Then none who are disposed to assert* (as many of the unlearned frequently say that the preacher has nothing to do with the splendor of the worlds above) in the face of the taste that there is a beauty in holiness, a beauty in the universe, a beauty in the trinity—*can assert that there should not be a beauty in the African Methodist church*, with any more reasonableness than in saying that the church should be divided because it is divided. So then without any farther intrusion upon time and space, we will set this down as an effective negative reason, and proceed to another point in the argument. *We will now notice the constitution by which these several parts of the church are governed*, and if what might be regarded the minor, but indeed the component properties of the organization are not worthy of farther consideration and do not give required satisfaction, then certainly all that is required ought to be obtained at the root, or from the very fundamental principles.

Each division is governed by what is called a discipline; and leaving out the word "African," each discipline bears upon its title page this inscription: "The doctrines (one has doctrine) and discipline of the Methodist Episcopal" (regardless of the intervening variations, it is nothing more than) "church." Here then is an exhibition of a radical sameness; and the perspicuousness of it urges us to a closer investigation for the purpose of ascertaining the substantial truth. We proceed; and by an examination of those disciplines, what is the first thing of their most important contents, that meets the eye? Why that each one contains *twenty-five* "articles of religion" which are acknowledged by our divided brethren. And, moreover, these are not only similar in number, but the *substance* of all of them is the same. *It is the doctrine of the Methodist Episcopal church*, and in each discipline there is not so much as a difference in the topical arrangement. The first four in one book—"Of Faith in the Holy Trinity." "Of the Word or Son of God, who was made very man," "Of the Resurrection of Christ"—and "Of the Holy Ghost" will on comparison show a literal similarity in the other books, and if the investigation be extended farther it will be discovered that this is the case throughout the arrangement. But are there not contrary views taken of those topics in the *construction* of the articles? Well to answer this, the first article says, "There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness; the Maker and Preserver of all things, visible and invisible.

Yours, &c., J H A J.

Baltimore, Md. April 2d, 1863.

WASHINGTON CORRESPONDENCE.

Lawsuit in the Israel Lyceum—Apple filched—Judge Wilkinson charges the Jury

Mr. Editor:—The Israel Lyceum, which is attracting large audiences every Monday evening, has been holding a mimic lawsuit for several nights. The contest, however, closed on Monday evening last, at 11½ o'clock.

Mr. Sidney W. Hubert (with a perfect understanding) filched an apple from the President of the Lyceum; the President, on missing the apple, called the sergeant-at-arms to search the house, for a thief had purloined some property. The examination having been performed, the above named party stood criminated. The President then appointed four lawyers, Rev. William A. Hughes and Thos. H. C. Hinton, as prosecuting attorneys, and Mr. E. T. Crew, and Rev. McGill Pierce in the defence; twelve jurymen were selected, and Mr. J. F. N. Wilkinson acted as judge.

It was remarked, that though the case was nine hours under discussion, including the examination and cross-examination of the witnesses, the audience sat apparently entranced at the manœuverings and schemings of the lawyers every night until it closed. The last night we could not find room for the people, and several well experienced gentleman remarked that they never had seen a better conducted suit, nor heard better law in any court house in their lives. They had law books, records, &c., and demanded as much respect from the audience as if it were a reality, and the witnesses declared they never felt more curious when in a court house than they did there.

It was certainly productive of good, and materially enlightened the minds of our people, for many had never been engaged in a lawsuit, nor seen one conducted. Judge Wilkinson occupied the chair with as much gravity, and looked so austere and stern that no one dared to address his honor without almost feeling a corresponding submission.

After the court closed, the officers conducted the jury to a room prepared for them, where they had to remain until they all came to one decision. There the boys began to disagree, and finally were about to come to no unanimous decision at all, but the officers locked them up, and desired they should never come out until they did agree, so, they finally determined to acquit the prisoner.

But I want you to read the charge of Judge Wilkinson to the jury just prior to their going out to make up their verdict.

CHARGE OF JUDGE JOHN F. N. WILKINSON TO THE JURY

Gentlemen of the Jury:—On the present occasion I am about to address you on a subject, one in which I am drawn by an irresistible, though painful attraction. Washington has recently been the scene of an injury which must have filled the minds of every person connected with the town, either by the ties of birth or of residence, with deep humiliation. For myself, I can say, that it is the last of a chain of events among the most unfortunate which have occurred to me in a life now of no very brief duration. But I will not detain you by dwelling on the series of disappointments which unhappily overclouded our community. Gentlemen, deeply as our feelings were wounded when the "secrets of the prison house" were laid bare to our eyes, you and I have at least the consolation of reflecting that our consciences are not burdened by any participation in act or interference with the [illegible] which have made the misgovernment of our jail the theme of reproach, assailing our ears on whichever side we bend our steps, and yet that we should stand by and allow these offenders to run their course without interruption, and, while we know them to be preying on the vitals of society, should fling around them the mantle of her protection, does, indeed, seem to be a state of things so fraught with contradictions, and so totally unfit for the prevention or cure of crime, that we have reason to be grateful to any one who exposes it, and still more if he seriously turn his mind to the correction of so monstrous an evil. But, although we are not responsible for the past, we shall be without excuse for the future if we do not, each in his own sphere, exert ourselves to the utmost to guard against the recurrence of these disgraceful and afflicting abuses of power. Gentlemen, we approach the subject with one advantage, we are not called upon to scan these transactions with a view to the censure of the parties implicated in them, we may, therefore, withdraw our attention from all mere personal questions, and regard what has occurred, as an event in the history of the treatment of criminals, from which it is our duty to extract as much of instruction as we can make it yield, and let us remember, for our encouragement, the words of our greatest poet—

> "There is some soul of good, in things evil,
> Would men observingly distil it out."

We will, then, do our best to calm our minds, and contemplate, if we can, the revolting facts before us, because we are warned by our most solemn duties, as well as urged by our best feelings, to preclude, so far as our power extends, the possibility of its repetition, in fine, the criminal becomes an object of sympathy, as against the ministers of the law. Now, although I am the last man to rob the convict of sympathy, or to desire that he should be regarded only with scorn, yet, I cannot but feel it to be a calamity when that sympathy is given to the prisoner at the expense, either of the law itself, or those whose duty it is to carry the law into execution. Where such is the public sentiment towards criminals, either the law or its administration must be open to severe censure; or, on the other hand, public opinion itself must be in a most unwholesome state. In either case criminal jurisprudence is grievously weakened in its competency to repress crime; for let it never be forgotten that the penal sanctions of the law are of little avail unless they have the additional sanction of public opinion. It is, indeed, to be feared that years may elapse before the moral anarchy which the events of the last few months have introduced among us, will give way to that wholesome respect for authority, in losing which the cause of order loses its main stay and support. Let me then, again urge upon you the necessity of balancing in some degree, at least, these evils, by profiting to the utmost from the lesson which they teach. Gentlemen, let us love, and admire, and ardently cultivate, "Liberty, Equality, and Fraternity." They are great names for great things. But they must be clearly understood. By Liberty, I understand full protection to every man who is doing right—protection in his person, in his property, and in his reputation. But I do not understand, and I am sure you do not understand by Liberty, freedom to do wrong. Never, let us hope, will Americans permit the power of doing wrong without punishment, to enter into their notions of liberty. Every man sitting under his own vine and under his own fig tree with none to make him afraid, presents a delightful picture of civil liberty. But every man plucking his neighbor's grapes, (or apples) and hewing down his neighbor's fig tree, is a type of anarchy; and anarchy is the father of despotism, and should never be passed unpunished.

And now, Gentlemen, in conclusion, if you believe from the evidence given in the case, that the prisoner at the bar is guilty of the crime set forth in the indictment, then you must bring in a verdict of guilty, but if, to the contrary, you believe from the evidence given in the case, that the prisoner at the bar is innocent of the crime set forth in the indictment, then you must bring in a verdict of acquittal. Gentlemen, I now leave the case with you, to which, I hope, you will give a careful, fair, and impartial consideration.

H. M. T.

Washington, April 3d, 1863.

For the Christian Recorder.

BROOKLYN CORRESPONDENCE

Mr. Editor:—The inspiration of the hour is big with events, and I must hasten to indite, lest I prove recreant in fulfilling my obligations to your valuable paper. Pardon my haste and watch my flight. If I startle your readers by my revelations of these regions, attribute it to the fact which no human ken could descry, until unfolded by the occurrences themselves. The fell spirit of war and discord seems determined to destroy this nation, or the judgments of a wise and merciful God, is purifying it by this fiery ordeal, through which he is causing it to pass. As of old the nation is the nursery to the church, from the great mass of shrubs and trees, in national forests God selects his fruit trees, transplants them from thence to his chosen spot, the church, to be nurtured, pruned, grafted, in order that the master may have good fruit. In the primitive church that fruit was abundant, and millions have been gathered to a resting place, undisturbed by the jarrings of this sin-cursed world.

This community has been startled by changes and dissensions in religious circles. I faintly hinted in a former article that there was trouble brewing in Bridge St. Church. Since that time the war has broken out in earnest. I have been informed that the "*Money Mongering*" Trustees have raised a row with the Elder, because he did not give, or cause the committee to give all the proceeds of Mr. Douglass' Lecture, to them, to spend for incidentals of the church. It appears from what I learn that the money was to pay the principal debt, and was to be deposited in Bank for that purpose, but the Trustees claimed that the Elder should have caused it to be paid them as he was the mover in the matter, which he refused to do, having no jurisdiction over the said committee to compel obedience. The Trustees thereupon refused to pay his house rent and board until he produced the said money to their hands. Hence, the Elder brought the matter before his official board. They said they would raise it for him, after the Trustees had lifted their collections, but these gents coolly told them that they should lift no collections in that church for the Elder without their consent, nor till he paid the said money to them. And that they, the stewards must collect his money from the classes and what they lacked, *they must go from house to house, and collect from the individual members.*

This was rather raw doctrine in the A. M. E. church, hence the stewards remonstrated, but to no purpose. On Sunday evening, the pastor stated these facts to the congregation, and appealed to them to know if he had done wrong in refusing to give money which he did not possess, and that the Trustees had refused to give him his weekly allowance. I never saw such a scene before, the congregation cried, "Shame," and when a collection to pay a gas bill, was called for, not a CENT was given. Church was dismissed, then followed a scene I shall never forget, the people flocked to the front near the altar, some filled with rage, some in tears, others in astonishment. Amid the general excitement, the pastor's wife fainted under the pressure, and was carried out of the church by four persons. Wild frenzy seized the people, and the Trustees, who were the prime originators of this disturbance and meanness, Robert Jackson, Lewis Brookfield and Philip Jenkins, stood like criminals before an indignant congregation. On Monday ensuing the people met in the basement, passed resolutions condemnatory of the Trustees' actions, sustaining the Elder, and pledging him their support so long as he continued to walk before them as heretofore, requesting those Trustees to resign and leave the church in peace. They have not complied with that request, but have *procured the removal of the Elder from the charge by complaints to the Bishop, and he resigned the charge into the hands of Elder Crosby till Conference meets.* Since, they have accomplished their plan to have him removed by false representation. They have held two public meetings to clear themselves before the people. On Thursday evening, April 2d, they managed to raise a quarrel with some young men in the congregation, because they applauded a report adverse to them and had them arrested and locked up. They appeared at the City Hall before Justice Perry, and were compelled to pay the costs, and the young men went clear, as I learn from a report in the Brooklyn Eagle. Some of the friends of the young men caught Mr Jenkins, and whipped him well, the same night. He is now in a critical state. Such, sir, in brief, are the movements in this department. That church is on its last round, many are leaving it, and more are preparing to do so.

Their debt is now $91,00 dollars, and running five years at seven per cent., the congregation leaving to get clear of the disgrace, which these three men have brought upon them. They have driven their pastor away without the consent even of the majority of their Trustee board. Three or four met at the President's house and requested his removal, to the detriment of all the interest of their church at this time; for it only divides the minds of the people, who are now calling for letters, and are going to other churches since his removal. "They whom the gods would destroy they first make mad."

The American Freedmen's Friend Society is making some progress. They held a meeting in Mr. Beecher's church on the 9th of April, for the benefit of the liberated in the South. Among the facts worthy of note, is the Incorporation of the African Civilization Society, of N. Y., and Anglo African Savings Bank in this State. Rev H. M. Wilson, J. D. Bowers, and some dozen more intelligent colored gentlemen are the originators of this last movement. It is time that something should be done by colored gentlemen, which will give them prestige, and wealth in these prosperous cities. Let them establish Banks and Building Associations, purchase land, build houses, get money, save money, lend money and be men, and the foul prejudices will soon melt away as the snow before the burning sun, as darkness before the brightening day. Hail, all hail, auspicious era of proclamations, emancipations. Liberty to millions, hope to rising generations, glorious era we welcome thee, let each of thy successors be brighter still.

Junius.

PEORIA CORRESPONDENCE.

Bro. Weaver:—Allow me the privilege of presenting a few thoughts through the Recorder on a subject I see in the Recorder of March 14th. This subject is from a very ready penman in Terre Haute, Ind., Rev. T. S., and I think my good brother Strother has asked some questions in his article that no one can answer but the Lord. The subject is headed, "Should a human being be allowed to live after he has determined not to serve God?" I think that is only with the Lord whether he should be allowed to live or not. What a strange question is this for an intelligent man to ask. Again he asks, Can there be any use at all in a human being, after he has fully made up his mind to give the devil the whole of the time on earth! Now, let me here ask Rev. T. S., of Terre Haute, Suppose, sir, for one moment, you knew those poor miserable [illegible] were determined to give the devil all their time on earth—what will he do with them? The Bible says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Ec. viii. 11.

Now let me here say in conclusion, that I believe as well as my dear brother T. S., and so ought every Bible reader to believe, that as the Almighty did destroy the antediluvian Sodom and Gomorrah, that he will in his own good time remove those ungodly sinners out of time; and if we, as faithful watchmen on the walls of Zion, blow the trumpet, and sinners will give the devil all their time, we have delivered our souls.

W. J. Davis

Peoria, Ills., March 24th, 1863.

IMPORTANT INQUIRY

Mr. Editor:—Will you or any one of your numerous correspondents throw some light on the following!

1. If a minister of the A. M. E. Church receive from the hand of the Bishop or Bishops of said church, six regular certificates of annual appointment, and at the meeting of said annual conferences it is not proven, or attempted to be proven that he failed to attend to said appointments; does it not follow that in the eye of the law he has travelled six full years?

2. If a member of an annual conference receive an appointment from the same, and before the expiration of the time of said appointment, his membership be transferred by the Bishop to another conference, he leaving a local preacher to fill out his unexpired term according to, or without the Bishop's direction; does he not technically, according to law, fill *both* appointments at the [illegible] time—the one by proxy, and the other in person?

Hawpenies.

The Christian Recorder.

Philadelphia, Saturday, April 11, 1863.

REPORT.

Look here, brethren, read this: and remember it, too:—

The meeting of the Executive Committee and their appeal to the ministers having the charge of circuits and stations, and to the members of the A M E. Church, is as follows:

DEAR BRETHREN AND FRIENDS:—According to the authority vested in our Editor and General Book Steward, he called together the Executive Committee of the Book Concern on the 13th of November, at which time we had a very pleasant interview together in relation to the present flattering condition of the Book Concern, and the wants of the Church.

Brethren, let me tell you for once that the Book Concern is really in a prosperous condition—and how it is that our Editor and General Book Steward has so managed to keep the Book Concern and paper in the hopeful condition in which we find it, and with such scant means, we confess we are at a loss to know—and more especially in times like these, when many a firm and paper, with a much larger capital, have succumbed. But, brethren, in order to hold this position, and to keep up a growing interest throughout the connexion, there are means needed—first, there is a very great demand for hymn-books, in every direction in the connexion, and our Editor and General Book Steward has informed us there are only seven or eight in the store, and he has no more to bind up. Therefore, the Committee deem it advisable, in view of such a demand for our hymn-books, and especially in the Western country, to advise our General Book Steward to get out another edition, so that our people may be supplied. To do this, brethren, it will require about $508. This should be done without delay. We therefore recommend each elder, deacon, and preacher to properly lay this vital matter before their congregations, and to take up a free-will collection, and to forward the same to the General Book Steward and Editor, so that it may be in his hands forthwith to operate with—and he will give each credit through this paper. Now we ask our brethren, shall the Book Steward have the amount? We will answer for the Philadelphia district, our portion will be forthcoming. We also recommend to our Bishops, while travelling around, to speak of this matter.

William Moore,
W. H. Waters,
Stephen Smith,
W. D. W. Schureman,
Elisha Weaver, *Ch'm*

For the Christian Recorder.

NOTICE.

To the Philadelphia and New England Conferences.—To the members and friends.

The Philadelphia Annual Conference will meet the second Saturday in May, at 9 o'clock, A. M., in Bethel Church, Sixth St., Phila.

The New England Conference will meet the second Saturday in June, in Newport, R. I., in the A. M. E. Church, at 9 o'clock, A. M. Punctual attendance is requested.

NOTE.—The members of each Conference District will pay strict regard and attention to the financial collections per discipline, as it is highly important that they should.

INVITATION.

Revs. Bishops Quinn and Payne are most cordially invited to meet with me at each.

W. Nazrey.

POSTPONEMENT OF THE BALTIMORE CONFERENCE.

Wilberforce University, Xenia, Ohio, March 27th 1863.

To the members of the Baltimore Annual Conference, Itinerant and Local.

Rev. and dear brethren, This is to inform you that in consequence of the purchase of Wilberforce University, and the obligations I am under to secure the co-operation of certain parties not herein specified, I hereby postpone the Baltimore conference till the 23d, instead of the 16th of April, being just one week later than the time originally fixed. All the brethren, however, will find an official notice per mail. Please be punctual to the last fixed date.

D. A. Payne.

NOTICE

Bishop Nazrey will preach at the Mission Church, West Phila., to-morrow, (Sabbath) for Rev. W. D. W. Schureman.

To Brothers W. H. Chase, Shreeves, Ross, Demond, Grimes, and those other brethren in the New England Conferences from whom I have received letters; I am glad to hear that you are doing well, and may the Lord continue you in well-doing, and abundantly bless you and increase your flocks.

W. Nazrey.

ACKNOWLEDGMENTS

Rev. W. H. Johnson, of Boston, Mass.,	2 25
PROVIDENCE, R. I.	
Rev. J. P. Shreeves,	2 00
CHESTER, ILLS.	
per Rev. B. L. Brooks, as follows,	
Mr. Wm. Thomas Willender,	1 00
Francis Wilson,	1 00
Wesley Willender,	1 00
For papers sold	50
GEORGETOWN, D. C.	
Rev. H. J. Rhoads,	2 00
Mr. William Hopper, Columbia, Pa.,	3 00
ALLEGHENY CITY, PA.	
Rev. S. H. Thompson, for Miss Ann Sorrell,	3 00
Mrs. Flora Broaden,	3 00
BEDFORD, O. J.	
Miss M. E. Muse, per Theodore Coonts,	2 25
WASHINGTON, D. C.	
Of Rev. H. M. T., for Nathaniel W. Evans,	2 25

Care of Com. Howard. It is sent to him regularly, and has been ever since he left Washington.

NOTICE

Camden Circuit, fourth quarterly meeting, commences on Friday evening, 24th inst., and will continue every evening until the following Monday. Quarterly Conference will be held at Macedonia Church, on Saturday afternoon, the 25th inst., at 3 o'clock. Quarterly meeting at Woodbury, on Saturday and Sunday, the 2d and 3d of May.

Peter Gardiner.

April 10th, 1863.

A HAPPY DEATH.

Rev. Caleb Hall departed this life, March 20th, 1863, aged fifty-eight years and six months. The Rev. C. Hall has been, for forty years, a member of the A. M. E. Church. He was licensed to preach by the Rev. Edward Waters. He and the Rev. Thomas W. Henry were both ordained deacons at the same time, by the Rt. Rev. Morris Brown. The date of his ordination I have not. On the night previous to his death, he called his pastor (J. J. Herbert) to his bed-side, and after some serious talk about the goodness of God to his soul, he then called his wife and two daughters to him, and had some interesting conversation with them about his dear little children; he then bid them all farewell, and lay down on his bed, and apparently fell asleep in the arms of Jesus. Brother Hall leaves a wife and five children to mourn his loss.

DIED

The Rev. Spencer Logan, of the Philadelphia conference, departed this life on Thursday evening, the 2d inst. Brother Logan had not been in the itinerant work a great while. Nearly two years ago, he ruptured a blood-vessel, which prostrated him for some time. He has not been able to do much in the ministry since that time; and on that account he took a superannuated relation to the Conference and Church. Brother Logan was a good man. He was quiet in his manners, but quite decided in his course and firm in his belief. While sitting in his chair on the evening he died, he is reported to have asked, "Can a man die well sitting up?" An answer being given, he said to the family to lay him down; and what they were going to do, do quickly. Scarcely had he lain down before he fell asleep in the arms of Jesus. He leaves behind him a dear companion to mourn his loss. We are not informed whether he had any children or not. His remains were taken from his late residence to Bethel Church, Sixth St., where a few brief remarks were made by Revs. J. P. Campbell and Henry Davis, after which his body was conveyed to Lebanon Cemetery, followed by a number of ministers and other friends. But he is no more, having gone to that better land.

PHILADELPHIA ITEMS

Last Sabbath was the last quarterly meeting of Rev. Mr. Williams, of Zion Wesley Church. The Rev. Mr. Reeves preached at 10½ o'clock, A. M., from the words, "Why seek ye the living among the dead; he is risen," &c. He gave us a very interesting discourse. At three o'clock, P. M., Rev. Mr. Trusty preached. We were not present, but we are informed that he preached a good discourse. At night we preached a sacramental discourse. The house was filled; had a glorious time.

SEPARATION OF THE A. M. E. CHURCH.

A lengthy article will be found on our first page, in relation to the separation of the A. M. E. Church. We would just say to the writer that there is no just cause for any such movement. And the person who would attempt such a thing, would be a rebel, a traitor, a secessionist; and it would be the destruction of himself, and the weak minded ones who would attempt to follow him. And he who would attempt such a thing in this enlightened day, would find that the people are now too intelligent to follow such a movement. Again, all such movements to separate a church, have generally come from those who wanted the highest seat in the synagogue. Therefore, we say for the benefit of all, that it should not be separated, but should be united together.

DIED

The Rev. Charles C. Gardiner of Harrisburg, Pa., who was pastor of the Presbyterian Church, (Colored,) departed this life on the 6th inst., at his late residence in Harrisburg, in the 84th year of his age. His disease was dropsy. He was brought on to Philadelphia, and placed in the Seventh St. Presbyterian Church. Brother Gardiner was one of the oldest Presbyterian ministers in this State. He was beloved by all who knew him. He was a friend to all sects and denominations. And more, he was a great friend to the young people, and a friend to literature. We well remember when we had a meeting in Harrisburg, some three or four years ago, in relation to the CHRISTIAN RECORDER, Brother Gardiner was much interested in the enterprise, and used all his influence for it. In losing Brother Gardiner the Church has lost a great and good man. He leaves behind him some four or five children. His funeral services took place on last Thursday, the 9th inst., in Rev. Mr. Gibbs' Church. The funeral sermon was preached by the Rev. Wm. Catto, of New Haven, Conn., and his remains deposited in a vault beside the church.

ANNUAL CONFERENCE

The Ohio Annual Conference will meet on the 18th of this month, in Springfield, Ohio. Bishop Quinn will preside. Bishops Payne and Nazrey are expected to be present. We will say to the members of the Ohio Conference, that they may look for their papers at Springfield, Ohio.

The Baltimore Conference will meet on the 23d of April. Bishop Payne will preside. They are expecting to have a good time.

The Philadelphia Conference will meet on the second Saturday in May. Bishop Nazrey will preside.

THE BROOKLYN CHURCH

We are sorry to see by our "Brooklyn Correspondence," that the Trustees and their Elder have had some misunderstanding. It seems that that Church is hard to get suited. Surely there must be something wrong under the foundation. But we hope not.

BOARDING HOUSE

Mr. and Mrs. Cropper have opened up a Boarding House for the accommodation of our people, in Lombard Street, No. 403, between Fourth and Fifth Streets. They have done this because so many of our people travelling through this city are put to such great inconvenience in getting accommodations. Persons wishing to board would do well to give them a call. See advertisement in another column.

The Alumni Association have consummated an arrangement to have Mr Frederick Douglass lecture for them on the 24th inst., at the National Hall. This is a worthy cause, and every colored lady and gentleman should lay by twenty-five cents, get a ticket, and go the lecture. We refer our readers to a Notice of it in another column.

Rev. William H. Jones, of Canada. We do not endorse the entire tenor of this article. A little too personal, we should say, to his peers.

For the Christian Recorder

A R GREEN AND THE B M E CHURCH IN CANADA.

MR. EDITOR:—It will be recollected by most of your readers that A. R. Green, after the General Conference of 1860, which held its sittings in Pittsburg, Pa., left the Ohio Annual Conference and united with the B. M. E. Conference in Canada. When Bishop Nazrey offered his resignation to the Canadian General Conference in September, 1860, the resignation was rejected, and Rt. Rev. Willis Nazrey declared to be as before, the Bishop of the B. M. E. Church. A. R. Green took exceptions to the doings of the Conference in the case, and C. H. Pierce, who proposed Green as a proper person to succeed Bishop Nazrey in the Episcopal office, endorsed the views of Green. They soon commenced lecturing upon the action of the General Conference, and declaring the B. M. E. Church without a Bishop in consequence of the resignation offered by Bishop Nazrey, &c. They finally met in what they called a Convention, the work of which was to reorganize the B. M. E. Church by restoring the Episcopacy. After this famous Convention had made quite a display of peculiar talent in setting forth the object of their meeting, and showing the ruinous condition of the B. M. E. Church, they proceeded to elect and ordain A. R. Green, Bishop of the B. M. E. Church. H. J. Young, C. H. Pierce, assisted by J. A. Warren and Wm. Webb of the Ohio Conference of the A. M. E. Church, and perhaps some sisters, discharged the solemn duty, and Green was declared duly elected and ordained Bishop of the B. M. E. Church. Shortly after, the newly inducted Bishop appoints his Annual Conference to meet in Chatham, and notifies the undersigned and a number of other elders of the B. M. E. Church to meet, &c. *The elders treated his notices with silent contempt.* Green, however, goes on with his Conference, and ordains Deacons and Elders and appoints them to different fields of labor, &c. Encouraged by the assistance rendered them by the Baltimore Conference, and a number of the Ministers of the Ohio Conference, they continued their work of rebellion against the B. M. E. Church. At the next session of the Annual Conference of the B. M. E. Church, which took place in London, A. R. Green and his deluded followers were tried and expelled from the Church. They, notwithstanding the action of the conference in their cases, proceed still farther, and C. H. Pierce pretended to solemnize matrimony after his expulsion, claiming to be a minister under the authority of Bishop Green. One of the Elders of the B. M. E. Church in whose Charge this pretended marriage took place, brought the case up to the court of Queen's Bench, where it was argued by John O'Connor for Queen, and Albert Prince for the defendant. The decision which is here annexed will, we are inclined to think, teach the members of this restoring Convention a lesson which they will not soon forget.

Wm. H. Jones.

For the Christian Recorder

Dublin, Ind., March 24th, 1863.

MR. EDITOR:—Dear Sir—Some time has passed away since I have had an opportunity of setting forth the condition and prosperity of Blue River circuit before the numerous readers of the Christian Recorder, amongst whom I have many dear friends—some of them I have not been able to keep open a communication with. Many of them are my spiritual children, who are in east, west, north and south. Some are on the walls of Zion, warning sinners to flee from the wrath to come. I would say to them, Go on, my sons, and may the good Lord bless you in your labors; for there never was a time when the heralds of the cross had greater need to have on the whole armor of God than now, that they may be able to withstand the wiles of the devil; for Satan's endeavor now is to keep us in the dark. Labor, therefore, to show yourselves approved of God as preachers of the gospel, labor night and day to prepare good sermons for the edification of your members. But take care that your aim, in all your reading and studying, be to save souls; and bear in mind, that "He who converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." And in order to do this, one should be in possession of full salvation and preach the same to the people. Now to the subject.

Our quarterly meeting was held in Dublin on the 31st of January, and the 1st of February, 1863, after which we held our two days' meeting at Blue River, and protracted it four weeks. Our Rev. and dear Bishop Quinn was with us at both places a while. He preached on Sabbath three times, at Blue River. His discourses were very interesting indeed. He encouraged them greatly, and impressed upon them the necessity of going on, and striving to do all in their power to improve and elevate themselves to the standard of men and women in Jesus Christ. The Lord owned our labors, and powerfully poured out his Holy Spirit upon the people. Many were awakened and converted, backsliders reclaimed, believers sanctified, and mourners are still crowding the altar, 47 have joined the church, 31 have been happily converted to God, and 1 professed full salvation. The people are much encouraged, and say that the circuit is looking up. There are three interesting Sabbath schools belonging to the circuit. The one in Dublin is very interesting indeed, composed of about 35 scholars. Sister Jackson takes great interest in teaching the Bible class, others in teaching Testament and spelling classes. We also have a good day school, taught by Miss M. F. Williams.

I have been setting forth the claims of the Recorder and Repository before the people, but have not been successful in obtaining their names with their money, but hope soon to be able to send you some subscribers. My next Quarterly meeting will be at Blue River on the 17th, 18th, and 19th of May, at which time there will be eighteen or nineteen persons baptized by immersion. Pray for us.

William Jackson.

A LETTER FROM ELLICOTT'S MILLS CIRCUIT

MR. EDITOR.—We have had, indeed, quite a sad time this winter among us as colored people, for the white boys and so-called Union soldiers, make the snow-balls, clubs, brickbats, and stones fly from almost every direction, at our people going to and from the churches; so much so, that many of them are afraid to go to church. Indeed, I believe that it has made some pray or say prayers, who never prayed before; and I have been informed that they went so far as to throw stones in the windows of the church while the people were at service. The officers and so-called Union soldiers both having one spirit, made no effort to stop them, so we had to close one of our churches on that account. Some of our people have had to suffer very much, but we are willing to suffer for Christ's sake. Now as this great prejudice is said to have risen from the President's Proclamation, God give us grace to suffer patiently for the sake of our down-trodden race.

For the Christian Recorder

MR. EDITOR:—As the date of the meeting of the Baltimore Annual Conference has been changed from the 16th to the 23d, I wish to inform the committee appointed by the General Conference to examine the manuscript history of the A. M. E. Church, by Bishop Payne, that the meeting of the committee is also postponed for one week longer. We wish the committee to be punctual, as it is an important document, and will require time to examine it. If the committee had the power to do so, I should like to invite some one or two of the oldest ministers of the connexion to be present; but perhaps the committee has no such power.

The Baltimorians are making great preparations for the approaching Conference, which is always hailed with delight. Their object appears to be to see who can entertain the preachers and friends the best. The trustees of our churches are cleaning and fitting up their sanctuaries for the reception of Conference.

Last Sabbath was a great day in Bethel church of this city. Some few weeks since, the pastor informed the congregation that the trustees had been successful enough to raise during the last three years the sum of five thousand and five hundred dollars to pay for the recent repairs, and that there was six hundred still due. He further informed them that he wanted to suggest a plan by which the last six hundred could be raised. The plan was this: to get one hundred persons to agree to raise the sum of six dollars each, by the first Sunday in April. The number was soon obtained, and last Sunday afternoon was the time for the money to be paid. When Sunday came, everything presented so unfavorable aspect, the weather was stormy, the snow fell fast. Ah, said many, our general will be defeated to-day. At 11 o'clock the services were pleasant. The afternoon came, and a large congregation assembled to witness the raising of six hundred dollars. So sanguine was the speaker of success, that he gave out the hymn commencing, "Blow ye the trumpet, blow." He read for his text, Exodus xv. 1: "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." After a discourse of thirty minutes, a call was made, and in a few minutes the sum of six hundred and sixty-three dollars forty-seven cents was raised.

There were several gentlemen in the congregation that the pastor designated as reserves in case there was a failure. One of those gentlemen informed the pastor that if he failed in getting the amount, he had seventy dollars in his pocket. That gentleman's name is Mr Oburn Barley. God bless him.

A. W. W.

Baltimore, April 6th, 1863.

Boston, April 5th, 1863.

MR. EDITOR:—Please give this publication a place in your paper. Five years ago this month, the place where our church now stands, was one mass of brick and dirt; and before we could commence building, we had to raise $675 to redeem the property. The building cost $1,800. Both bills, with the exception of $460, have been paid with interest, which amount I promised to see paid this present year.

Mr. Editor:—I scorn the idea of saying we can't do nothing. God works by whom he will, let the object be spiritual or temporal; let the learned or unlearned try and try again; hold God to his promise, and in due time we shall reap if we faint not. All men were created for some noble purpose, his first duty to his God, himself, and his neighbor, it matters not how high the building goes up. If either of these duties are neglected, the building must fall. All should be encouraged of whatever enterprise, whether spiritual or temporal.

We have to regret that sometimes this is omitted. As Christ hath suffered for us, so ought we to suffer for each other. By not having that spirit which was in Christ, ministers leave their charges to perish, causing the agent to cease doing good, and the trustees to resign, and the leaders to backslide; causing the local preachers to run away, and causing mortgages to be closed, and the congregation to be turned out of doors. I do not know how it has been in the West, North, or in the South, but it has been so in the East. But,

Mr. Editor:—The time has now changed, we have had one hundred and ten converts, ninety-five of which joined our church; this good news more than rewards me for all my labors in the temporal charge of the church. If there were no churches, ministers would have no place to preach, and sinners would have no place to hear them. The more the minister encourages the temporal cause of the church, the longer they will have churches to preach in. The more our people encourage the Christian *Recorder*, the longer the paper will be in circulation. The Lord grant that the members of the A. M. E. Church may be of one heart and of one mind, fervent in spirit, and in serving the Lord without partiality or hypocrisy, or respect of persons: "But do unto all men as they would have them do unto you."

Mr. Editor:—I have a mission in the New England States, in which I had a confirmation last year; and I have had ten meetings in the town of Plymouth.

Mr. Editor:—I confine my mission to both spiritual and temporal things. I raised last year $3,700 for the church. On the evening of April 2d, I had a festival in Chapman Hall. We had a very pleasant time. We raised some five hundred odd dollars. Some of the white friends of the A. M. E. Church were present, including one Elder. The Rev. Mr. Mires, of Springfield, was present; also the Rev. Grim, of New Bedford, and Rev. Chase, of Lynn, and the Rev. Thompson were present. Before partaking of refreshments, a hymn was sung by Wm. Johnson:

"Children of the heavenly king,
As we journey let us sing."

In which the company joined in. Blessings were then invoked by the Rev. William Grim, of New Bedford. Miss Lucy Johnson was president at the candy table, and she had to regret that at an early hour she had nothing but empty plates.

Mr. Editor:—If the people of these United States wish to learn how to eat ice cream, let them visit Boston and come to one of our festivals. They think no more of eating twenty-five quarts of ice cream at ten cents a quart, than they would of eating six cherries at one cent a piece.

We regret that our minister was absent on this grand occasion by sickness in his family, for which we must excuse him.

The committee of the festival were as follows:

Mrs. S. Johnson,
Mrs. S. Butler,
Mr. Stanford,
Mrs. Mason, and others.

Mr. Wm. Johnson, *Manager of the Entertainment.*
Wm. H. Johnson, *Secretary.*

For the Christian Recorder

CONTINUATION OF BISHOP NAZREY'S LECTURE.

NO. 4

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."—Mark, 16th chap., 15th and 16th verses.

In my third essay on this subject, I left off on the work of the ministry, and noticed some of the good tidings which it is the duty of the minister of Christ to publish. Such as the doctrine of "The one living and true God," "Universal depravity," and the necessity and effect of "Repentance and Faith," "Christ the only way to God," "The wisdom and power of God to save," "The goodness and mercy of God in saving," "Justification by Faith," &c.

There are other doctrines, which, because of their benefit and importance, it is the minister's duty to publish. He should particularly labor to set forth the nature and benefit of the atonement. The atonement made by Christ is the fountain from which all other blessings flow, neither is there salvation in any other. "There is one God, and one Mediator between God and man, the man Christ Jesus," 1 Tim., ii. 5. The minister of Christ is to preach this doctrine, showing the obedience and personal suffering of Christ to effect the atonement, as well as the unity of the three persons in the Godhead. He is to show plainly and clearly wherein the death of Christ consists, always setting forth a living God; and not as some, who say that God died on the cross. He should show the great effect of Christ's death upon man's condition; how that it does for man what he could not do for himself, in that a perfect obedience and satisfaction to the divine law was yielded. First, Christ paid our debt for disobedience which was contracted by Adam. "For as in Adam all die, even so in Christ shall all be made alive;" 1 Corinthians, xv. 22. Again, "Behold the Lamb of God, who taketh away the sin of the world," John i. 29. Hence we are now called on or required to answer for our actual transgressions.

Secondly, He purchased happiness, and offers it upon easy terms, which are faith in and obedience to the Gospel.

The minister is also to preach that Christ is the resurrection and life of all that believe. "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live." John xi. 25. "Again, if Christ be not risen, then is our preaching vain, and your faith is also vain." "Now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. xv. 13–20. The same obligation which the great apostle of the gentiles was under to expound fully the doctrine of the resurrection is no less binding upon all ministers. Lastly, on this point, I remark, that Christ should be preached as a Saviour, sufficient to supply all the wants of mankind throughout all space and time. The diffusion of these important truths should not be limited. It is evident that their Divine Author, in his command, "Go ye into all the world, and preach the Gospel to every creature," had no respect to geographical boundaries, but contemplated the incorporation of a holy nation, consisting of persons in every clime and country. The gospel of Christ is admirably calculated to reach the lowest stage of human degradation, and offers pardon and peace to all who will repent and believe. Even the dying thief, expiring on the cross, believed and was saved. There is no degree of worldly intelligence to which a human being can arrive, that the gospel, if received, cannot improve and better his condition. I ask, are there not sufficient reasons that it should be preached in all the world? Should not the entire ministry be a unit in the work of its diffusion? But some one will say, How can I go into all the world and preach the gospel, for I have neither means to carry me, nor language to enable me to explain it to all nations. Now as to the means, I remark, that for all who are anointed by Christ to preach the gospel to the poor, He will provide sufficient means by which they shall be sustained. He is as rich in means as in mercy; they are inexhaustible. In the days of the prophets, food was sent by ravens to supply Elijah in the time of scarcity, and in the days of the disciples was witnessed the feeding of five thousand, with five barley loaves and a few fishes. God can also furnish suitable language, for he made even the beast of burden speak understandingly to Balaam, and on the day of Pentecost he caused many nations of divers languages to understand the preaching of Peter, and speak in one tongue the wonderful works of God. Therefore, a grand reason why ministers should faithfully labor to give the gospel a general diffusion is because of the wonderful and mysterious relation sustained between heaven and earth. I am aware, there are individuals who claim the right to go when and where they please, to preach the gospel. I give no credit to their notions, but believe that it was the design of Christ that a well organized body of ministers should exist, and from this organization missionaries should be continually going forth to build up and extend the church, with an eye single to this great command, "Go ye into all the world, and preach the gospel to every creature." The whole ministry should be continually and obediently engaged, either in person or influence, preaching, writing, praying or sympathizing, until the kingdoms of this world become the kingdoms of our Lord and his Christ. A true minister of Christ may learn the nature of his work from the instruction of the apostle Paul to the Ephesians, 4th chapter, 11th, 12th, and 13th verses. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Thus the apostle after giving a description of the different gifts by the same Spirit, proceeds to speak of the work of the ministry, namely, "the perfecting of the saints," that is, by giving them proper instruction, both by precept and example; and the same spirit which is to guide our actions and govern our conduct, is to support in the work of the ministry, even to the edification of the church or body of Christ. Now, if we are engaged in the right work as ministers, and guided by the right spirit, we will be edifying to the church, and that same spirit will bring us all into the unity of the Christian faith. It is evident, then, that the great work of the ministry is to unite the different tribes and the hostile nations of the earth into one living faith in Christ Jesus, giving them a thorough knowledge of the Son of God as revealed in the gospel, that the different nations, kindreds, tongues and people be brought into one society of Christians, as one perfect man in the faith of Christ: and this work is by them to be continued, until Christ shall attain a universal reign.

TO BE CONTINUED.

W. Nazrey.

DEATHS IN DUBLIN, IND.

Died in Cambridge city, Ind., on the 1st of Feb. 1863, of consumption, Daniel White. Bro. White had been a member of the A. M. E. Church for ten or fifteen years, and was a steward and class leader. He leaves a wife and three children to mourn his loss. As a husband he was pleasant in his family. He with his kind wife, was always ready to entertain strangers. On the Sabbath before his death he was at church, and received his love feast ticket, and would have partaken of the feast with us, but he tarried not long enough. The message called him to partake of the feast above, where Jesus Christ girds himself, and serves his saints.

In Dublin, on the 3d of March, 1863, after a short illness, Mrs. Sarah Jones, wife of Calvin Jones. Sister Jones had been a member of the A. M. E. Church for many years. She leaves a husband and eight children to mourn her loss; but we trust their loss is her infinite gain.

Her funeral sermon was preached by myself on the 24th of March.

Also on the 9th of March, little Willie, son of James and Mary A. Wallace, aged 2 years and 11 months. Just before his little spirit took its happy flight, he looked sweetly up in his father's face, and said, "Father, sing 'Shine like a star.'" His father complied with his request, and soon after, with a smile, he sweetly fell asleep in the arms of him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Little Willie, much we miss thee,
And thy voice no more we hear,
But in heaven we hope to meet thee,
And be ever with thee there.

William Jackson, *Min.*

THE CLOSE OF THE CONFERENCE YEAR AT HOME.

Our Quarterly Meetings are rapidly closing, and I need not tell you how joyfully I am looking forward to the time when we *itinerants* shall greet each other upon the Conference floor. There is, as you know, no season which fills the *real* itinerant with so much satisfaction, as the meeting of his brethren in Conference.

The year has passed away pleasantly; God has blessed us, notwithstanding outward difficulties caused by the prejudice of our enemies. We hope in God.

Yours truly,
J. J. H.

Ellicott Mills, April 1st, 1863.

NATIONAL HALL—NATIONAL HALL.

FREDERICK DOUGLAS

Will lecture before the Alumni Association of the Institute for Colored Youth, on Friday evening, April 24th, at National Hall. Subject,

"THE AFFAIRS OF THE NATION."

Tickets of Admission, 25 cents.

Tickets can be had at the office of the Lebanon Cemetery, 717 Lombard Street. Also at Mr. Weaver's Book Store, 619 Pine Street.

Doors open at 7½ o'clock. Lecture to commence at 8 o'clock.

MR. EDITOR:—The appeal of Bishop Payne to the ministry, laity, and friends of the A. M. E. Church, has reached my sight and also my heart. I feel all within me crying, Amen! My pocket cries, Amen! As an attestation of the interest I feel in the purchase of the Wilberforce property, I will be one of fifty ministers or members to give twenty-five dollars each, to be paid by the 20th of April. This will raise one thousand, two hundred and fifty dollars.

James Lynch, *Minister.*

Baltimore, April 1st, 1863.

TO THE MEMORY OF MARY E WHEELER.

BY ESTELLENA JOHNSON.

Far from the depths of hearts made meek,
There comes a stifled cry,
And sorrows blanch the tear stained cheek,
But why? O tell us why?

A tender maid we loved so true,
Close round our hearts entwined,
Soared yonder through the ether blue,
A truer friend to find.

Dear Mary, true, we might have thought,
To us thou wast not given;
Thy gentle friendship we'd ne'er bought,
'Twas loaned to us from heaven.

Thy form though hidden from our sight,
'Neath Lebanon's green sod,
Prevented not thy spirit's flight,
Back to its Giver, God.

No! never more thy smiling face
These mortal eyes shall see,
Till [illegible] through redeeming grace,
We shall immortal be.

In memory shall, like music sweet,
Thy voice's echoes still;
The well-known tripping of thy feet,
Its spacious length doth fill.

Dear Mary, thy mementoes now
Are all we have of thine:
While o'er these we devoutly bow,
Thou dost in glory shine.

Oh! from thy happy home above
Look down, and check the sigh,
And say to those who shared thy love—
There only dust doth lie.

For in that narrow bed of clay
Thy soul is not confined;
The bonds grew less and less each day,—
Through suffering 'twas refined.

Ah! when we sit and think of thee,
It will not [illegible] again,
For we do know that it must be,
We all shall meet again.

INVOCATION OF CHRIST.

"Jesus, thou Son of David, have mercy on me." Mark x. 47. P. M.

Lamp of mercy and of might,
Of mankind the life and light,
Maker, Teacher, Infinite!
Jesus, hear and save!

Strong Creator, Saviour mild,
Humbled to a mortal child,
Captive, beaten, bound, reviled!
Jesus, hear and save!

Throned above celestial things,
Borne aloft on angels' wings,
Lord of lords, and king of kings!
Jesus, hear and save!

Soon to come to earth again,
Judge of angels and of men!
Hear us now, and hear us then!
Jesus, hear and save!

Poverty in youth, when it turns out well, has this magnificent result, that it directs the whole force of will towards exertion, and the whole soul towards aspiration.

Whoever has to support his kindred by his labor, no longer enjoys the right of sacrificing himself. By so doing he deserts his family.

A poor fellow, who pawned his watch, says that he raised money with a lever.

For the Christian Recorder

DIED

Departed this life, March 19th, 1863, sister Maria Wheeler, in the thirty-eighth year of her age; she was the daughter of Samuel and Caroline Grey, of Baltimore; her mother brought her to this city in September, 1862, in a very feeble state of health. Her disease was consumption. She was a great sufferer, but she bore her affliction with Christian resignation. From the time she first arrived here, she was not able to attend public worship, but the brethren and sisters, with myself, used often to meet at her room to sing and pray with her; and glorious were the seasons which we spent with her. February 3d, I administered the Lord's Supper to her, and as soon as she received it, her soul was filled with the Holy Ghost; notwithstanding her entire weakness of body, she tossed herself to and fro upon her couch, clapped her hands, and shouted Glory to God in the highest. Said she, I am almost down to the water's edge, I soon shall cross over and have a shout in my Father's kingdom. At another time she was asked how she felt in view of death? she exclaimed, I am happy, I am ready to die. Oh, said she, I thought last night that I was dying. Oh, I long to go where Jesus is. On the day of her death, as her friends congregated around her bed, though her pain of body was indescribable, yet her confidence in God was unshaken: said ~~she to brother~~ Henry, I am now in Jordan. On being asked if she was afraid, like a hero she exclaimed, No, no, for Jesus was with her there. Thus she died in the triumphs of faith. Thus, by faith in Christ the believer is enabled to triumph over the monster Death, and spoil the victory and dominion of the grave; and we believe sister Wheeler to-day is in that blest abode, with the spirits of the just made perfect, waiting for those who promised her on her dying bed to meet her on yonder blissful shore; when the whole blood-bought family of the Lamb be gathered in to celebrate his praise. Oh, then, by her happy lot let us as Christians be encouraged to live humbly by faith in Jesus and a patient continuance in well doing, that we may attain to glory, honor, immortality, and eternal life.

"There we shall be with Jesus, on that delightful shore,
And shout with the redeemed, Our trials are all o'er,
The wicked cease from troubling, the weary are at rest,
And we shall reign with Jesus, through eternal ages blest.

Jas. P. Shreeves

Providence, R. I., April 6th, 1863.

DIED.

Dublin, Ind., March 28th, 1863

Mrs. Susan Wallace, wife of Jesse Wallace, departed this life on the 1st of Feb., 1863, of consumption, aged fifty-five years. Sister Wallace was born in North Carolina, 1808, removed to the state of Indiana, 1830, and was married to the husband of her choice in 1840. She professed religion about twenty-five years ago, and some time after joined the A. M. E. Church, of which she remained an acceptable member to the day of her death. As a member of the church she was useful, always first in forming societies for the benefit of her church and minister, ready and willing to do her duty at all times. As a wife, she was loving and agreeable, always striving to make her husband comfortable and happy. As a mother, she was kind and affectionate, endeavoring to rear her children in the nurture and admonition of the *Lord.*

She bore her affliction, which was of nine months' duration, with a degree of fortitude which true believers only can endure. She left a bright and living testimony behind that she had gone to rest from her labors. Just before her happy spirit took its flight, she called her family and friends around her bed-side, and desired her husband to join in prayer with her, after which she bade them all farewell, and told them not to grieve after her, for she was going to heaven, and to tell her absent friends to meet her there. She then entreated them to raise their children in the fear of God.

Truly the church has lost a useful and an efficient member, the husband, a dear and affectionate wife, and the children a kind and loving mother.

Her funeral services took place on th[illegible]d of February, conducted by Bishop Quinn, and assisted by myself.

William Jackson—

MARRIED

On the 9th of March, 1863, by Rev. Elisha Weaver, Mr. William J. Stidum, of Lancaster, Pa., to Miss Elizabeth B. Benson, of Philadelphia.

THE CHRISTIAN MOTHER'S SONG.

'T is not to be an angel,
For which I daily pine;
Soft little hands are clinging
Too lovingly to mine.
I fain would linger longer
Upon this thorny road,
To lead my trusting darlings
Unto our Lord's abode.

But to be *like* an angel,
So free from outward sin,
So filled with love to Jesus,
So purified within,
These are the eager longings
Which o'er my spirit roll;
These are the secret yearnings
Which stir my inmost soul.

I want to be a model
Of every Christian grace,
With all that 's pure and holy
Reflected in my face;
Upon the narrow pathway
A safe and certain guide
Unto the little pilgrims
Who prattle at my side.

Unlike to saint or angel,
Amid wild waves I toss,
A struggling, sinking sinner,
Just clinging to the cross;
And 'mid my self-upbraiding
I find my sharpest pain,
To know that on my children
My faults must leave their stain.

I cannot be a model
For those so dear to me;
I am not pure and perfect,
As any child may see.
Then shall I in my anguish
Give up to dark despair,
Nor strive to teach my children,
Nor join with them in prayer?

Ah no, I'll call them round me,
And hand in hand we'll kneel
Before the Friend of sinners,
Who can our sorrows feel.
My agonized repentance
I will not strive to hide,
But humbly ask forgiveness,
My darlings at my side.

And they will love their
And even as we
May set their feet
Upon the narrow
Thus taught the l
That sin must
While sweetly
"Through Je

For the Christian Recorder.

BISHOP PAYNE'S APPEAL

IN BEHALF OF THE WILBERFORCE UNIVERSITY.

To the ministry, the laity, and the friends of the A. M. E. Church throughout the United States of America.

DEAR FRIENDS:—This is to inform you, that the beautiful property of the Wilberforce University, is now offered to us for the sum of $10,000. This property was bought in the summer of 1856, and a school opened for the special benefit of the colored people, with a view to make it a powerful instrumentality for their improvement in knowledge, morals and religion.

The *Projectors* of this noble enterprise were *leading men* in the Cincinnati Conference of the Methodist Episcopal Church. Their efforts were singularly marked by the favor of God, not only in securing over a hundred students in a very short time, but still more, in the conversion of scores of the youth of both sexes, and in preparing young men, and women for usefulness on earth, and glory in heaven.

But in the very height of its prosperity, the present civil war opened its flood of disasters upon the country, and so embarrassed the finances of the establishment, as to compel the trustees to close its doors in June last.

In order that its original design may be secured, these trustees, as I have already intimated, prefer that we should possess and control it. Let me now give you a description of the edifice and its adjuncts. It is a frame building, three stories high, having a centre and one wing. It has the form of the letter T, the *stem* of the T being the wing in the rear, and its arms the centre. This centre is about 139 feet long, by 44 wide. The third story of the centre is but 64 feet, 7 inches in length, and this very shortening increases the beauty of the whole. Two porticoes, one above the other, adorn the front, and a wide platform surrounds it on both sides. The wing is about 122 feet in length, and 37 wide. The centre is used for females, and the wing for male students. There are also twelve cottages in the campus, nine of which are a part of the property of the college—the other three are owned by private persons. These cottages are for such families as desire to live under college influence, while their children are prosecuting their studies. The whole of these buildings are situated upon the brow of a hill, flanked by deep ravines, through which rivulets meander the greater part of the year, and in which are many gushing fountains of mineral waters. These ravines, these rivulets, and these fountains are all shaded with forest trees, and conspire to give a romantic beauty to the whole landscape. Nature seems to have designed it for a place of study, meditation, intellectual, moral, and religious training. The marvellous providence of God has placed this splendid property with all its *assets* into *my hands*, and through me into the hands of the colored race, *to be used* for the benefit of all races. Feeling the pressure of this great responsibility, like a load forcing me into the grave, I call upon the ministry, laity, and friends of the African M. E. Church, and ask them if they will respond to the voice of God, and pay for this property? The trustees have given every guarantee that can be reasonably asked. I have a written article, that just as soon as we will pay them $3,000, a quit claim deed will be made out, conveying the whole into the hands of trustees appointed by our church.

In addition to this, they have given up the management of the property and school into my hands, as the representative of the said church. But this first installment *must be paid within three months, dating from the 10th of March*, which was the day when I assumed the responsibility.

To educate my family, I moved here in July, 1856—to educate his, Rev. James A. Shorter moved here in July, 1857. In this school all our children, who have reached the years of responsibility, except one, have been educated and hopefully converted to God. So that our joint testimony concerning Wilberforce is this: *it has done us good, and nothing but* good.

To raise the whole sum needed, namely, $10,000, two plans have been proposed; the one by brother R. H. Cain, and the other by brother L. Woodson. Brother C. advises that the first Sabbath in the coming May, be set apart by every pastor in the connexion as a day when every member and friend of a Christian education will be solicited to give towards a sum of $12,000. This is an eminently practical plan, and it remains for the pastors to show whether they are the friends of education or not, by accepting or rejecting this plan. Brother W. advised that one hundred men and women be found willing, and able to give each $100, to raise the sum of $10,000.

This is also a good plan, and upon this, within forty-eight hours after I assumed the responsibility in behalf of the church, $100 in cash was paid over into my hands, by Mrs Maria Shorter, for which I pray that God may never suffer her, or hers to want. Who will follow her noble example? Will not our brethren and sisters rush forward to fill up the ranks of this generous band of one hundred?

Which of the pastors will be foremost in executing the plan of brother Cain? Come, beloved of the Lord, hasten to help us in this good work, be ambitious to see who can do the most for this noble charity, a charity which will gladden with rays of holy light the city of our God.

Up to the 8th of April next, donations can reach me at Wilberforce, by sending them in the form of a bill of exchange, or a draft on any safe bank. From that date till the 10th of May, donations can reach me by sending in the manner prescribed, to Baltimore, Md. Contributions may also be left with the following persons, namely, at St Louis, Rev. M M Clark; at Indianapolis, Ind, Rev. W R. Revels; at Cincinnati, Rev. Grafton Graham; at Pittsburg, Rev. L. Woodson; at Philadelphia, Rev Elisha Weaver at Brooklyn, N Y, Rev. R. H. Cain; at Washington city, D. C, Rev. H. M. Turner.

O that God may turn the eyes and hearts of his people towards Wilberforce.

DANIEL A PAYNE

NOTICE

TO THE DISTRICTS OF PHILADELPHIA, NEW ENGLAND, OHIO, INDIANA, AND MISSOURI, OF THE A. M. E. CHURCH MINISTERS.

Dear Brethren:—As we have a number of superannuated ministers on the list in said Districts, therefore it will be expected that the ministers and preachers, on their circuits and stations, will do all they can to collect the *two cent money;* and we also recommend that the Class leaders be instructed to collect and set the amount on the Class book opposite each member's name, as also all the collections called, per Discipline, for the Annual Conference, and publish the same once every quarter, that it may be seen who they are that work for God and his cause. We think it is time to give credit to those of our people who do work, so that God's name may be glorified.

ADDRESS OF THE UNION RELIEF ASSOCIATION OF UNION BETHEL CHURCH. WASHINGTON. D C.

BRETHREN AND SISTERS:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old man and woman to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been tasked almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the exciting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them; and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate brethren that has ever been experienced in the Capital of this once peaceful and happy nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish as much as they desire in these labors of love: to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients which is a pleasant duty to many benevolent and kind-hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation and in the name of humanity and the ties which bind us together in the bond of a common brotherhood, [illegible] clothing for adults or children of both sexes. If bringing [illegible], old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

THOMAS E GREEN
No. 191 11th street, between I and K streets.

By order of the Association
JAMES L. THOMAS, }
HILLIARD [illegible], } Committee.
JOHN A. SIMMS, }

Washington, October 25, 1862.

DR. BAIRD.

The Rev Robert Baird, D. D., died at his residence in Yonkers, on Sunday morning, in the sixty-fifth year of his age. He had been in usual health of late. On Wednesday he was taken with hemorrhage of the lungs, under which disease he rapidly succumbed.

Dr. Baird was born in Fayette County, Pa. He studied at Washington and Jefferson Colleges, in his native State, graduating at the latter in 1818. His father gave him for a start in life a horse and saddle, and young Baird, after spending a year as a teacher in Bellefonte, where he was a frequent newspaper contributor, entered the Theological Seminary at Princeton, where he studied for three years, officiating one year as tutor to the college. In 1822 he took charge of an academy in Princeton, which position he held for five years, occasionally occupying the pulpit as a preacher.

It was at this time, in 1827, that Dr Baird began to enter upon what has been the great work of his life—his labor for the extension of Protestantism and for the evangelization of the world, in connection with the great religious and benevolent societies. He first proposed to the Bible Society to supply every destitute family in New Jersey with the Scriptures. This plan was carried into execution successfully. Next, as agent of the New Jersey Missionary Society, Dr. Baird did much to lay the foundation of public education in that State. In 1829 he became agent of the American Sunday School Union, and for five years he held meetings all over the country, doing much to advance the influence of the Society, and adding largely to its funds. In 1835 Dr Baird went to Europe, hoping to revive the Protestant faith, where it was sinking, and to promote the cause of temperance and morals. He remained abroad for many years, and subsequently made other journeys devoted to the same high purposes.

To the cause of Protestantism, of temperance, and of education, Dr. Baird was enthusiastically devoted, and he labored with unceasing zeal to promote the interest of each. Possessed of a fine personal appearance, a most kindly face, an amiable disposition, and rare affability of manner, an accomplished linguist, and a man of broad information, Dr. Baird had a large personal acquaintance among the great and good men of America and Europe. Perhaps no living man had a wider circle of acquaintances and friends, and it may be said with truth that no one had enjoyed rarer or more frequent interviews with the crowned heads of Europe and the dignitaries and potentates of the earth. He had stood before princes, and had been admitted to protracted and pleasant interviews and discussions with all the monarchs that rule the destinies of the Old World. His thorough honesty and sincerity, his pure religious character, and his unbounded charity stamped him as a man who could give counsel to kings, and who had access by right to every source of influence and power.

Dr Baird had received the title of the "International Preacher," so abundant and so wide spread had been his labors. He was always active with tongue or pen, omitting no opportunity to advance the interests of the cause to which he had devoted his life. Among his publications were the following: "View of the Valley of the Mississippi;" "History of the Temperance Societies" (translated into five languages;) "A View of Religion in America;" "Protestantism in Italy;" "The Christian Retrospect and Register;" "History of the Albigenses, Waldenses, and Vaudois;" "Visit to Northern Europe," etc. For some years, Dr. Baird has been Secretary and Agent of the American and Foreign Christian Union, in which capacity he has been a voluminous contributor to various journals, and the author of thousands of letters in the interest of the Society. His death will be deeply deplored by the American Church, and by the scattered congregations of evangelical believers in Europe, to whom he was so well known, and for whom he labored so faithfully and so earnestly.

THE GERMAN REFORMED CHURCH.

A vigorous article in the German Reformed Messenger speaks thus of the church:

It is one distinction at least of the German Reformed Church, that it has a history worthy of being remembered in this way; that it is not just of yesterday, like the "Church of God," for example, got up somewhere about the year 1825, by the late Mr. Winebrenner, of Harrisburg, but is to be considered an honorable living branch belonging to the tree of Christianity, as it was planted by the Apostles in the beginning, and has continued to flourish through all ages since in the life of the church with which Christ has promised to be to the end of the world. "*A Six Principle Baptist*," we are gravely informed by one of their [illegible], "who understands the true principles of his profession, does not esteem it necessary to have his tenets through the several ages of the Church. He is fully persuaded, however early or generally other opinions may have prevailed, that those principles which distinguish him from other professors of Christianity, are clearly taught and enjoined by the Great Head of the Church, in the great commission to the Apostles." This is decidedly cool, and sufficiently windy—the natural feeling, however, and legitimate cant of the sect spirit, all the world over. We, as a denomination, God be praised, lay claim to no such autochthonic origin. We do not pretend to be of yesterday, either in the way of falling from the skies or shooting up overnight like a mushroom from the bosom of the earth. We have a history; one that belongs not simply to this country, but joins us in wide connection also with Europe; one that is in no way uncertain or obscure, but of broad, full derivation, as an integral part of Protestantism, from the very birth of the Reformation itself in the sixteenth century—flowing *through* that grand historical movement again from the ecclesiastical life at all earlier times. The foundations of our church existence are laid deep thus in the universal past of Christianity. We are in all respects an historical denomination; and there is no reason in the character of our history why we should wish to forget it, or try to break away from it, but all reason on the contrary to help it in honor, and to cherish communion with it as a source of spiritual invigoration and strength.—*G. R. Messenger*.

CHARACTER IMPERISHABLE.—If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds—if we imbue them with principles, with the just fear of God and of our fellow-men—we engrave on those tablets something which will brighten to all eternity.

Daniel Webster

STARS IN FLAGS AND COINS

In answer to the query "why the stars on the United States flag are five-pointed, and those in the coins six-pointed," the editor of the Historical Magazine answers, that the designer of the coin followed English, and of the flag French custom. In English heraldic language, the star has six points; in the heraldry of Holland, France and Germany, the star is five-pointed.

A LETTER FROM THE ARMY.

THINGS BRIGHTENING.

The day is dawning. Though no signal victories have recently crowned our arms the heart of the nation beats more freely, and our finances are improving wonderfully. Public sentiment is rapidly becoming sound, everybody sees the bogus concern at Richmond is crumbling, and it is time to begin to stand from under. Mr. Jeff Davis may piously appoint fast-days, and he is said to have become recently a very pious man! but every day may soon be fast day in Dixie. There are rumors of the retreat of the rebel concern from Richmond. Our early history tells us of another traitor who retreated across the Atlantic. The soul of Aaron Burr was not so deeply blood-stained as the leader of this wicked rebellion. The clouds begin to gather ominously against the day of wrath, and will soon pour out their fury upon the guilty heads of these conspirators—plotters of their nation's ruin. Weighed in the balance, the verdict of heaven and earth will soon be,—Found wanting.

OUR FAST DAY.

How the patriot Christian's heart throbs with gratitude as he reads the proclamation of a *fast* by our noble chief Magistrate. Mr. Lincoln speaks from his heart, and the heart of the nation, and the nation will heed his call—will humble itself, and God will accept, and in his own time—the *right* time, give us peace—with a land purged from the curse that has provoked the wrath of the Almighty—our people, I trust, humbled,—and God, our God, exalted. The Lord give us repentance.

"TALK TO ANOTHER DAY."

On that bed lies a young man just brought from the camp, in an almost dying condition. His breathing labored and heavy; his countenance livid and anxious, with a profuse perspiration covering his body; the eye clear and glassy. The subject of his salvation must be broken to him, though he had never seen the chaplain before.

"How are you, my dear young friend? sorry to see you suffering so much. How long have you been sick? What is the state of your mind? Hope you are looking to Jesus—the Friend of sinners—the Friend you need now in your sickness—has died for you—invites you—is your Saviour."

The young man evidently knew but little of Christ. He may not have been from a Christian home—may never have been blessed with that best of all earthly blessings, a Christian mother. Yet he was able to speak with difficulty,—"I do not want to be rude, but please leave me alone now. Speak to some one else, and talk to me when I am better." His countenance was full of agony as he lay panting for breath, and deferring to a convenient season the great work of his soul.

That bed was not empty the following morning. The young sufferer yet lay with increasing suffering upon the borders of time, but there was no welcome to words of counsel and comfort,—yet waiting for the convenient season.

The shades of night gathered, but the morning dawned upon the lifeless body of our youthful sufferer. Another home is filled with mourning, and another soul passed to its final account.

"Sinner, perhaps this very day
Thy last accepted time may be;
Oh, shouldst thou grieve him now away,
Then hope may never beam on thee."

Truly yours, &c., B.

Washington, D. C., April 1st, 1863.

Domestic Items.

The National Fast

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA.

A PROCLAMATION.

WHEREAS, The Senate of the United States, devoutly recognizing the supreme authority and just government of Almighty God, in all the affairs of men and of nations, has, by a resolution, requested the President to designate and set apart a day for national prayer and humiliation.

And whereas it is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions, in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord:

And, inasmuch as we know that, by His divine law, nations, like individuals, are subject to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war, which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of Heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth, and power, as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

Now, therefore, in compliance with the request, and fully concurring in the views of the Senate, I do, by this, my proclamation, designate and set apart, Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting, and prayer. And I do hereby request all the people to abstain on that day from their ordinary secular pursuits, and to unite, at their several places of public worship, and their respective homes, in keeping the day holy to the Lord, and devoted to the humble discharge of the religious duties proper to that solemn occasion.

All this being done, in sincerity and truth, let us then rest humbly in the hope, authorized by the Divine teachings, that the united cry of the nation will be heard on high, and answered with blessings, no less than the pardon of our national sins, and restoration of our now divided and suffering country to its former happy condition of unity and peace.

In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

[L. S.] Done at the city of Washington, this thirtieth day of March, in the year of our Lord, one thousand eight hundred and sixty-three, and of the independence of the United States, the eighty-seventh.

ABRAHAM LINCOLN.

By the President:
WILLIAM H. SEWARD, Secretary of State.
WASHINGTON, Mar 30, 1863.

The Fight in Washington Territory

Official information has been received of Col. Conner's severe battle and splendid victory on Bear River, Washington Territory. After a forced march of 140 miles in mid winter, and through deep snows, in which 75 of his men were disabled by frozen feet, he and his gallant band of only 200 men attacked 300 Indian warriors in their stronghold, and after a hard-fought battle of four hours, destroyed the whole band, leaving 224 dead upon the field. Our loss was 14 killed and 49 wounded. These Indians had murdered several miners during the winter, and were part of the same band who had been massacreing emigrants on the overland-mail route for the last fifteen years, and the principal actors and leaders in the horrid crimes of the past summer.

During Col. Conner's march no assistance was rendered by the Mormons, who seemed indisposed, he says, to divulge any information regarding the Indians, and charged enormous prices for every article furnished his command.

WASHINGTON, April 2, 1863.

Interesting Report of General McClellan of the Battles of South Mountain and Antietam—The Surrender of Harper's Ferry.

The Washington Republican of this evening contains the preliminary report of Gen. McClellan, of October 15th last, respecting the military operations under his charge since the evacuation of Harrison's Landing, which that paper says was furnished it by the Government. Owing to the absence of the full reports of the corps commanders, a simple outline of the brilliant operations which resulted in the carrying of the two passes could at that time, with justice to the troops, and commanders, be communicated.

In the course of his narrative he says, on the 13th he received a verbal message from Col Miles, informing him of the condition of affairs. The messenger stated there was no apparent reason for the abandonment of Maryland Heights, and that though Col Miles asked for assistance, he said he could hold out, certainly, for two days. He directed the messenger to make his way back, if possible, with the information that he (McClellan) was rapidly approaching and would undoubtedly relieve the place. He states that on the 12th he was directed to assume command of the garrison at Harper's Ferry, but this order reached him after all communication with the garrison had been cut off, and he adds: "Before I left Washington, and while it was yet time, I recommended to the proper authorities that the garrison of Harper's Ferry should be withdrawn via Hagerstown, to aid in carrying the Cumberland Valley, or that, taking up the pontoon bridge and obstructing the railroad bridge, it should fall back to the Maryland Heights, and there hold its own to the last. In this position it could have sustained itself for weeks. It was not deemed proper to adopt either of these suggestions, and when the subject was left to my discretion, it was too late to do any thing except to relieve the garrison.

I directed artillery to be frequently fired by our advanced guards as a signal to the garrison that relief was at hand. This was done, and I learn that our firing was distinctly heard at Harper's Ferry, and that they were thus made aware that we were approaching rapidly. It was confidently expected that this place could hold out until we had carried the mountains, and were in a position to make a detachment for its relief, etc."

He concludes as follows: "While it gives me pleasure to speak of the gallantry and devotion of officers and men generally displayed through this conflict, I feel it necessary to mention that some of the officers and men skulked from their place in the ranks till the battle was over. Death on the spot must hereafter be the fate of such cowards, and the hands of the military commanders must be strengthened with all the power of the Government to inflict it summarily.

"The early and disgraceful surrender of Harper's Ferry deprived my operations of results which would have formed a brilliant sequence to the substantial and gratifying success already related. Had the garrison held out twenty-four hours longer, I should in all probability, have captured that part of the enemy's force engaged in the attack on the Maryland Heights, while the whole garrison, some 12,000 strong, could have been drawn to reinforce me on the day of the decisive battle—certainly on the morning of the 18th. I would thus have been in a position to have destroyed the rebel army.

"Under the same circumstances, had the besieging forces on the Virginia side, at Harper's Ferry, not been withdrawn, I would have had thirty-five or forty thousand less men to encounter at Antietam, and must have captured or destroyed all opposed to me. As it was, I had to engage an army fresh from a recent, and to them, a great victory, and to reap the disadvantages of their being freshly supplied with ammunition and supplies.

"The objects and results of this brief campaign may be summed up as follows. In the beginning of the month of September, the safety of the national capital was seriously endangered by the presence of a victorious enemy, who, soon after crossed into Maryland, and then directly threatened Washington and Baltimore, while they occupied the soil of a loyal State and threatened the invasion of Pennsylvania.

"The Army of the Union, inferior in numbers, wearied by long marches, deficient in various supplies, worn out by numerous battles, (the last of which had not been successful,) first covered by its movements the cities of Washington and Baltimore, then boldly attacked the victorious enemy in their chosen strong position, and drove them back, with all their superiority of numbers, into the State of Virginia—thus saving the loyal States from invasion and rudely dispelling the rebel dreams of carrying the war into our country, and subsisting upon our resources.

"Thirteen guns, thirty-nine colors, more than 15,000 stand of small arms, and more than 6,000 prisoners, were the trophies which attest the success of our arms.

"Rendering thanks to divine Providence for its blessings upon our exertions, I close this report, and beg only to add the hope that the army's efforts for the cause in which we are engaged will be deemed worthy to receive the commendation of the Government and the country."

Lieutenant Long—Rev. A. Torrence writes:—"Lieut. Long, as you have doubtless learned, is no more. He survived the dressing of his wound two or three hours. He was laid on a comfortable feather bed, spread upon some corn fodder, in the open air, at the spot selected for dressing the wounded of the third brigade. I observed Dr. Phillips with him more than once. Mr. Sainsbury, who had received a slight wound in the leg, was by him all the time he lay there. I visited him three times, and endeavored to comfort him, and to strengthen his faith by reminding him of some of the precious promises. In answer to a question, he said, 'The Saviour was near and precious to him.' To another he replied that 'he trusted his sins were pardoned, and that God would receive him to the rest of heaven.'

"I heard that he had expressed concern for his mother. In my last interview with him, I alluded to his mother, and asked him if he could not confidently leave her in the care of God, who had provided for and comforted her heretofore, believing that he will do the same for her in time to come. He looked in my face and said, 'I can. I leave her in his hands.' I left him to give attention to other wounded men, who were coming in fast from the battle-field; and when I again returned to Long, I found him a corpse. His spirit had returned to God who gave it, and, as I hope, never to depart from his presence.

"Lieut. Long was interred close by the wall of an old stone mill, near the spot where he died, and a neat board, with name, &c., placed at the head of his grave. I heard to-day that his brother is at Falmouth, trying to recover his body, that his first effort failed, but that he was making another, with good hopes of succeeding."

What shall we do with New England? was the title of a characteristic lecture delivered in Brooklyn, last week, by the Reverend Henry Ward Beecher, before an immense audience. The lecture abounded in good-natured exaggerations of the irrepressible Yankee spirit of progress, and felicitous sarcasms at the expense of those amiable politicians who find the Down-east flavor inimical to their digestion of present and anticipated national events.

Intercepted Rebel Correspondence.—An intercepted document addressed by Judah P. Benjamin, the Confederate Secretary of State, to L. Q. C. Lamar, the Confederate Commissioner at St. Petersburg, has lately come into possession of our Government. It shows the precedent and significant reserve which the Confederate authorities prescribe to themselves in refusing to enter into any engagement with foreign nations, not to revive the African slave trade. Mr. Benjamin says:

"Mr. Lamar is well aware how firmly fixed in their Constitution is the policy of the Confederacy against the opening of that trade; but we are informed that false and insidious suggestions have been made by the agents of the United States in European cities, of their intention to change their Constitution as soon as peace is restored, and of authorizing the importation of slaves from Africa. If, therefore, Mr. Lamar should find, in his intercourse with the Cabinet to which he is accredited, that any such impressions are entertained, he must use every proper effort to remove them; and if an attempt is made to introduce, into any treaty which he may be charged with negotiating, stipulations on the subject just mentioned, he will assume the position that the Constitution of the Confederacy is an agreement made between independent States—in other words, that no power is delegated to the Confederate Government over the subject."

In the course of his instruction Mr. Benjamin says: "We trust that no unnecessary discussions on this matter will be introduced into your negotiations. If unfortunately this reliance should prove ill founded, you will decline continuing the negotiations on your side and transfer them to us at home, where in such event they could be conducted with greater facility and advantage under the direct supervision of the President."

A Peace Party in the South.—Among the Southern items of news received is one reporting the formation of a peace party, headed by Henry S. Foote, Alexander Mosley, editor of the Richmond Whig and others. Resolutions on the subject will probably pass the lower House of Congress before the adjournment. It is said that the course of the Richmond Enquirer is disapproved of by many of the leading members of Congress.

Cairo, April 4.—We learn that the water continues to pour through the cut at Lake Providence, and nearly the whole town is submerged.

General James Cooper.—We received with feelings of deep regret the telegram which informed us of the decease of our late distinguished fellow-citizen, James Cooper. This sad event occurred at Columbus, Ohio, on Saturday, 28th ult. Although General Cooper was appointed as a Brigadier General of Volunteers from the state of Maryland, of which he was a native born citizen, yet we claim that he was eminently a Pennsylvanian. From boyhood, until within a few years past, his lot was cast amongst us; his feelings were as our feelings, his thoughts as our thoughts, and no interest of his adopted State ever suffered against neglect at his hands.

The Latest from Charleston—The Attack on that City.—Fortress Monroe, April 8.—The latest Charleston papers received here acknowledge that the attack by the Union army and navy upon that city had been commenced, but contain nothing indicating whether the movement of our forces had met with a success or a repulse.

Church Directory

OF

PHILADELPHIA

FIRST (COLORED) PRESBYTERIAN CHURCH—Seventh Street, below Shippen.

SERVICES.

Morning, . . . 10½ o'clock
Afternoon, . . . 3 o'clock

LECTURES every Friday evening, at 7 o'clock, at the BENEZET HALL, Seventh Street, below Lombard Street.

JONATHAN C. GIBBS, Pastor,
105 North Fifth Street

SABBATH SCHOOL.

The Sabbath School connected with this Church meets at nine o'clock in the morning, and at half past one in the afternoon.

JAMES C WHITE, Superintendent

CENTRAL PRESBYTERIAN CHURCH—Lombard Street, below Ninth

SERVICES.

Morning, Prayer Meeting, . . 10½ o'clock
Preaching, afternoon, . . 3 o'clock
Preaching, evening, . . 7½ o'clock

LECTURE every Thursday evening, at 8 o'clock
JOHN B. REEVE, Pastor,
Residence—907 Lombard St

A. M. E. UNION CHURCH—Coates Street, below Fifth St.

HOURS OF DIVINE SERVICE.

Preaching at . . . 10 A. M.
" . . . 3 P. M.
" . . . 7 P. M.

Preaching on every Thursday evening
Class on Sabbath, at 12 o'clock, M.
" Monday evening, at 7 o'clock
" Friday evening, at 7 o'clock.

SABBATH SCHOOL.

Sabbath School at 9 o'clock, A. M., and at half past 1 o'clock, P. M.
REV. HENRY DAVIS, Minister in Charge,
Residence—No [illegible] Wood Street

Advertisements.

BOARDING.

MR. & MRS H. M. CHOPPER,

have opened up a Boarding House at No. 406 Lombard St., between Fourth and Fifth sts. Persons travelling through Philadelphia, will find accommodation at this House.

COUSIN'S HOUSE,
EAST MAIN STREET,
XENIA, OHIO.

This House has been thoroughly repaired, adding much to the comfort of guests. Is now open for the accommodation of old friends, and the public generally. Neither pains nor expense will be spared to give general satisfaction to Bridal Parties and others seeking pleasure, and they will do well to call.

Feb.7-6mo. JOHN COUSINS. Proprietor

MRS MARTHA COLLINS.
730 Russell Street, above Fitzwater,

Begs leave to inform her friends and the public generally, that she has opened an INFANT SCHOOL for Boys and Girls, to whom she will pay special attention in teaching the primary departments of Reading, Writing and Arithmetic, also Singing, upon the most reasonable and accommodating terms. She does not hesitate to say that she will be able to please all who may give her a trial.

MRS. S SHORTER HAWKINS'
DRY GOODS, HOSIERY, AND TRIMMING STORE.
No. 615 LOMBARD STREET, PHILADELPHIA.

Mrs H. calls the attention of her friends and patrons to a new stock of Fall and Winter Goods, consisting of Delaines, Calicoes, Flannels, Muslins, Drills, Shawls, Balmoral, and Hoop-Skirts.

& B. Regalia and Dress Trimmings still on hand. All will be sold as near the old prices as possible. Call and see.

SHROUDING.
Mrs. JANE JOHNSON & Mrs. ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,

No 818 South Eighth Street, Philada.,

and are always prepared to serve customers at the shortest notice possible.

☞ TERMS MODERATE. 1y

ENGLISH, SWISS AND AMERICAN
WATCHES.
FINE GOLD,
CORAL, PEARL, ONYX, JET, &
OTHER JEWELRY.

A large assortment of RINGS, BRACELETS, ARMLETS and THIMBLES.

Also, the latest styles of Silver Forks, Spoons, Ladles and other Silver Ware,

SUITABLE FOR PRESENTS,

for sale cheap at
JOHN S WILSON'S,
1808 MARKET STREET, PHILA.
nov29-5t

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 12 Myrtle Avenue, Brooklyn,

CLOTHES MADE TO ORDER.

Also, Second-hand Garments Cleaned, Repaired or Dyed, at short notice.

SECOND HAND CLOTHING CONSTANTLY ON HAND, FOR SALE.

No. 5—1y.

P. P. OUSTINE'S
FURNITURE WAREHOUSE,
NO. 207 North Second Street,

Third door above Race, East Side, Philadelphia, Manufacturer of Cane Seat, Windsor, Boston, Rocking and Nursery Chairs, &c., Chests, Looking Glasses, Bedsteads, Tables, Washstands, Bureaus, Sofas, and every variety of useful Furniture, all of which he will furnish at the LOWEST CASH PRICES, Wholesale and Retail.

CHAIRS RE-PAINTED, GILDED AND VARNISHED.

THOMAS W ALLMOND,
FURNISHING UNDERTAKER,
No 102 RODMAN STREET,
Between 10th and 11th and South and Lombard St.,
Philadelphia.

SPRING AND SUMMER
GOODS.

The Subscriber would invite the attention of her friends and the public to her large assortment of

New, Fancy and Domestic Dry Goods,
SPRING SHAWLS, AND BALMORAL SKIRTS,
HOSIERY, GLOVES, &c., &c.,
TO SUIT THE SEASON.

Mrs. H. will spare no pains to sell them [illegible] as cheap as possible.

At the OLD ESTABLISHMENT,
S. SHORTER HAWKINS,
615 Lombard Street.
PHILADELPHIA.

N. B. [illegible] per cent. cheaper than can be bought elsewhere. tf

NOTICE

WEDNESDAY, March 23d, 1863.

This is to certify that on Tuesday, the 17th inst., my wife, Elizabeth Andrews, left my bed and board, without any provocation whatever. I therefore warn and forbid all persons of harboring her on my account, for I will not pay or be responsible for no debts that she may contract from this date.

1m JOHN ANDREWS

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 19th, 1863. Representatives from Lodges are as follows.

From Garnet Union No 4, D. of T., from Phoenix Union, No. 8 D of T., from [illegible] Union, No. 16, D. of T., Webb's Union at Chambersburgh, Pa; from Dr. Bias' Union, of Carlisle, Pa; from Mount Olive Union No 18 D. of T., from [illegible] Union, No. 15, D. of T., of Norristown, Pa.

Officers installed in their several positions are as follows:

Grand P., Sister Bennet; Grand Associate, Sister [illegible]; Grand Treasurer, Sister Fauset; Grand Conductress, C. Thompson; Grand Sentinel, A. E. [illegible]; Grand Chaplain, Sister Hall.

O P P, Sister E. Roberts, O P P Sister Augusta,
" " E. Bowen, " " J. J. Mears,
" " M. H. Lesley, " " E. A. Green,
" " S. Newman, " " White,
" " S. Davis, " " Hall.

THE DAUGHTERS OF CORNISH SOCIETY.

The Stated Quarterly Meetings of this Society are held on the first Wednesdays of February, May, August, and November.

The meetings of the Board are held on the Wednesday previous to the regular stated meetings of the Society.

Mrs. SARAH CARTER,
President.
Mr. L. H. SEYMOUR, Sec'y.

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The new process of bread making, patented by Perry & Fitzgerald removes all the obstacles which have hitherto rendered it impossible to manufacture perfectly pure, sweet, and nutritious bread. The entire process is performed by mechanical means, and is eminently cleanly.

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The invention of Perry & Fitzgerald effects a revolution in the preparation of bread, by establishing a system of wholesale manufacture not subject to the vicissitudes and evils of fermentation, but exact and certain in its results. [illegible]

[illegible]

ITS SUPERIORITY.—The superiority of unfermented bread is by no means new. Dr. Cullen, who wrote more than seventy years ago, says:—

"In Scotland, nine tenths of the lower class of people, and that is the greater part of the whole, live upon unfermented bread, and unfermented farinacea in other forms; and there are not a more healthy people anywhere to be found. In the course of fifty years that I have practised among them, I have had occasion to know this, and have hardly met with a disease, of any consequence, that I could impute to the use of unfermented farinacea."

[illegible]

I. ITS CLEANLINESS.—Instead of the dough being mixed by the naked hands or *feet* of the baker, from the wetting of the flour to the completion of the baking, it is not, and cannot be, touched by any one. [illegible]

II. ITS PRESERVATION OF ALL THE NUTRITIVE PRINCIPLES OF THE FLOUR.—[illegible]

III. ITS UNIFORM CHARACTER.—[illegible]

IV. ITS WHOLESOMENESS.—[illegible]

V. ITS RAPIDITY AND ECONOMY.—By the use of mechanical means, instead of manual labor, a barrel of flour is converted into baked loaves in forty-five minutes, whereas, by the ordinary process, four or five hours are occupied in the formation of the "sponge," and a further time in kneading, raising, and baking the dough.

"The cleanliness of the manufacture of bread," says a correspondent of the Journal of the Society of Arts, "renders it as white [illegible] monopoly, the supply of bread is placed at once in the same category with gas, water, or other articles of prime necessity."

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MANY EFFORTS HAVE BEEN MADE TO PRESERVE THE form and features of the dead, without the usual mode of repairment to the feelings, of placing the body in ice. This difficulty has been overcome by [illegible]

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INTERESTING DISCOVERY AT POMPEII

A Naples letter in *Galignani* says: "A very interesting discovery has just been made by M. Fiorelli, the inspector of the excavations at Pompeii. While digging at a depth from eight to ten feet, the pickaxe stuck into a little mass of coins and jewels. M. Fiorelli then continued the excavation with the greatest care, removing the earth grain by grain, and, after some hours' labor, was rewarded by the discovery in the hardened ashes of the perfect mould of a man in a lying posture, the skin of which had dried up, but left the skeleton intact. M. Fiorelli caused plaster of Paris to be poured into the form of the Pompeian, and the casting succeeded perfectly, with the exception of two fragments of an arm and a leg where the mould was incomplete. The rest of the man is of the greatest decision; the moustache, the hair, the folds of the dress and the sandals are admirably defined. The famous question of the *Thesaurus* of Gronovius and Grævius is now decided; the Romans did wear drawers. Also archæologists will be delighted at discovering the manner in which the ancients fastened their sandals, and at seeing the heel of a shoe completely protected with iron."

ODORS

M. Piesse, of London, believes he has discovered a gamut of odors; why may not those prosecuting inquiries in this direction find the original odors? As there are a very few primitive colors, of which all others are composed, so there may be a limited number of elementary odors which, combined in various proportions, produce the variety we meet with in nature. The rose and a species of the peony have precisely the same fragrance. According to M. Piesse, the rose-geranium is an octave below. The sweet shrub or calacanthus has the identical scent of an early ripe apple. The heliotrope and vanilla, the Persian lilac and nutmeg, the gillyflower and clove, the jasmine, lily and tulip, are other instances. Mignonette, grape flower, spirits of turpentine, and white raspberries, have the same odor, but in different proportions. It has been observed by cooks that, when too large a quantity of the oil of lemon was used, the flavor of the dish was no longer lemon, but turpentine. Quinces, in a certain state, have the flavor and odor of the onion.

This identity of odor is not confined to the vegetable kingdom; the musk and musk-plant, the oyster and oyster-plant or salsify, the animal known to naturalists as the *mephitis Americana*, and the crown imperial, are obvious illustrations to the contrary.

REMARKABLE TREES.

The Dwarf Tree is found upon high lands near Cape Horn. Its maximum height is two-and-a-half feet, and the spread of its branches about four feet, and a stiff, thorny mat at that.

The Mammoth Trees of California are worthy of note here. They are found three hundred feet high, and twenty-nine feet in diameter at five feet from the ground. A hollow section of a trunk was lately exhibited at San Francisco, which presented a large carpeted room, with a piano and seats for forty persons. On a recent occasion, one hundred and forty children were admitted without inconvenience.

The Ivory Nut Tree is found in South America, and belongs to the palm tribe. The natives use it in building their huts, and out of its nuts they make buttons and various trinkets. Of late years, the nuts have found their way to other countries, where they are worked up into all sorts of fancy articles.

The Varnish Tree is Japanese, though found also sparingly in China. This is the tree which produces the black Japan varnish, so useful an article of commerce. It resembles, in grand appearance, the white ash tree of this country. It does not furnish its peculiar liquid in large quantities until nine or ten years old.

The Cannon Ball Tree.—What can be more interesting than this tree in our warlike times! It is a pity that it grows only in the tropics. It rises about sixty-five feet high, has beautiful crimson flowers, in clusters, and very fragrant. The resemblance of the fruit to cannon balls has given it its martial name. When fully ripe, the balls burst with a loud report. The shells are worked into cups, and a great variety of other useful and ornamental household utensils.

A LOVER OF ART

The late Lord Lansdowne, judging by the newspaper talk, was a somewhat eccentric but very estimable person. He was a genuine patron of the fine arts, as well as a collector of what Mrs Partington calls "articles of *bigotry* and *virtue*." A correspondent of the *Boston Post* says of him: "He never bought pictures through dealers, but followed his own judgment, and preferred, *cæteris paribus*, to select the works of young men. He was a buyer of modern English pictures when the habit was confined to a knot of men you could count on your two hands. His earliest purchase was Reynolds' portrait of Mr. Sheridan, which he acquired from Mr. Burgess, the solicitor, for £600. Sir Joshua, after keeping it a great many years by him, had allowed Sheridan to have it for £150—a much lower price, as he tells him in a letter yet extant, than he would have sold it to any one else. The Marquis of Lansdowne had a keen appreciation of Reynolds, and his collection is about the richest, as fine and interesting samples of the master, of any in this country. He once mentioned, as a tribute to the delightful quality of Reynolds' pictures, that he had lived with some of his for more than half a century, and had grown to enjoy them more with each succeeding year. Of late years he always refused to lend his Reynoldses to the British Institution, the Manchester or International Exhibitions, on the plea that he had too short a time left to enjoy them to shorten it, and that the public could better spare his favorites than he could.

STORY OF A DOG.

A very good anecdote is related of a Newfoundland dog, owned by Mr. T. F. Strong, of Montreal. Among other things, the dog has been taught to take a basket and go to market for meat. This duty he performed for some time, when the butcher presented the bill for settlement, and, to the astonishment of Mr. Strong, it was double the account he had kept. The bill was paid, but the dog was suspected and watched; and one day it was found that after doing the regular marketing, he took the basket and did a little on his own account, eating the proceeds on his way home, and on his arrival returned the basket to its proper place. To put a stop to this, the butcher was instructed to give meat only when a piece of paper was found in the basket. The dog tried the marketing on his own account several times, but failed to get anything; and finally, as though he had turned the matter over in his mind, marvelling how it was done, he one day went in and tore off a piece of newspaper, placed it in the basket, and obtained the hard-earned dinner. If the whole of this is true, it shows a reflectiveness on the part of the dog not often seen among animals, and stamps him as one of the most sagacious of his kind.

DISAPPOINTMENT AND SUCCESS.

When poor Edmund Kean was acting in barns to country bumpkins, barely finding bread for his wife and child, he was just as great a genius as when he was crowding Drury Lane. When Brougham presided in the House of Lords, he was not a bit better or greater than when he had hung about in the Parliament House at Edinburgh, a briefless and suspected junior barrister. When all London crowded to see the hippopotamus, he was just the animal he was a couple of years later when no one took the trouble of looking at him. And when George Stephenson died, amid the applause and gratitude of all the intelligent men in Britain, he was the same man, maintaining the same principle, as when men of science and of law regarded him as a mischievous lunatic, the individual who declared that some day the railroad would be the king's highway, and mail-coaches would be drawn by steam.—*The Country Parson.*

SUGAR-OSOPHY.

In a "Foreign Medical Review," we find some new light upon the subject of *sugar* and its nutritiousness. The writer first quotes:—

"'I know by experience the difference in nutritious effect produced by the flesh of tired cattle on a march, and those slain in a condition arising from abundant food and healthy exercise. In a former case any amount might be eaten without the satisfaction of hunger, whilst in the latter a smaller amount removed hunger. But I discovered that certain other food of a different quality, such as grape sugar and fruit, would help the tired meat to assimilate, and thus to remove hunger.' Puddings and fruit tarts are not, therefore, simply flatteries of the palate, but digestive agents; provided always they are not themselves made of rebelliously indigestible materials, which in English cookery is too frequently the case. The reviewer alludes to the fondness of artisans for confectionery, and of patients just discharged from the hospital asking for 'sweets' in preference to 'good substantial food' as examples of a correct instinct. There is no doubt that in children, in whom the requirements of growth call for a rapid and efficient transformation of food into tissues, the *demand for sweets* is very imperious; and parents should understand that the jam-pot will diminish the butcher's bill, and increase the amount of nutrition extracted from beef and mutton."

HAPPY PROVERB

An indefatigable collector of rusty sayed saws, a friend of Motherwell, was in the habit of jotting down any saying new to him on the back of cards, letters, &c., and thrusting them into his pockets. On one occasion he had an altercation with a stranger at a friend's house. The quarrel becoming warm, ended by Motherwell's friend excitedly handing the other (as he thought) his card. On the gentleman's preparing to vindicate his honor next morning, it occurred to him to learn the name of his antagonist. On looking at the card, he found no name, but in place of it traced in good legible characters, "Naething should be done in a hurry but catching fleas." The effect of this was irresistible, and the result an immediate reconciliation.—*The Proverbs of Scotland.*

A TALE OF TERROR.

At the "Crow Inn," at Antwerp, some years ago, a white spectre was seen bearing a lamp in one hand and a bunch of keys in the other—this unpleasant visitor was seen by a variety of travellers passing along a corridor.

Nothing could satisfy the neighbors that some unfortunate traveller had not been at some period or other despatched in that fatal room by one of the previous landlords of the house; the hotel gradually obtained the name of the "Haunted Inn," and ceased to be frequented by its old patrons.

The landlord, finding himself on the brink of ruin, determined to sleep in the haunted room, with a view of proving the groundlessness of the story. To make the matter more sure as he said, he caused the hostler to bear him company on pretence of requiring a witness to the absurdity of the report; but in reality, from cowardice. At dead of night, however, just as the two men were composing themselves to sleep in one bed—leaving another which was in the room unoccupied—the door flew open and in glided the white spectre!

Without pausing to ascertain what it might attempt on approaching the bed, towards which it directed its course, the two men rushed naked out of the room: and by the alarm they created, confirmed more fully than ever the evil repute of the house.

Unable longer to sustain the cost of so unproductive an establishment, the poor landlord advertised for sale the house in which he and his father before him were born and had passed their lives. But bidders were as scarce as customers! the inn remained for sale for nearly a year, during which, from time to time, the spectre reappeared.

At length an officer of the garrison, who had formerly frequented the house, moved to compassion in favor of the poor host, undertook to clear up the mystery by sleeping in the aforesaid chamber; nothing doubting that the whole was a trick of some envious neighbor, desirous of deteriorating the value of the freehold in order to become a purchaser.

His offer having been gratefully accepted, the captain took up his quarters in the fatal room, with a bottle of wine and a brace of loaded pistols on the table before him, determined to fire at whatever object might enter the room.

At the usual hour of midnight, accordingly, when "the door flew open and the white spectre bearing a lamp and a bunch of keys, made its appearance, he seized both his pistols, when fortunately, as his finger was upon the point of touching the trigger, he perceived that the apparition was no other than the daughter of his host, a young and pretty girl, evidently walking in her sleep. Preserving the strictest silence, he watched her set down the lamp, place her keys carefully on the chimney place and retire to the opposite bed, which, as it afterwards proved, she had often occupied during the lifetime of her late mother, who slept in the room.

No sooner had she thoroughly composed herself, than the officer, after locking the door of the room, went in search of her father and several competent witnesses, including the water bailiff of the district, who had been one of the loudest in circulating the rumours concerning the Haunted Inn. The poor girl was found quietly asleep in bed, and her terror on awaking in the dreadful chamber afforded sufficient evidence to all present of the state of somnambulism in which she had been entranced.

From that period the spectre was seen no more; probably because the landlord's daughter removed shortly afterward to a house of her own; and the tales of horror so freely circulated to the bewilderment of the poor neighbors, ended in the simple story of a young girl walking in her sleep.

THE YANKEE.

There lies, between the St. Lawrence and the Atlantic Ocean, a little gore of land, a few hundred miles wide and long, which seems to have been made up of the fragments and leavings, after the rest of the continent was made. Its ribs stick out beyond all covering; it has sand enough to scour all creation; there are no large rivers, but there are many nimble little ones, that seem to have been busy since the flood, in taking exercise over rifts and rocks. Its indigenous productions are ice, Indians, and trees. Its wild fruits are whortleberries and chestnuts. About the time that this part of the continent was first explored, a great plague had swept off a large portion of its Indians. Trading and commercial adventurers had endeavored to effect a settlement in vain. The place seemed too hard for Indians and roving traders. This tongue of land was set apart, apparently for a wilderness, and it had peculiar aptitudes for keeping men away from it. Its summers were short, its winters long, its rocks innumerable, its soil thin. Bounded to the north by hyperborean cold, to the east by endless forests, to the south by the ocean; only to the west was there an opening through which the people could make their way out, should there ever be a population. To settle this cold, sterile, and sombre corner of the creation a race of men was raised up called the Puritans. Naturalists tell us that every plant has its insect, and every animal its parasite; so there must be some sort of animal adapted to live on these shores, and that animal was the Puritan. The Puritan was not described by Cuvier, nor by any naturalist. None of the modern ethnographers have given attention to this class of beings. They have been described in popular literature and in newspapers; and if we may not believe them, what shall we believe?

Taking our idea from political speeches and newspapers, the Puritan was a hard, tough, gaunt creature, utterly devoid of taste and of the finer affections, but excessively endowed with a holy combativeness. He was always to be seen with his eyes on the ground and a sanctimonious face; whenever they were lifted it was to find fault, or money, as the case might be. He is supposed to regard all men as wrong but himself; his vocation is to put all things right. Therefore he is the moral tinker of the universe, and is for mending rips in morals, and putting patches upon conduct generally, making up the deficiencies he detects in providence and creation. Like the sea-bird, he is ever on the wing, and never better pleased than in a storm. This character infests the whole Western continent, and causes more disputes, controversies, and excitements than all the rest of the population put together. No other personage could have lived in New England, and nothing else could live there if he did. He was tougher than the stone, drier than the sand, more obstinate than the seasons, and, indeed, some naturalists tell us that since the Puritans settled in New England its climate has grown much milder; even New England winters could not stand the eternal fault finding of the Puritans.

Independent

THE EYES OF CHILDREN

Every one who has been much among children and young people, ought to have learned one thing about them:—that they are keenly observant. Few things escape their notice. They are something like that mystic being spoken of by the Hebrew seer, and described by him as being "full of eyes." They watch us when we little think it. People sometimes fancy it an easy thing to deceive the young. Alas! they make a fearful blunder. It is easier to hoodwink adults than juveniles. One sometimes hears folks talk in so exceedingly "knowing" and confident style about "getting on the blind side of children." But the fact is that it is not, after all, a very easy thing to *find* the said "blind side," and often when we are deluding ourselves with the notion that we have found it, lo! there are a pair of large watchful eyes fixed on us all the while. Rest assured, it is a dangerous thing to presume too much on the ignorance of the young.

A QUARTER OF AN HOUR WITH A BAD BOOK

About thirty five years ago, the writer formed an acquaintance with a young man of fine education and commanding talents, and we soon became bosom friends. One morning, after school, at a street corner, he handed me a book, which he said he could loan me for only one quarter of an hour. We stood at that corner for a few moments, while I looked at the obscene pictures and read a few pages in that polluting volume. I handed it back to him, and never saw it again; but the poison took effect; "the sin left its mark." I cannot erase the effect of the impure thoughts which, in that quarter of an hour, that vile book lodged in my heart, and which, may God forgive me, I harbored there. I can and do pray against the sin, and trust, by God's grace, yet to conquer it; but it is a thorn in my flesh, and still causes too great bitterness and anguish.

My early friend, after well-nigh accomplishing my ruin, became a dissolute man, imbibed infidel sentiments, and, at last, as I greatly fear, died by his own hand. "Let him that thinketh he standeth, take heed lest he fall."—*Tract Journal.*

COURT ETIQUETTE—QUEEN CAROLINE'S MORNING TOILET.

The exemplary Queen Caroline, wife of George II. dressed and transacted her early worship at one and the same moment. She and her nymphs were in one room, the chaplain *solus* in another. Occasionally these nymphs, in their discretion, closed the door. Whenever this occurred, the chaplain, liberal Whiston, ceased to pray, and meditated on the mysterious proceedings within. This observance nettled the Queen, and did not please her ladies. One of the latter, on re-opening the door one morning, and finding the chaplain had not progressed in his duties while he had been shut out, angrily inquired, "Why did you stop?" "I stopped," said Whiston, "because I did not choose to whistle the word of God through the key-hole?" Miss Strickland notices the fact, that great ladies, had, in the days of that period, a bad custom of proceeding with the affairs of the toilet during prayers; which was severely satirized, says the fair historian, in one of the old plays of that era, "where a fashionable belle is described preparing for her morning toilet, by saying her prayers in bed to save time, while one maid put on her stockings, and the other read aloud the play bill!"

ADVENTURE WITH A BOA CONSTRICTOR

One of the most thrilling incidents which has ever come to our knowledge, occurred a few days since in a "side show" with Van Amburgh & Co.'s Menagerie, where two enormous snakes—an anaconda and a boa-constrictor—were on exhibition. Both of the huge reptiles are kept in one case with a glass top, opening at the side, and the keeper was engaged in the act of feeding them when the event occurred. The longer of the snakes, the boa-constrictor, which is some thirty feet long and as large around the middle as a man's thigh, had just swallowed two rabbits, when the keeper introduced his arm and body into the cage for the purpose of reaching a third to the anaconda, at the opposite corner. While in this position the boa, not satisfied with his share of the rations, made a spring, probably with the intention of securing the remaining rabbit; but, instead, fastened his jaws upon the keeper's hand, with the rapidity of lightning, threw three coils around the poor fellow, thus rendering him entirely helpless. His shouts of distress at once brought several men to his assistance, and among them, fortunately, was a well known showman, named Townsend, a man of great muscular power, and what was of much more importance, one who had been familiar with the habits of these repulsive monsters all his life, having owned some of the largest ones ever brought to this country. The situation of the keeper was now perilous in the extreme. The first thing to be done was to uncoil the snake from around him, but if in attempting this the reptile should become in the least degree angered, he would, in a second, contract his coils with a power sufficient to crush the life out of an ox. A single quick convulsion of the creature, and the keeper's soul would be in eternity! This Townsend fully understood; so without attempting to disturb the boa's hold upon the keeper's hand, he managed, by powerful yet extremely cautious movements, to uncoil the snake without exciting him, after which, by the united exertions of two strong men, the jaws were pried open, and the man released in a completely exhausted condition. The bite of the boa-constrictor is not poisonous, and although the bitten hand was immensely swollen the next day, no serious results were apprehended. A more narrow escape from a most horrible death it would be difficult to imagine.—*Columbus (Ohio) Statesman.*

WHAT COMES AFTER SMOKING?—At the Sabbath school soiree held in the Phoenix Hall, Edinburgh, lately, one of the speakers, who was remarkably successful in eliciting answers from the little people before him, put, among others, the question, "When a boy begins to smoke, what comes next?" To this interrogation an innocent little fellow at once made answer "Chewin'"—a reply that seemed so appropriate to the whole juvenile congregation, that they took up the word in chorus, and made the hall re-echo "Chewin'!"

An Irishman, on being shown a steam shovel, looked at it for some time with a mixture of loathing, abhorrence, and contempt. At length shaking his fist at the machine and grinding his teeth with rage, he exclaimed triumphantly, "Bad luck to you, you can't *vote*, anyhow!"

An advertising chandler modestly says that, "without intending any disparagement to the sun, he may confidently assert that his octagonal spermaceti's are the best lights ever invented."

AIME DE MON COEUR

With a dauntless daring high,
Blazing in thine eagle eye,
And thy iron hand tightly pressed
On thy maiden sword to rest—
Blessings on thy noble head,
Sons of the warlike dead!
Tears may fall, but not allure
From thy patriot purpose pure—
To the battle hasten on!
Aimé de mon cœur.

Thou hast heard thy country call
Thou hast seen her brave sons fall,
In the fratricidal strife
With rebellious passion rife;
Thou hast seen the hallowed grave
Of her consecrated brave,
Claimed by mocking lips impure!
To the rescue thou hast gone,
Aimé de mon cœur!

Thou hast seen our banner gleam
Like a glory through thy dream,
Counted every blazing star,
As it beckoned thee afar—
Sainted sires of old renown,
From its azure field looked down;
Noble names thy cause assure;
Patriot deeds thy rights secure;
Guard their sacred ensign well,
Aimé de mon cœur!

But alas! thy haughty foe!
Striving madly to o'erthrow
Fairest fabric ever wrought!
Wisdom's sagest master-thought,
Like proud Absalom in ire
Battling 'gainst his kingly sire—
Must a death's arrow sure
Penetrate through shades obscure,
Striking at a brother's heart?
Aimé de mon cœur!

Ay! the silvered heads of age,
Bow in shame! their heritage—
Must their blood bedew the soil?
Must it be the rebels' spoil?
Nay, young braves will still lead on,
Guarding what their fathers won!
Keep their stainless altars pure
From ambition's treacherous lure!
Pray that God may shield the right,
Aimé de mon cœur!

But should victory crown thy brow,
Humbly 'neath her chaplet bow!
Put thou forth a friendly hand
To the vanquished of our land!
Yield thee back the broken sword
With its pristine sheen restored—
Though it ruthlessly hath slain
Sires and sons, on battle plain—
To the prodigal assure
Pardon, if he thus adjure.
God will thus avenge *thy* cause—
Aimé de mon cœur!

MINNIE MYRONA.

Family Circle.

UNDER THE SNOW.

Under the snow our baby lies,
The fringed lids dropped o'er her eyes;
The tiny hands upon her breast,
Like twin-born lilies taking rest;
While ever her grave the rough winds blow,
Under the snow—under the snow.

Under the snow our baby lies,
While we sit at home and list for her cries;
And her mother asks, (she is very fond,)
"Why has my little baby gone?"
Ah! happy, she feeleth not our woe;
Under the snow—under the snow.

Under the snow our baby lies,
As pure as the clouds far up the skies—
Those delicate banners of vapour, furled
Beyond the breath of this noisome world.
'Tis the blood of Christ hath made her so;
Under the snow—under the snow.

Above the snow our baby dwells,
Where never the solemn death-bell knells;
Where Sin and Death are never known,
Nor dark-browed Pain, with her voice of moan;
Where the angels move no wings that glow;
Above the snow—above the snow.

Above the snow our baby dwells,
And we dry our tears when we think she swells
The song of the angels and just men there,
With a voice so sweet, and a face so fair.
And we're glad we've sent them a voice from below;
Above the snow—above the snow.

Presbyterian.

THE NEW MUSLIN

"Why, child, you'll freeze in that thin dress, this raw, windy day; run right back, and put on your green gingham," said Mrs. Mann to her little girl, as she came down in her pretty new muslin, that she had worn to school the few warm bright days before.

"I don't want to wear that ugly old green gingham," Ellen whined. "You said this was to be my school dress."

"So it is, for warm, pleasant weather; but this day is cold and windy, and it will rain before you get home. The gingham is clean and whole, and much the more comfortable for today."

"*I'm* warm enough, and I *hate* that gingham; It's old and faded," said Ellen, fairly crying now "Hetty Ames' mother don't make her wear such old clothes to school."

Ellen's mother knows best what a little girl should wear.

"Now go right up stairs and change your dress, without another word," said Mrs. Mann, firmly, and Ellen, not daring to answer again, slammed the door behind her, and went stamping up the stairs.

"There!" said she, snatching the green dress with an angry pull, "I don't believe it will rain; mother only wants to make me wear this because I hate it! I won't do it, so now!" and she jerked herself into her chair, and listened till she heard her mother go into her sick grandmother's room, when she stole down stairs, and ran till she was around the corner, out of sight.

It began to rain before she reached the school-house, and she hurried on. At the door, one of the boys called out:

"Hallo! look at Ellen Mann! Hasn't your father got any umbrellas to lend?"

She pushed angrily past the boy into the room where the girls were talking and laughing merrily. There stood Hetty Ames, looking warm and dry, in a dark calico. The whole front of the waist, and half of the sleeves, were mended with new, that looked several shades brighter and darker than the dress; and she had on stout shoes, and thick grey stockings. All the other girls were dressed as warmly and plainly, and poor Ellen was a sorry contrast, with her delicate blue muslin hanging limp and stringy with dampness, her thin shoes and white stockings wet and spattered, and her neck and arms looking blue and shivering. She could not keep her teeth from chattering, and she was ready to drop with mortification and cold.

At noon her father came for her, with a heavy shawl and rubbers; but it was too late to prevent her taking cold. And when she waked up that night with the croup, and had to stay in doors through a whole bright, sunny week, with her throat bandaged, don't you think she wished that she had been better natured, and minded her mother?—*Young Reaper.*

WHY HE COULDN'T.

I read lately of a boy, you may name him John if you like, who ran into the house one evening and said,—

"Mother, Willie played truant this afternoon, and he wanted me to go too, but I couldn't."

"*Couldn't*? why not, my son?"

"Because," said little John, throwing his arms most lovingly round his mother's neck, "I thought it would make you so sorry, and that is why I couldn't."

I wish I knew that boy. I would go at least a mile to kiss him. There is something so lofty in his reason for not going with Willie that I really love him. You see it was not *fear*, but *love* that governed him. He *couldn't* play truant because it would make his mother feel so sorry! Precious boy!

Sunday School Advocate.

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We, therefore, take great pleasure in recommending Miss Still to the citizens and friends as a lady every way worthy of such a position, as well as trustworthy, and as we hope, as the enterprise is commendable, that those in whom she may present this writing will not turn her away without either subscribing or contributing to this great cause.

(Signed) ELISHA WEAVER,
Editor & General Book Steward,
No. 619 Pine St., Phila.

For the Christian Recorder.

BUCKS COUNTY SS.—TO ALL TO WHOM THESE PRESENTS MAY COME.

I, the subscriber, a Justice of the Peace, in and for the county of Bucks, do hereby certify that I am acquainted and know Emily Johnson—formerly Nodney, who was married to Samuel Johnson, who was married before William Hawk, Esq., of Bristol, Bucks County, as appears by record on his docket; and after careful examination and mature reflection, I feel myself fully safe in saying that the said Johnson had a wife living at the time he married the said Emily Nodney; and I further say that I have the evidence of Daniel Emmonds (local preacher of the Methodist Episcopal Church) Charles Emmons, (Class leader) and Benjamin Cummings, (who is exhorter) that he had one or more wives living at the time he married the said Emily Johnson; and the evidence, on affirmation, of the said Emily Johnson, that he had a wife living at the time she married him, which, at the time she married him, she had no knowledge of.

Affirmed and subscribed before me May 6th, 1862.
Wm Blakey J P

her
Emily Johnston.
mark.

THOMAS CHARNOCK,
GENERAL FURNISHING UNDERTAKER
NO. 427 SOUTH 6TH ST.,
Second Door Below Bethel Church.

REV. LEWIS S. LEWIS,
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EXPRESSLY FOR FAMILY USE.

Its composition is very simple, containing nothing that is injurious in any form, and there is no danger in its use from exposure to the weather. No family should be without it. Having a wish to benefit mankind in general, and those afflicted in particular—and having had recourse to the article in several cases of rheumatism, bunions, chilblains, and other lameness, it proving to be a remedy in every case—I therefore recommend it to the public.

CERTIFICATES.

PROVIDENCE, R. I., Nov 27, 1861.

Rev. L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism nine years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev GEORGE A. NUE

NEWPORT, N. I., October 29, 1861.

Rev. L. S. Lewis—Dear Sir: I have been affected for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost. ANTHONY NARDOPLH.

NEWPORT, N. I., Nov. 16, 1861.

Rev. L. S. Lewis—Dear Sir: I have been cured of swelling in my joints by using your Liniment. I recommend it to all who are thus troubled.
RICHARD WHITE.

NEWPORT, N. I., Nov. 17, 1861.

Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions. SOPHIA TAYLOR.

NEWPORT, R. I., Oct. 7, 1861.

Mr. Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public.
Mrs EVELINA DEMOND

PROVIDENCE, Dec. 10, 1861.

Rev. L. N. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs PHEBE A. MONGR.

NEWPORT, R. I., Oct. 10, 1861.

Rev. Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints. Mrs ELIZABETH THOROUGHGOOD

NEWPORT, R. I., Nov. 20, 1861.

Rev. Mr. Lewis—My boy was troubled with the chilblains. I applied your Liniment a few times, and it cured him. Mrs ADELINE JONES.

SYCAMORE POINT, Sept 3, 1861.

Rev. Mr. Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs SUSAN HANDINKS

PROVIDENCE, RHODE ISLAND, Aug. 19, 1861.

Rev. L. S. Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT.

PROVIDENCE, Nov., 1861.

Mr. L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost everything—but nothing so effectual as your Family Liniment. I would not be without it.
Mrs. LUCY WATERMAN.

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THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, APRIL 18, 1863. Vol. III.—No. 16.—New Series. Whole No. 119.

THE CHRISTIAN RECORDER
Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
No. 619 Pine Street, Philadelphia.

Notice.—All letters and matters pertaining to the Book Concern, subscribers, sale of papers, and all moneys belonging to Book Concern or for paper, must be directed to Rev. Elisha Weaver, Box No. [illegible] Philadelphia, and all matters sent by express, and to our city, must be directed to E. Weaver, No. 619 Pine St.

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Poetry.

For the Christian Recorder.

BENNY'S GONE.

I.

Sadee, cease thy weeping;
Benny's gone.
Benny's gone from earth to heaven,
Earth is sad, heaven is glad,
Why dost thou weep then, dear?

II.

Sadee, cease thy weeping.
Benny's gone.
Benny's gone from men to angels,
Men are sad, the angels smile
In innocence. Why weep?

III.

Sadee, cease thy weeping;
Benny's gone.
Benny's gone from us to God,
We are [illegible], God [illegible],
Why dost thou weep, my dear?

IV.

Sadee, cease thy weeping;
Benny's gone.
Benny's gone from pain to health,
Pain's distressing, health is blessing.
Why dost thou weep, my dear?

V.

Sadee, cease thy weeping;
Benny's gone.
Benny's gone from tears to smiles,
Tears are depressing, smiles refreshing.
Why weep, why weep, my dear?

VI.

Sadee, cease thy weeping;
Benny's gone.
Gone to eternity.
In time alone, death is known.
O cease thy weeping, dear.

B. T. T.

Washington, April 7, 1863.

For the Christian Recorder.

NOW IS THE TIME FOR FREEDOM

BY SARAH B. DAVIS.

Now is the time for all people to improve,
For freedom's day is dawning.
It's time for them to open their eyes,
And see freedom coming.

Now is the time for all people to improve,
Young gentlemen and ladies.
Great many have wished when they have
Grown to be old that they had been attentive to study.

Time which passes never returns,
Moment which lost, is lost forever.
Scriptures speaks of times when the
Children of Israel were in bondage.

Gentlemen and ladies, now is the time,
For freedom, young friend,
That was never in our country before.
Now is the time for them to improve.

Freedom, freedom, now is the time for freedom.
Certainly the Lord has heard
The cries of his people long enough.
Let Africans then live and learn.

When Ethiopia shall stretch forth
Her arms, and her people shall
Be free, some of them know not that
There is a God in heaven whom they must serve.

Medford, New Jersey.

LIFE OF ST CYPRIAN. THE AFRICAN BISHOP, MARTYR AND SAINT.

CHAP. IV.

Cyprian's Conversion.

Increase of Christianity.—The Church a Sovereign Kingdom.—Septimus Severus, the Persecutor.—Scenes in Carthage.

At the conclusion of Chap. 3d, we took leave of the pagan rhetorician in the amplest possession of all the necessaries and even luxuries of this life. Descending from wealthy parents and being highly successful in his profession, Cyprian was master to the strings of a well-filled purse: insomuch, that were it possible for worldly possessions to bestow happiness, he would have been among the happiest of men. The mental exercises to which he was subject while teaching rhetoric, partook more of the nature of pleasant recreation than wearying labor; and upon returning to his princely villa, all that the heart could desire or the passions crave, passively awaited him: while his position, but more especially his own individual worth, made him the recipient of many honors. Thus pleasantly circumstanced, twenty summers or more were whiled away. During all these years, the religious life of Cyprian was in perfect keeping with the severe training to which he had been subject in his youth. We saw with what assiduity his pagan father guarded and shaped his religious belief; and he was too nigh successful. For over forty years Cyprian ceased not to bow at the national altars, to adore dumb gods, and worship the images of man.

But Christianity, like the restless tide, was making its way against all opposition, in beautiful fulfilment of the prophetic words, "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain."

As we are to note in this chapter the conversion of a pagan, one of a cultivated mind, a proud heart, and a seared conscience, to the pure and holy faith of the gospel; let us briefly dwell upon the situation of the church in North Africa, during the first forty years of the third century, or from the birth to the conversion of this eminent character. It is not with reason to be supposed that a body so numerous, having in its numbers men of every rank and station, and possessing sufficient power to cause the temples to be deserted, and the sacrifices cease, would but attract the attention of one so keen and observant as Cyprian. Let us then notice the various aspects which the new religion presented to him. "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following."

During the aforementioned period, the church was highly favored, in that reasonable men occupied the Emperor's chair at Rome. What a declaration is this! What a truth! Is not the church God's kingdom! Is not Jesus King of saints? and is His kingdom not sovereign? What potentate dares to trespass upon the rights and dignities of another? and how oft has the sword been drawn to vindicate a nation's sovereignty! And yet, in inscrutable mystery, the King of kings, the great Omnipotent, permits his people to be subject to the rulers of the earth, and often to be slain by them. O thou Almighty King, when wilt thou rise and vindicate thy injured subjects of the earth? When wilt thou show the sovereignty of thy church! Kiss the Son, ye kings and princes, lest he be angry, and ye perish by the way, when his wrath is kindled but a little.

We have already heard the testimony of the two Christian authors, Irenæus and Tertullian, as to the rapid spread of the good news in the first days of its promulgation, so that at the dawn of the third century it had spread into every land.

At the time of Cyprian's birth, Septimius Severus was Emperor. Born at Leptis, in Africa, he had been ruling Rome upwards of ten years. It is sufficient to know that it has been said of him, that he never did an act of humanity or forgave a fault. Reserved at first, he gave an earnest of peace to the church; but alas! his very reservation proved that he was but waiting to collect all the forces of his passions together.

It was doubtless in the very year that Cyprian was born, that Severus issued his edict, prohibiting the farther spread of Christianity. Various have been the conjectures as to the immediate cause of that edict, but it is not to be wondered at, that the murderer of his friends should be at war with the church. In the execution of this imperial mandate, the earth was bedewed with Christian blood, more particularly the sterile soil of North Africa, and in the very city where Cyprian first saw the light. And yet in full view of this slaughter, Gibbon is heard to apologize for the Roman nation and its false religion. The heartless historian says: "In this mitigated persecution, we may still discover the indulgent spirit of Rome and of Polytheism, which so readily admitted every excuse in favor of those who practised the religious ceremonies of their fathers."

In the church at Carthage, many were found who willingly laid down their lives for the truth and love of the gospel. Milner has translated from the ancient martyrologies a number of the most affecting scenes which transpired in that city. Although quite lengthy, we will transcribe one of these scenes: "Twelve persons were brought before Saturninus, the Pro-Consul at Carthage, the chief of whom were Speratus, Narzal, and Cittin; and three women, Donata, Secunda, and Vestina. When they came before him, he said to them all, 'You may expect the Emperor our master's pardon, if you return to your senses and observe the ceremonies of our gods.' To which Speratus replied, 'We have never been guilty of anything that is evil, nor been partakers of injustice. We have ever prayed for those who persecute us unjustly; in which we obey our Emperor, who prescribed to us this rule of behavior.' Saturninus answered, 'We have also a religion that is simple; we swear by the genius of the Emperors, and we offer up vows for their health, which you ought also to do.' Speratus answered, 'If you will hear me patiently, I will declare unto you the mystery of Christian simplicity.' The Pro-Consul said, 'Shall I hear you speak ill of our ceremonies! Rather swear, all of you, by the genius of the Emperors, our masters, that you may enjoy the pleasures of life.' Speratus answered, 'I know not the genius of the Emperors; I serve God, who is in heaven, whom no man hath seen nor can see. I have never been guilty of any crime punishable by the public laws; if I buy anything, I pay the duties to the collectors. I acknowledge my God and Saviour to be the Supreme Governor of all nations. I have made no complaints against any person, and therefore they ought to lay none against me.' The Pro-Consul turning to the rest, said, 'Do not imitate the folly of this mad wretch, but rather fear our prince and obey his commands.' Cittin answered, 'We fear only the Lord our God, who is in heaven.' The Pro-Consul then said, 'Let them be carried to prison and put in fetters till to-morrow.'"

(TO BE CONTINUED.)

Washington, April 8, 1863.

WASHINGTON CORRESPONDENCE

The Skeptic answer—The order of things—Seven graces attainable—Big men big deceivers—Several of our people misled—Slavery brutalizes—Great Baptist Revival—Rev. Wm. T. Catto idolized by Washingtonians—Congregational Church contemplated—Death of Rev. B. T. Tanner's son—A great Mass Meeting to back up Bishop Payne.

MR. EDITOR:—A skeptic once in reply to an interrogatory relative to what numerically constituted the Godhead, said: "There are in the Godhead and Godbody, *i. e.* in the impartishable mansions of Father-God and mother-nature, all the persons that were ever developed on the earth, or any star in the firmament. All men, all spirits, all angels, all archangels, cherubs and seraphs, which people the immeasurable spheres of life and animation, for we live and move and have our being in the divine existence, whose body nature is, and God the soul."

It requires no mental effort to see that the above is an attempted refutation of the fundamental doctrine of God's tripersonality, which we as protestant believers, regard as being so lucidly set forth in the guide book of inspiration. But we will not cavil over or make a higgledypiggledy of all that is objectionable in its different clauses, for a train of glaring heterodoxy, and attestations backed up by no scriptural responses, miserably contaminates every sentence, yet if considered abstractly, some philosophical truths might be gleaned in its declarative assumptions, but because it is the product of one who disputes the triuneness of God, and would dare to nullify his essential attributes, that part which is worthy, is resolved into a caricature of such abominable absurdities, that whatever part may bear the semblance of truth, is embezzled of its reality by virtue of its bad company.

The way that the order of things is in this world, a little corruption, however minute it may be out-magnifies purity a hundred per centum, wherever there is an effort to combine them. A man may seemingly possess the highest Christian attainments, even to a large share of the seven graces, which is the most lofty point he can reach in this life, and yet the discovery of one moral taint will blur all of his other excellencies. A minister may declaim the truths of the Bible, and hang them out before the eyes of his audience in such glowing colors, or paint them by the gift of oratory, so picturesquely, that none could offer a conscientious objection to the subject thus delineated; but if he should through some mental or moral freak, endeavor to theologize a point which is presumed not to have divine sanction, the crown which his anxious admirers built in their enraptured estimation, falls from his brow, and his masterly labors are left a wreck to float and sink in their inexorable disgust. Says a certain medical writer, "In most instances, a particle of small pox, too small to be detected by the most improved microscopes, inflames and prostrates the strongest constitutions that can be found. One thing is certain, truth and error has no connexion, good and bad no unity, friendship and hatred no alliance. No man can love and hate you at the same time. "Ye cannot serve God and mammon."

Now there are certain big men, (as we sometimes say,) who would ram down our throats great regard for the negro race, at the same time are known by all who want to know it, to be an open enemy to our people. If a man tries to hang me, and God in his mercy thwarts his plans, and I should by chance meet him in the street next day, and he should say, Well, my friend, how are you to-day? I am glad to see you! I have always been a friend to you, and hold you close to my heart now. Why have you not been round to call on my family? My wife thinks you are the finest gentleman that ever lived, &c. Would any sane man listen to him, unless he had shown some grounds of repentance, or confessed that he was mistaken in the person? I think not. If he did, however, the next attempt he made for his life ought to be a success.

This class of big men to which I have referred, are men whose pro-slavery principles are notorious, whose moral natures are corrupted, whose love for the colored man corresponds to the love that the colored man has for his dog, horse, or hog, whose principles, if established, as politically advocated, would have resulted in converting North America into a theatre of the most abject and deplorable vampirism, so far as the interest of the negro was concerned, of any place that God ever frowned upon. And now as they have seen that all their efforts have been abortive, that slavery is doomed, that the proclamation is in force, and that they are as dead politically, and soon were to be dead so naturally, that it is questionable whether a thousand toots from Gabriel's trumpet, would toot up a resurrection or not, they are beginning to turn with anxious concern and tearful eyes to the *poor colored friends*.

And I am sorry to learn that in some cases their miserable sophistry has been effectual; that the poor colored friends, (God knows they are so in a certain sense of the word,) have concluded that Mr. Lincoln is laying a plan to kill them off. The handy shank copperheads wrote, spoke, and voted against the negroes being armed, as long as there was a place found to vote in, and as they could not succeed, they are going about preying upon the weak minds of our people, telling them, Don't you go to war; if you do, you are dead men; for I know the plan of old Abe and his Generals, that it is to get the poor colored men into the war, place them in the front of the battle, so as to kill them all off. But I cannot at this time enumerate their endless quantity of different shaped and colored lies.

But the point I wish to get at is this: If a man would make you a slave, which is really making you a brute, he is entitled to no hearing or confidence from you. He may say something like the skeptic, philosophically true, but what is his reason for saying it? The devil sometimes tries the truth, but he always tells it to make you believe a lie. These pro-slavery advocates may point out the prejudice that exists against the colored man, and comment upon it very truthfully, but with what view? Only to keep you down. But I have been too long on this subject. I must notice it again.

The First Baptist Church has had a great revival, and to-morrow at 2 o'clock, thirty-seven persons are to be baptized. This speaks nobly for the Rev. Mr. Madden, who is pastor *pro tempore*, while the pastor, the Rev. Mr. Leonard, is on a visit to Liberia. I am informed that a strong desire prevails to have Mr. Madden take the pastoral charge of the church altogether.

Rev. Wm. T. Catto, who has been here on a visit for the last three weeks, returned on Thursday morning to his congregation, of whom he often spoke while in our midst, with many endeared considerations. He is a man whose religion teaches him liberality in its highest forms. He though a Presbyterian minister, preached for the Methodist, Baptist, &c., with as much willingness as preaching for his own people. And I must in this connexion call attention to the great respect cherished for him in this city. I have yet to see the minister visit Washington around whom so many clustered as did around him. He remarked to me the day before he left, that he felt a reluctance in taking leave of so many of his children, but he had over-stayed his time, and must go.

A very influential gentleman said to him in my presence, "Brother Catto, if you will consent to stay in Washington and establish a Congregational Church, I will pledge you one hundred members in two weeks and a congregation of five or six hundred in a month." I would remark at this point, that I have been privately informed, that some persons are looking at a site near the Patent Office for the erection of a Colored Congregational Church. God bless every effort for the extension of the Redeemer's kingdom.

A great Union Meeting was held in the Capitol on Tuesday evening, but I presume you have had its details in the papers.

Rev. Benjamin T. Tanner lost his youngest son yesterday evening, and it was remarkable how willingly he gave it up to God, considering that he is a man whose affections appeared to be at all times clustering around his children.

Rev. H. M. Turner, who has been on a visit to Xenia, Ohio, and thoroughly inspected the Wilberforce University, contemplates giving a sketch of its dimensions and value as an institution for our people, in the next number of the *Recorder*.

Rev. Mr. Evans, (white) Pastor of the 15th street Presbyterian Church, has been very ill for some time, but I hear he has recovered again so as to be up.

Rev. Wm. H. Hunter, who has taken a bold stand on the side of an educated ministry, expects to return to his Conference (Baltimore) at its next session. He will be more than welcomed back to a field of labor among the brethren with whom he is so closely identified.

A great Mass Meeting is to be held in Israel Church next Thursday evening, to endorse the action of Bishop Payne in securing the Wilberforce University. Similar meetings will be held in all the churches. The 15th street Presbyterian Church has tendered their suffrages, for which God Almighty bless them. A Washingtonian waxed so enthusiastic on the subject in conversation about it, that he exclaimed, *superannuate* every Bishop, and *locate* every preacher who will not support the measure. H. M. T.

Washington, April 14th, 1863.

SHOULD THE AFRICAN METHODIST CHURCH IN THE UNITED STATES BE DIVIDED?

NO. II.

"And in unity of this Godhead there are three persons of one substance, power, and eternity—the Father, the Son, and the Holy Ghost." This is the first article as it stands in one book;—here it is as framed in another: "There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power and eternity—the Father, the Son, and the Holy Ghost." Thus this article, word for word, and letter for letter, (differing in only the date) is the same in two books, and substantially—not to bear any other construction—it is the same in all. If we take the rest, whether it be of "The sufficiency of the Holy Scriptures for Salvation,"—of "The names of the Canonical Books,"—or of "A Christian Man's Oath," we will find that the very essence of that which is the expression of the faith of each party is nothing more nor less than the doctrine of the Methodist Episcopal Church. So then there are no foundations, but a foundation. Let any who will examine carefully make their comparisons, study, digest and discourse the whole matter, and they will find that this fact is the only conclusion. No dodging nor cavilling will carry them around it. Stronger than wine, it withstands all sophistry; bright as Aurora, it cannot be concealed, and forcible as the "stormy wind fulfilling his word," it penetrates the clouded mind. Then what consistency, what advantage, what grace is there in having a divided house upon one foundation? Can two ponderous monuments be set upon one base? Do the numerous trunks of the Banian tree with their countless number of branches spreading out to form a habitation for the birds of the air, and the beasts of the field, claim descendency from, or sympathize with any more than one root? Do grapes, figs, and pomegranates grow on the fig tree? Do Juno, Vesta, and Jupiter revolve around any more than one sun? This is our second reason.

Now we will look at the spirit and condition of the parties. We have alluded to them as being undesignedly separated; and also as having ostensibly selected each one its own ground, yet, virtually, all standing in one place. Now the consequent state of the denomination is a point of consideration that we regard as more significant in this discussion, than the heads upon which we made the foregoing remarks. This is the view we must take, because we are treating of religious societies; and it behooves us to ascertain in this portion of the argument, whether or not the members of these societies are Christians, and abide for no other purpose than to be such. Their being united or divided, every person must admit, should be for Christ's sake, for the elevation of the cross, for the promulgation of the gospel. The stultified superstitious heathen bends down and crawls in the dust to adore his *wooden god*. With this intention he throws himself beneath the massive wheels of Juggernaut, to be crushed to death; indulges in wild performances, and massacres by hundreds and thousands his nearest and dearest friends. He does these evil things with all his "heart, soul, mind, and strength." What, then, should be the object of those

> "whose souls are lighted,
> With wisdom from on high?"

But as this *ought to be* or *should be*, is not that which is, let us deal with the case, (or attempt to do so) as we find it, so that it may be seen whether or not that which is, is that which ought to be. Now in looking over this rough world and discerning as God commands, only two classes are seen in the whole human family. Does any person see more? Each one of these classes has its own peculiar spirit, and the line of demarkation is as plain as a streak of lightning darting across the skies. All men are either on one side or the other. No neutrality. The Methodist Church claims to be on the *right* side; and so do all churches; but the Methodist Church lays a decided claim to this position, and in this it might be said that none are ahead of the African Methodists. They even sing, "We are the people who are bound to serve the Lord."

But let it be borne in mind that this side is overshadowed by the silvery wings of angels and baptized with the Spirit of Christ. Then, of course, that which breathes holy atmosphere must be holy, and this holiness must be expressed by the fruits. This element is so well adapted to those who live in it and they adapted to it, as the briny deep is to its living millions of inhabitants. All who profess in it to live, and move, and have their being, can very easily find within themselves a spirit congenial to that in which they thus exist, to urge them onward in developing their God-like attributes for a demonstration of their right to this state of existence. Not only can they find, but they *will* find, and experience a power divine, pushing them onward to perfection, which is the goal of all their labors. Otherwise they are as "whited sepulchres." Now we will try, if possible, to fit the African Methodist Episcopal Church, as it is, to this peculiar sphere. *Th[illegible] platform [illegible] advancement of the gospel.* Then the invaluableness of these divisions will be seen in the spirit and condition of the body. If, then, the African Methodist Church, as it is, exerts its will for the conversion of the world—is filled with untarnished love, and, consequently is devoid of all ungodly passions, it, of course, as it is, must be right. Standing as it does—each party struggling for the best position on the same rock, as two hostile armies scuffling for the apex of one mountain, jealousy has arisen; and from every quarter comes the cry—Our connexion! Our connexion! Each party cries—Our connexion! *Ad infinitum* its stately men in their high places rear up like quadrupeds on their hinder legs, and with countenances flashing mental fire, butt mightily at each other, until the clacking of their horns is heard at the boundary of the dale. Prejudice, too, enters the hearts of the different ones who make the multitude, and without heeding the admonitions of Paul and John and Peter, "silly women," and masculine partisans seemingly strive to emulate each other in their ability to point out this side and that side as altogether wrong. So far as I view for myself—(and are not many with me?)—I am forced to reiterate the language of one of our learned men, "That the Church is racked with pains," as especially applicable to the present case. Now, existing as it does, is it right! Foaming, furious, jealous, filled with prejudice, is it right! Answer this question, ye people of the living God, and then look at the church. There are the money-changers at the door, around the altar in the house of prayer. Look at the stage for the songstress, built on the place where the blood of our Lord is drunk, and his flesh is eaten! Listen to the sentimental airs, and hear the joyful exclamations of the irreligious in the very space that ought to be ringing with their cries for mercy! The conflicting elements are striving for the mastery, and so, instinctively, earthly means must be seized to assist in its being gained. This day the attrite sections of the African Methodist Episcopal Church, when compelled to turn in an examination of their own internal state of affairs, discover a falling off of good members, and an increased boldness of bad ones. Therefore, in fear of losing what little is retained, there must be a relaxation of an impartial administration of those laws which at all times, otherwise, would prevail. And so by the mouths of two or three witnesses it may be asserted that some of the branches, in some places, are so much exhausted, that like a fly wrapped in a web, you see them merely move to know they are alive.

Mr. Editor and Dear Brother,
Respectfully yours,
JAS. H. A. JOHNS.

WILBERFORCE UNIVERSITY.

FRIENDS OF EDUCATION:—Through the columns of the Christian *Recorder*, I desire by permission of its inestimable editor, though not without a degree of hesitancy, to call your attention to a subject, to properly delineate which, I acknowledge my want of native and literary ability, and while I will not endeavor to affect a concealment of my incapacity, to treat a matter involving such grave consequences as the one to be considered, I shall offer no apology, however little it may palliate the intrusion, more than, that I desire to cast a widow's mite into the treasury of the Lord.

It is needless for me to repeat that fact which is so legibly emblazoned in the signs of the times, which is, that we are verging upon, if not in, a dispensation of things which must materially change the destinies of a people, who for ages have been the unwilling subjects of the foulest caprice that ever goaded the sons of Adam, a feebleness is seen in that stable power, which many hitherto thought, notwithstanding its world-known evils and national-felt curses were backed up and stabilized by God's immutable laws, and the daily endorsement of Heaven, but now as we ascend the hill of hope, and roll our eyes back upon the cheerless gloom of the past, and see the long night of slavery receding with its horror-streaked and strictured frown, belching in awful matters its self-destructive volleys, seeking in its maddened franticness, scathingly segregating and dissolvingly scattering its own inherent and constitutional elements, but amid all this writhing and concessional display, and may I not say dying distortions and struggling fanfaroonada, the sun of freedom still rising in its strength and lustre keeps this angry cloud surcharged with all of its indescribable death fangs receding, receding, receding.

Then throwing our eyes into the future to see from whence beams this glorious light, we see Abraham Lincoln, the Bastion of human liberty and man's equality, standing high up in God's providence, waving a mace, but not of burnished brass, like stern Minos, the god of Fiction, but one upon whose gilt edge is written *freedom, liberty, and rights*. O angels of God, lend me a harp, hand me down one with ten strings, cherubim and seraphim come to my aid, fingers get nimble, winds of the heavens blow up, and give me plenty of air, nations stand breathless and listen to my lyric notes.

Now, Miriam, silence that timbrel. You have been playing about the horse and his rider being cast into the sea, for near four thousand years, but now in sublimer ecstacy and nobler sounds of rapture, I wish to chant:

> God moves in a mysterious way,
> His wonders to perform;
> He plants his footsteps in the sea,
> And rides on slavery's storm.
>
> Deep in unfathomable mines
> Of never-failing skill,
> He treasures up his bright designs,
> And works out freedom's will.

And now having poured forth my soul in rhapsodical joys and heavenly modulations, at the dawn of freedom and the march of liberty, and reason having returned back to its sober senses, our attention is irresistibly and impulsively called to consider another feature in the aspect of these unfolding events.

That is, this great multitude of human beings, with whom we are all inseparably identified, are in the main *uneducated*. And who but God can fathom that word? What chemist can analyze its degrading properties? What mathematician can work out its gloomy problem? What artist can paint or sculptor engrave, the black catalogue of vices that follows in its train? Go to the grave of Demosthenes, and tell that magic orator to live, and ask his wiry tongue to descant its effects upon society, and I imagine he would answer, *to the tomb palsied is my tongue.*

But suppose we ask history. It answers, wherever literary and scientific ignorance prevailed, there superstition in its most abominable forms, strife, bloodshed, petty monarchies, disunity, lordship, domination, tyranny, and despotism, furrowed the surface of social levelness into unnumbered fragments. Let a Roman boast of his ancestral model genius, and he will commence from the Dictatorship of Sylla, and run down to the Augustan age, because that was the most literary period in the history of Rome but say nothing about the overthrow of its ancient Government to favor the feudal system, by successive currents of barbarians from the northwest of Asia, pouring down under the various names of Alans, Huns, Ostrogoths, and Visigoths, &c., which sometimes in separate tides, and sometimes in one united and overflowing flood, introducing the "deliriums of chivalry," of "romance", and crusading, duelling, ordeals, monkery, and may I not say licentiousness in all its forms, growing worse and worse, though the inflexible Wickliffe raised his voice and hewed with the *battle axe* till Luther, the Lion of the Reformation, trembled earth, and sent consternation whirling through the hearts of kings and emperors, and God's truth leaped out of its enshrouded dungeon, constituting that glorious noontide lustre, which has irradiated the horizon of our day, to the glory of God.

Now understand me, it is not my purpose to intimate that the illiterate effects of my race to-day, would produce a similar result, because we float higher on the moral surface. But I do wish to say that vice and ignorance are the necessary companions of each other; such is the immutable law of nature; and we no more reverse it, than we can reverse the stars in their courses, and that nothing can exceed the extreme to which both were carried during the periods of the tenth, eleventh, and even the fourteenth centuries, and to which the whole texture of the feudal system and the abominations of the Vatican tyranny, equally contributed. When the barbarous and intermixed tribes (*Τοῦ καλοῦ ἀνέραστοι βάρβαροι,*) of the Goths, Huns, and Vandals, poured in successive streams from the North and over-ran the Roman Empire, all rights were disrespected and all honor set at naught.

We might also refer to Greece, and speak of her seven liberal arts, and the effect of their actualization upon society, and particularly of Athens, the alma-mater of even Roman youth. But suffice it to say, that illiterateness has become proverbially identified with inferiority, mentally if not physically. Therefore it behooves all of us, who are friends to the elevation of our people, to do all we can to prepare not only for the education of our own children, but for the coming emergency, when in all probability millions of the children of our race, now in the embrace of Jeff. Davis's Moloch arms, shall be wandering over the barren fields of ignorance, mentally starving for the food of education.

And in view of this impending crisis, and many other emergent necessities of a literary character, our invaluable Bishop Payne, who is to this nation known to be an invincible friend and laborer in the field of literature, science, and morality, has at the risk of the peoples support gone forth and purchased that magnificent institution known as the Wilberforce University. And to enter a category of its demands relative to the Bishop's move in this matter is superfluous. And while I am not disposed to canonize any one, however high their position, yet to question the purity of Bishop Payne's motives at this day, would be moral sacrilege, and an outrage upon human principle. His broad, philanthropic and to his race patriotic heart, is too well known to require any thing more than a mere understanding to support any measure he may propose.

Let us then inquire more minutely into the inducements proffered by the purchase of the Wilberforce University, and I would remark, that generally I am accused of exaggerating, which in some instances may be true, (I hope those who have been puffing me so high, lately, did not catch the disease from me,) but in this case, what I shall say about the university may be regarded as thoroughly reliable, except in cases of lapsus linguæ.

The Wilberforce University is situated three and a half miles from the city of Xenia, in the State of Ohio, connected by a splendid pike road, adapted most excellently to either carriage, horse or foot traveling, and a finer location for a university I don't think earth affords, and a more hospitable people than those living in its immediate vicinity, can't be found. It fronts on the south, and has a large beautiful yard in front, I judge not less than four hundred feet square, adorned with some of the most beautiful shade trees I ever beheld; well laid off with circles, walks, &c., on either side of this plat of ground are deep ravines, in which, and on either declivity, are growing as fine shrubberies as ever eyes beheld, emitting, when in bloom, odors of the most delicious kind, while the little rivulets pour forth undying music, as the waters chatter down its channels, over little cliffs and craggy peaks. And what is more remarkable about the place, is, that nature has so provided it, that in the absence of attention the yards would cleanse themselves of all filth. The two ravines to which I referred, run into a confluence in the rear of the building, around about which place, there are springs containing five different kind of mineral properties, which I think are as follows: iron, magnesia, sulphur, lime, and clear stone, either of which is in stone throw of the institution, but I cannot describe it. Please imagine the rest.

Now let us glance at the buildings. The University is built in regular T form: we will suppose the top of the T to represent the front of the building, and the stem to represent the wing. But then to represent it in this manner, would make it rather complete and require too long an article. Consequently I will give you the items in a shorter way, and leave you to picture the balance in your minds.

Length of main building,	138 ft.
Width " " "	44 "
Height,	60 "
Stories high	3
T stem or wing building	
Length,	183 ft.
Width,	33 "
Height, including the basement,	45 "
Length of wing chapel,	100 "
Stories high with basement	3
Rooms in the building,	66
Acres of ground,	52
Kinds of mineral springs,	5.
Volumes in Library,	3,500.
New and spacious cottages,	9
Barn for provender,	1.
Store house,	1.
A farm in Illinois, acres,	40

The above is a rough sketch of the property without going into detail, exclusive of the stoves, dishes, water pipes, hydraulic apparatus, bathing utensils, beds, chairs, carpets, sofas, water cisterns, &c., &c., &c. And I want you to notice particularly the cottages. These are splendid new houses, the most of which would bring $25 per month in any of our large cities; also notice the forty acre farm in the State of Illinois, which will keep up a perpetual revenue to the Institution. Notice the library, worth as much as we were offered for the entire property. Think of the invaluability of those mineral springs. And now stop a moment and think of the reputation of that University; we not only buy the land and buildings, but we also purchase its name, its honors, its influence, its *power*. All can be purchased by the colored people of the United States, for what? for $100,000? No! For $50,000? No! For what then? For the petty sum of $10,000; and to-day it is worth, at the lowest calculation, $75,000. It is the same as a man giving us $75 for $10.

The State of Ohio would have given treble the amount for it, for a Lunatic Asylum, and had nearly purchased it, but for the eloquent and intrepid appeals of Bishop Payne.

Now I ask you what will you do! men of means, what do you think about it! Will you lose this favorable chance to secure an Institution which would reflect more honor upon our race, than a thousand Abolition speeches? But says one, I never went to college; neither did I, except to such colleges as we have in the cotton fields of South Carolina; neither have I ever been to heaven, but that is no reason why I should want every body that dies to go to hell. But another says, some of your preachers study too much about *eddecation*. God says, open thy mouth, and I will fill it. True, true, brother, so he does, he fills your mouth with so much, that you don't fast; he is always filling your mouth and stomach too, with bread, meat and water, &c.; but if God fills our mouths with such senseless gas as we sometimes blow off, God deliver me from such a god as that.

But another says, the letter killeth, but the spirit maketh alive. Thank you, sir, but you are not the first ignoramus I have heard quote that passage to refute education, and if you will help us to buy the Wilberforce University, it will take us but a short time to give you its meaning. I am sorry for that passage of Scripture; it has been abused so much; it is a wonder it don't die. It must have an awful constitution to survive its abuses.

But I am going to sum the whole matter up. *Without education there can be no religion*; mark the phrase, and whoever opposes it, opposes his God. He antagonizes Heaven's great medium of communication with fallen man; they would mantle all moral light, and shroud every gleam of gospel truth. *Palsied be that* tongue that would utter a word against thee, O education. Give me education, and I will dip my pen in the blue vault of heaven, and letter creation's blank with favors boundless, Oh, my God! Give me education, and my soul shall spring from magnitude to magnitude, and from cluster to cluster, gleaning through the realms of eternal space, far, far away; and on my return, strew my trophies at God's feet, and in one tremendous burst of joy, sing his wonders and chant his might.

But I must close this already too long article. As yet I intended to suggest another basis of operation, but as my dear Brother Cain and venerable Bishop Payne have already proposed plans, I think they present a practicable sufficiency. I would emphasize, however, upon the utility of all those living in remote places and having a desire to aid in this noble enterprise, the propriety of sending their amounts by mail to the Bishop as soon as possible. If you have not got a ten or five dollar note, do not let that detain you; send one dollar, or fifty cents, or even twenty-five cents; and if you are ashamed to send such a small amount with your signature, keep your name back. No one cares if the letter is anonymous, so the money is there.

Washington, April 10th, 1863.

For the Christian Recorder

A SONG OF THANKSGIVING.

BY WILLIAM D. BYERS.

O Lord of hosts, to thee we raise,
A song of grateful thanks and praise,
For all the blessings we receive,
O Lord, we turn our thanks to thee.

We thank thee for this life we live,
With all the blessings thou dost give,
And for a principle within,
Which teaches us to hate all sin.

We thank thee for the summer rain,
For goodly crops and fields of grain,
For what we eat and all we wear,
We give thee thanks in silent prayer.

We thank thee for the glorious sun
Diffusing light to all around,
And also for the moon's soft light,
The sylvan deity of night.

We thank thee for the book divine,
Which is our guide and chart through time,
And likewise for its good advice,
That tells us how to shun all vice.

We thank thee for thine only Son,
Who from the heaven of heavens did come,
To raise us from a fallen state,
And save us from an awful fate.

O Lord, in all things we'll give thanks,
While we're this side of Jordan's banks,
And when we reach bold Canaan's shore,
We'll thank and praise thee evermore.

Washington, D. C., April 13th, 1863.

IN our Lord's Prayer, how sweetly does each petition flow into the channel of the next! The heart that earnestly prays, "Thy kingdom come," unconsciously goes before, and ere the words are uttered, breathes the prayer, "Thy will be done."

IT is not enough to feel that out of Christ we have nothing—we must feel that in Christ we have all.

THE voice of nature speaks with a divine wisdom when we take God's word to interpret its language.

In an old poem by Phineas Fletcher may be found this beautiful personification of Hope:—

'Next went Elpinus, clad in sky-like blue,
And through his armor few stars did seem to peep,
Which there the workman's hand so finely drew,
That, rocked in clouds, they softly seemed to sleep.
His rugged shield was like a rocky mould,
On which an anchor bit with surest hold.
"I hold by being held," was written round in gold."

The Christian Recorder.

Philadelphia, Saturday, April 18, 1863.

REPORT

Look here, brethren, read this: and remember it, too:—

The meeting of the Executive Committee and their appeal to the ministers having the charge of circuits and stations, and to the members of the A. M. E. Church, is as follows:

DEAR BRETHREN AND FRIENDS:—According to the authority vested in our Editor and General Book Steward, he called together the Executive Committee of the Book Concern on the 13th of November, at which time we had a very pleasant interview together in relation to the present flattering condition of the Book Concern, and the wants of the Church.

Brethren, let me tell you for once that the Book Concern is really in a prosperous condition—and how it is that our Editor and General Book Steward has so managed to keep the Book Concern and paper in the hopeful condition in which we find it, and with such scant means, we confess we are at a loss to know—and more especially in times like these, when many a firm and paper, with a much larger capital, have succumbed. But, brethren, in order to hold this position, and to keep up a growing interest throughout the connexion, there are means needed—first, there is a very great demand for hymn-books, in every direction in the connexion, and our Editor and General Book Steward has informed us there are only seven or eight in the store, and he has no more to bind up. Therefore, the Committee deem it advisable, in view of such a demand for our hymn-books, and especially in the Western country, to advise our General Book Steward to get out another edition, so that our people may be supplied. To do this, brethren, it will require about $500. This should be done without delay. We therefore recommend each elder, deacon, and preacher to properly lay this vital matter before their congregations, and to take up a free-will collection, and to forward the same to the General Book Steward and Editor, so that it may be in his hands forthwith to operate with—and he will give each credit through this paper. Now we ask our brethren, shall the Book Steward have the amount? We will answer for the Philadelphia district, our portion will be forthcoming. We also recommend to our Bishops, while travelling around, to speak of this matter.

WILLIAM MOORE,
W. H. WATKES,
STEPHEN SMITH,
W. D. W. SCHUREMAN,
ELISHA WEAVER, *Ch'm.*

NOTICE

To the Philadelphia and New England Conferences.—To the members and friends.

The Philadelphia Annual Conference will meet the second Saturday in May, at 9 o'clock, A. M., in Bethel Church, Sixth St., Phila.

The New England Conference will meet the second Saturday in June, in Newport, R. I., in the A. M. E. Church, at 9 o'clock, A. M. Punctual attendance is requested.

NOTE.—The members of each Conference District will pay strict regard and attention to the financial collections per discipline, as it is highly important that they should.

INVITATION.

Revs. Bishops Quinn and Payne are most cordially invited to meet with me at each.

W. NAZREY.

POSTPONEMENT OF THE BALTIMORE CONFERENCE

Wilberforce University, Xenia, Ohio, March 27th, 1863.

To the members of the Baltimore Annual Conference, Itinerant and Local.

Rev. and dear brethren, This is to inform you that in consequence of the purchase of Wilberforce University, and the obligations I am under to secure the co-operation of certain parties not herein specified, I hereby postpone the Baltimore conference till the 23d, instead of the 16th of April, being just one week later than the time originally fixed. All the brethren, however, will find no official notice per mail. Please be punctual to the last fixed date.

D. A. PAYNE

NOTICE.

Camden Circuit, fourth quarterly meeting, commences on Friday evening, 24th inst., and will continue every evening until the following Monday. Quarterly Conference will be held at Macedonia Church, on Saturday afternoon, the 25th inst., at 2 o'clock. Quarterly meeting at Woodbury, on Saturday and Sunday, the 2d and 3d of May. PETER GARDINER.

April 10th, 1863.

LIBERIA'S OFFERING.

Friend Benjamin Coates, Esq., of Philadelphia, has presented us with a well bound and interesting book, and we very highly appreciate the kindness of the abovenamed gentleman. Although we have not had time to thoroughly examine it, we are sure that its foundation is built upon hope for Africa. Many thanks to our gentlemanly friend, Coates.

BISHOP QUINN'S LETTER.

Richmond, Ind., April 5th, 1863.

REV ELISHA WEAVER:—DEAR BROTHER:—After my compliments, this is to inform you that the Ohio Conference sits in Springfield, Ohio, on the 18th inst. The Indiana Conference sits in Chicago, Illinois, on the 14th day of Aug. 1863. I extend an invitation to Bishop Nazrey and Bishop Payne, and to my Western Annual Conferences. WM. P. QUINN.

TWO CENT MONEY.

We shall look for the Ohio Conference to come up with a good report this year, as they have done nothing for us as yet, in the interval, and we hope to get not less than $75 of the two cent money, for the Concern cannot live without money to support it. We understand that Rev. James A. Shorter has kept the same before his people all the year. Of course he had no difficulty in getting his ratio.

ANOTHER PLAN FOR WILBERFORCE.

Mr William Hopper, of Columbus, gives us an article on another plan to raise the amount for Wilberforce, but we are sorry to say, that by some means it has been mislaid. Will Mr. Hopper please to re write his plan?

A GRACIOUS AND TIMELY PRESENTATION

We have the extreme honor and gratification to acknowledge the thoughtful and Christian presentation of a fine and splendid suit of cloth and satin clothes, which cost $40, by the following estimable ladies: Miss Mary Still, Mrs. Ann Lawe, Mrs. Eliza Stokely, Miss Jane Mouiter of Germantown, and Miss Esther Armstrong of Philadelphia, on the [illegible] day of April, 1863.

LADIES: Allow me to say, that since I have been in your midst, it has ever been my object to labor for the good of your city and people. The work which the General Conference assigned to me for four successive years, is not, by any means, a desirable one for a man whose only aim is the good of his people and race. For where a minister of God has been appointed to circuits and stations and always met with success in all his former fields of labor from kind friends, and then suddenly to be deprived of that pastoral relation by being appointed to the position of General Book Steward and Editor, the servant of the entire Church and people, it is often the case that few or none think that such a one stands as much, if not more, in need of kind attention.

But, ladies, I am lost for language to express my feelings to you for your kind and generous gift. My thanks are also due to Rev. Mrs. Stephen Smith, for the part she did to encourage those noble sisters, and to all others who so conveniently and willingly gave for this object.

The Committee who had the matter in charge, say that they never saw the people so willing to contribute as they did upon this occasion. We really must confess that we did not know that our humble efforts were so much appreciated by all classes and denominations, until these good ladies informed us of the fact. Encouraged with these manifestations of good will from our people, we will continue, without fear or favor, to uphold the banner of our long-suffering and down-trodden race.

May the blessings of kind Heaven rest upon those dear sisters, and save them in glory.

ELISHA WEAVER,
Editor Christian Recorder.

We must also say in relation to Messrs. Jones & Co., No. 604 Market street, who furnished the goods and made them to order, they were free in selecting the very best goods in their store for us. They did it because they have been taking the *Recorder*, and giving us an advertisement, and are glad to see, yes, proud, that we have been able, in spite of the times, to keep such a paper in the field for all who will take it. Many a firm would have charged the ladies not less than $50 for such a suit. Mr. Jones thinks, like many others, that we richly deserved that suit. We will say that Mr. Jones' establishment is one of the best in the city, and he only has one price. We say to our people if they want cheap and first class goods go to Messrs. Jones & Co., 604 Market street. See Advertisement.

UNION ITS DESIRABLENESS

We want to say in behalf of the Presbyterian and Baptist churches; We have had the extreme pleasure of preaching for those churches. This is what we love. This is in accordance with the word of God. Why not? We all profess to serve the very same God, the very same religion, and to travel the very same road. We may differ a little as to the form, but what is this to be compared to union. Again, when the people see that the ministers are together in union, it makes them feel more in unison; and at the same time respect good society. If we were to stay in Philadelphia ten years, we would have no other desire than to keep up just such a union as there is between Revs. Gibbs, Reeves, and Hamilton of the Baptist Church, and others.

ITEMS.

Last Sabbath we were in Camden to administer the Lord's supper for Rev. Peter Gardiner, who has been indisposed for several weeks, and had not gained sufficient strength to officiate, though he made out to be present on the occasion. We had a very pleasant visit with Elder Gardiner's flock. May the good Lord continue the improvement of his health.

We will give a more extended account of the death of Rev Charles Gardiner in our next.

Bethel A. M. E. Church, on last Sabbath, enjoyed a treat—such a one as she has not had for several years. In the morning, from ten o'clock until twelve, she had the Rev. James Frisby, (local) and the Rev. Bishop Nazrey to officiate for them. At 3 o'clock, P. M., the Rev. Wm. H. Jones, of Canada, preached for them. We were not present, but we are told he preached a good discourse. At night they had the Rev. W. Catto; his text was "Keep yourselves in the love of God," &c. We have never heard Brother Catto preach so masterly a discourse. He seemed to have felt free once more, and let himself go. He lives in New Haven, Conn., where his family is. May the good Lord go with him.

OHIO CONFERENCE.

This Conference sits this morning in Springfield, Ohio. We imagine the greeting of the brethren after the lapse of another toiling and laboring year in the gospel of our blessed Jesus Christ. As we expect to be with them a part of the time, we hope to have a good time. Bishop Quinn presides over the Conference, and we suppose that Bishop Nazrey and Bishop Payne will be present. At this Conference we expect that the Wilberforce University will come up in full colors; and if the horses are all right, we expect that the Ohio Conference will take a heavy stock in behalf of the entire connexion.

UNION LEVEE.

The Sinking Fund Association of Lombard Street—Central Presbyterian Church—will give a grand Union Levee, on the 20th of April, 1863, at the Masonic Hall, South 11th Street, just below Pine. Tickets, $1; single persons, 50 cts. It is to be hoped that on that evening, the Hall will be filled to overflowing.

We return our highest regard to the Committee for their kind liberal request; and they can rest assured, that if we were in the city at that time, we would be more than glad to be present, but we shall be absent at Conference. ED.

ACTIVE AND VIGILANT, WHY NOT ALL SO

Our highly esteemed friend, Mr. Samuel H. Smothers, of the Union Literary Institute of Indiana, is a young man who really means what he says, for he proves it by carrying it out. He is using his influence to procure subscribers for the CHRISTIAN RECORDER; and every one he gets, he makes or requests of him or her, to use all of their influence in getting others. I hope the good Lord will bless the dear young principal of the school in all of his undertakings.

ACKNOWLEDGEMENTS

KEOKUK, IOWA	
Henry Depugh per Rev A. T. Hall,	2.25
TRENTON, RANDOLPH CO., IND.	
Mr Elias Watkins, per S. H. Smothers,	1.10
ELMWOOD, PEORIA CO., ILL.	
Mrs Mary A McKelser, Rev. W J Davis,	1.00
KNOXVILLE, ILL.	
S. R. Smith, per Rev. W J Davis,	1.25
BALTIMORE, MD	
Rev. Geo T. Watkins, for papers,	2.20
WOODBURY, NEW JERSEY.	
Mrs E Young,	2.25
TORONTO, C W	
Hon. C. A Washington, per Rev W H. Jones,	1.37
CHATHAM, C. W	
Rev. W. H. Jones,	1.25
WASHINGTON, D C	
Mrs. Lizzie Keckly,	2.25
FRANKFORD, PA	
Mr William J. Walker,	1.02
LAWRENCE KANSAS	
Miss Amanda Cogler,	1.25
WASHINGTON, D. C	
Charles O Moore,	13.25
HOLLIDAYSBURG, PA.	
Mrs. Rosette Ford,	2.25
John W Felton, per S H. Smothers, Farmland, Ind.,	1.10
WASHINGTON, D. C	
James L. Thomas, on account,	5.00

CORNS AND BUNIONS.

Mr. Jared Carey, of Cincinnati, who is now in our city, is a doctor of Corns and Bunions. He has been travelling through the various States and performing some very successful cures upon the unfortunate victims of these nuisances. He also has recommendations from some of the most respectable families in the country. We would recommend the citizens of Philadelphia, who are troubled with corns and bunions, to give him a trial. He has operated very successfully upon ourself without the least pain. The Doctor has his rooms at Mr. and Mrs. Cropper's Boarding House, 403 Lombard street, Philadelphia.

DR. WISHART'S PILLS AND TAR CORDIAL.

We would most respectfully invite the attention of our people to the above medicines. If you wish to have strong lungs try a bottle of his Tar Cordial. You may try others, but you will find that Dr. Wishart's pills are *certain*. We have tried the Tar Cordial, and pronounce it excellent. See his advertisement in another column.

PHOTOGRAPHS

The Photograph Gallery of Mr. B. F. Reimer, is one of the most extensive establishments in this city or country. He, and all his employees, are obliging and gentlemanly. It is really worth paying a visit to. Its number is 615 and 617 N. Second St. A more extended notice hereafter.

We call attention to Mr. Brown's business card, which will be found in the advertising columns. His place of business is in Sixth St., above Walnut.

TO OUR CORRESPONDENTS.

Very frequently we have been compelled to pay three cents postage on letters, through the carelessness of some of our correspondents. We hope they will be more careful in future.

WASHINGTON CORRESPONDENCE

MR EDITOR:—I beg to be indulged in the expression of my own sympathy, without solicitation from any one, but simply because I feel that it becomes me to contribute my mite to the honor which we have to pay to the memory of the late Edward M. Thomas. It was my good fortune to know him with a considerable degree of intimacy. His death has fallen with mournful weight upon the hearts of our race. The removal by death of Edward M. Thomas in the midst of usefulness and fame, produces a profound sensation in the public mind of the African race on this continent. He has not lived in vain, nor spent his strength for naught in science. He drank abstract and elemental ideas from nature. A gentleman by instinct and education, possessed of a fine person and fascinating manners; a large heart and true and genial nature; endowed with a rare intellect, enriched by varied and manly cultivation, he became the idol of every circle in which he mingled, a cherished companion among his associates, the trusted depository of the most sacred treasures of a well chosen friendship.

He was the president of an institute for the encouragement of industry and art among his race, and equally commendable for deeds of charity in behalf of the destitute and suffering. As a public writer, he was eloquent and forcible. His warm heart, his beaming manly face will appear no more to us: conscience bears me witness that I have no cause to blush for a single transaction during his life. I think of him for his noble qualities of head and heart. He was with us in our halls of public and social gatherings and private walks of life, and in all the varied and responsible positions with which he was trusted, he preserved to the last the deepest and noblest sensibilities, diligently seeking for some place. The power of Edward M. Thomas rested on this strength of character. His bold characteristics and attitudes sufficiently indicate the exponent of all that is grand and immortal in his mind. Mr. Editor, if you would correct my false view of facts, hold up to me the same facts in the true order of thought, and I cannot go back from my own conviction of this explanatory career. He appeared to have learned everything almost instinctively, but Edward M. Thomas attained his fame like many another great genius before him, only by the saddest experiences; he trod the rough brakes and thorny paths which seem to be the sole appointed way of the most exalted merit. He was full of industry and modest ambition; he was a bold defender of right, truth, and justice.

> "A warrior placed his plumed helm
> On the rugged banks of an aged elm,
> Where is the knight so bold—he cried,
> That dares o'er my haughty crest to ride?"

He tempts the mind of men from invention to invention. In the inscrutable providence of God the hand of death has overtaken him, and he is removed from time to eternity, and his name is immortal, surrounded with the laurels of fame. But he has fallen in the career of duty for his race; he lived as man should live, brave of heart and strong of hand; served at the appointed place.

Yours, truly, W. J. E. JENNINGS.
Washington D. C. April 11th, 1863.

For the Christian Recorder.

MR EDITOR:—The good book tells us that we should not despise the day of small things. Therefore, permit me to speak through the columns of your worthy paper, relative to the origin and progress of the Union Seminary Institute.

In view of the embarrassed condition in which the colored people of Ohio were placed by virtue of law, strengthened by popular prejudices, the children and youth were denied the privileges of a common school education. Hence, the fathers and brethren of the Ohio conference, in the year 1844, conceived a plan by which they might more fully meet the educational wants of this and other states. They met in conference assembled, in the year 1845, in the city of Columbus, Ohio, for the purpose of maturing the plan, at which time and place they did agree to purchase a farm of 172 acres of land, for the purpose of establishing a manual labor school, twelve miles west of Columbus. Brother M. J. Wilkerson was appointed agent by the conference, (Bishop Quinn presiding,) who underwent great fatigues, and spared no pains, that he might thereby benefit the rising generation. May his name be handed down to posterity, for his assiduity in the work of education.

This school commenced its operations in the fall of November 9th, 1863, and has been feebly existing through all the various changes, while other institutions, with more means at their command, have ceased to be. But on account of our financial embarrassment, this institution has not prospered as it would have done, for the want of means to erect buildings for the accommodation of the school. But however short the founders of this noble enterprise may have come, in not realizing their expectations, yet the object is a grand and sublime one, which aims at the summum bonum of our race.

Education is the stepping-stone to human greatness. It will also be remembered that this institution, unlike most other schools of this kind, has existed without any agency. And we would also call attention to another fact, that has militated against the success of this institution. When this school was brought into existence, there were no common schools for the children and youth of this state. Since then they have become numerous. And most of the Seminaries, Colleges, and Academies, were closed against the colored people of this state; but many are now open for their reception. Hence, since the Union Seminary came into existence, the star of education has risen, and reflected its congenial rays upon many bright intellects of our race. A proper education lies at the foundation of true elevation and intelligence. We must be educated. The effort must be made to educate our race. The present crisis demands it. The children and youth of our country claim it. And the oppressed of the land require it at our hand. But not only this, our natures hold a high claim on us for education. It is the object of this Institution to assist in the great work of education, in order to meet these claims. And while the Allegheny Institute, Pa.; the Wilberforce, O.; Iberia, O.; Albany, O.; Oberlin, O.; and the Union Literary Institute, Ind.; have been doing something for the education of our race, the Union Seminary has not failed to contribute its mite to the interests of education. It may have been an inquiry in the minds of some, why we have not said more through the RECORDER, and other papers, relative to this school. The reason may be stated in brief, which is this:—We had so little room, we conceived that it would betray weakness in us, to give publicity to our school, until the conference should make further provision. I am, however, pleased to say, notwithstanding our surrounding embarrassment, produced by the change of times, we have had more scholars the last term, than we have had at any one time since the school commenced. Our number has been about twenty students. And the prospect for our success appears most flattering.

As this is the only manual labor institution established by the colored people of this country, (which is best adapted to the wants of our people,) I would call upon our people East, West, North and South, to come up to the support of our own institutions; that our young men may be educated for the church and ministry, and young women for society and heaven. For this end, brethren and sisters, let us labor for the general diffusion of education among our people, whether we exist in this or any other country. And I am more than gratified to learn through the CHRISTIAN RECORDER, that our much esteemed Bishop, D. A. Payne, is making an effort to secure to our wide-spreading connexion the Wilberforce Institution. May God give success to the effort. And may we ever stand united upon the subject of education, and invoke God's blessing upon our efforts, until drowned honor and departed glory shall be restored to our race.

EDWARD D DAVIS.
Union Seminary April 6th, 1863

For the Christian Recorder.

LETTER FROM KEOKUK IOWA.

MR. EDITOR:—Sir, I wish to notice through the Recorder, the death of a dear sister in Christ, Mrs Candace Tripler: she departed this life, April 4th, 1863, at ten minutes past 4 o'clock, in the full triumph of a living faith in Christ. She leaves a husband and son, a father and mother, to mourn her loss; but thank God their loss is her infinite gain. She was fifty-four years, three months, and eleven days.

> "Behold the righteous marching home,
> And all the angels bid them come,
> When Christ himself these words proclaim,
> Here come my saints, I know their names."

We have quite a number of contrabands here; some are dying, others are doing well; the friends are employing them in the country, so that there is very little suffering among them. Out this way, many of them are professors of religion, and nearly all Baptists.

The sisters had a festival on the first and second of April; they purchased seats and pulpit for the church. they realized the handsome sum of sixty-eight dollars. This society is a living society, and whilst they have for its officers,

Mrs. Amanda Depugh, President,
Mrs. H. E. Teggot, Vice "
Mrs. S. E. Caldwell, Secretary,
Mrs. America Anderson, Treasurer,

it *will live*.

Please credit to the account of Mr. Henry Depugh, the sum of $2 25, the amount of his subscription.

We have room on our books for the names of a few more subscribers.

For the Christian Recorder.

MR EDITOR:—I happened accidentally, a few days ago, to see the A. M. E. Church's Monthly Record, by the Rev. J. M. Brown, as found on the 45th page of the Feb. No. of the Repository. The Editor of the Repository seems to be anxious to hear from every one of the Indiana Conference. I think Bro. Brown has made some remarks, in referring to the Indiana Conference, which should be noticed, at least to some extent.

That the public may not misunderstand me, I would say in the outset that I always wanted to look on Bro. Brown as a gentleman, and a Christian, and I have not now, nor ever had any prejudice to Bro Brown. I only wish to speak for myself, and in behalf of the Conference to which I belong, as far as it is proper for me so to do. And I speak of things as they are, for humbuggery is what I naturally hate. If every man in the union should use it, I think it would not make me love it. I do not wish to say anything to injure the sale of the Repository, for I think it an excellent Repository. I only regret, that it has not been managed so as to have a wider circulation than it has. The Editor of the Repository says, "No Conference knows better than the Indiana Conference, the occasion of the existence of the Repository." I would ask him, if the Indiana Conference has ever said that she did not know the occasion (as he has it) of the existence of the Repository? Why then undertake to publish in this way about the Indiana Conference?

Rev Wm A. Dove is not the Indiana Conference. He took the occasion to express his opinion about the Repository, though it was only as an individual, and we all know that any man has the right to express his honest opinion on any subject whatever. And over and above that, Mr. Editor, Bro. Brown was present, and heard every word that Rev. Dove said, and tried to answer said Dove on the spot, and the statement made by Rev. Dove, at this very time, is the statement referred to by Dr Revels, as having done so much mischief in Indianapolis as to prevent the sale of Repositories. If said Dove misrepresented the matter of the origin of the Repository so injuriously, why did not the editor of the Repository set the matter right? Our Conference gave him ample space to do so, or for him to have done so, if there had been any great wrong in Dove's statements. I think the Rev. Dove acted honorably, because he said every word he had to say about the Repository in the presence of its editor. This I presume Mr. Editor, you recollect, for you yourself were also present. And indeed, Mr Editor, it seems that Bro. Brown thought that the Rev. Dove had acted honorably in said Conference, from the wonderful encomiums that he heaped upon the Rev. Dove after he (Brown) had returned from the Indiana Conference to Baltimore. This encomium was published in the Recorder; how is it that Bro. Brown sings another song? Dove has not said a single word since about the Repository as I know of; this kind of singing two songs, antagonistic to each other, about the same man, before there is any change in that man's conduct since the singing of the first song, would seem to savour of inconsistency, or insincerity at least. It does seem to me that a man ought always to know what he writes or talks about when he does either. As to its having been rumored that the editor of the Repository is rich, I am sure that I am at the first of that now. I never heard of it before.

The editor of the Repository says, "Thankless is the office which some would seek to place us in, and then misrepresent us." Now, who is it that has misrepresented? To whom does the editor allude? Why it is plain that Bro. Brown has reference here to the evil genius who has said that the editor of the Repository was rich, as referred to by Dr. Revels, as being one of the reasons why he (Revels) had not been able to sell a single copy of the Repository in Indianapolis. In making this statement we are certainly correct, for, if the reader will but notice carefully, he will see that Bro. Brown is speaking to Dr. Revels: second cause why he had not been able to sell one copy of the Repository in the city of Indianapolis: this being the case, it is easy to be seen that Bro Brown refers to the evil genius, as mentioned by Dr. Revels. The next question is, who is this evil genius? Does Bro Brown know who he is? Now it is certainly reasonable to suppose that Bro. Brown does not know. Then why does he say, "Thankless is the office which some would seek to place us in, and then misrepresent us?" Did the genius referred to by him, seek to make him editor of the Repository? Bro Brown don't know. Why then does he say they did? Bro. Brown may have been misrepresented, but who did it? Why he himself seems not to know, for he says some evil genius; hence, he does not know whether the evil genius was a man or a woman, or, whether the person was a member of the Indiana Conference, or somebody else. Why under the heavens will a man talk and write at random, and affirm in the same way, then publish the same to the world, that every body may see how eccentric and inconsistent he is? Bro. Brown says, "All are not like Indianapolis, for on all hands we hear words of cheer, and our old subscribers every where are renewing their subscriptions." If this be true, strictly speaking, what is the complaint? If Bro Brown has really heard words of cheer on all hands, then he has heard words of cheer of Dr. Revels; then I ask again, why complain of the Doctor, or of any body else? Why does J. M. B. inquire, with such emphasis after Revs. R. A. Cain, Davis, Myers, Black, and also for Gibson, all western men? This we notice on page 7 of the March No. of the Repository. There, all seem to be behind, one of whose packages of Repositories have been sent back to Baltimore. Bro. Brown seems to be down on the people for complaining of him, yet he himself puts in the time most faithfully complaining of other people. Now as to my own part, I am a lover of progress. There is nothing that is honorable and honest, which I would not do for the elevation of our poor oppressed race, and I appeal to every honest man who knows me for the truth of this assertion. In '62 I received 90 Repositories from Bro. Brown, and in August of the same year, at the Indiana Annual Conference, I had sold every one up to the August No., and paid him the cash for every one up to the August No. and took his receipt, but what is the fact? Why just because every member of the Indiana District had not done as much as "Massa" John Brown thought such one ought to have done, he arose, and stood on our Conference floor, and abused us indiscriminately, as though we had been all slaves. We had but little or no souls, and a great deal of such abuse too tedious to mention, and which would be nothing to his credit to mention. It was in answer to this foul abuse, that the Rev. Dove made the remarks referred to by Dr. Revels as being the cause why he could not sell Repositories. It was for this reason that I wrote Brown I would have nothing more to with the Repositories. The public may now see why the Repositories dont sell in the west; the fault is not so much in the Rev Dove as in the editor of the Repository.

I may have done wrong to cease to have anything to do with the Repository while it is in Bro. Brown's hands. If so, I have yet to be convinced of it, so let it stand so until the coming of a better time.

T STROTHER

(For the Christian Recorder.)

Philadelphia, April 12, 1863.

REV E. WEAVER:—Dear Sir,—Please insert in your paper the following letter from Rev. J. J. Moore, R. T. Houston, and S. D. Burris, Committee.

The liberal donation it contained to aid the contrabands of Washington speaks nobly for the committee and Church from whence it came. Faith and works are here manifest. Were these essential characteristics more generally apparent with those professing sympathy with the suffering in this trying hour, immeasurable would be the benefits and blessings springing therefrom.

I feel this Church is particularly entitled to notice, in as much as the help thus contributed was wholly voluntary.

In forwarding this *One Hundred and Thirty-Six Dollars*, to the Treasurer of the "National Freedmen's Relief Association of the District of Columbia," sensible of the Society's need and the great work the friends of the slave are doing; feeding, clothing, and attending to the sick;—gladdening the hearts of some, and strengthening the hands of others; I assure you I have no words to express my appreciation of this single Christian act done by a single colored Church, thousands of miles off.

Yours, truly,
WILLIAM STILL.

San Francisco, March 10, 1863.

MR WILLIAM STILL:—Dear Friend,—The undersigned being a committee appointed in the Colored Methodist Episcopal Zion Church of San Francisco, to transmit to you the funds enclosed, one hundred and thirty-six dollars, (to be forwarded to the Freedmen's Association at Washington, for the relief of the contrabands,) would most respectfully desire you to have the within money forwarded immediately to Washington, and return us an acknowledgment of its receipt at the earliest practicable convenience.

We would be happy through the pastor of the Zion Church, in this city, to get any information you can, from to time, give us on the contraband subject.

Yours, Respectfully,
J. J. MOORE, Pastor of Zion Church.
R. T. HOUSTON, } Committee.
S. D. BURRIS, }

For the Christian Recorder.

MR. EDITOR:—In looking over your invaluable journal of the 4th inst., I notice that some good brother, signing himself C. Conover, an *enemy* to education, though *professedly* a *friend* to the same, attempts to refute certain positions maintained in my articles published some time since, on "An Educated Ministry." I have not his article before me, but I think, he commences by saying,—"*After passing some thoughts on the remarks of the Rev. Watkins, I am forced to expose myself.*" The brother certainly has done just what he anticipated,—exposed himself. Though I suppose he has not done this where he is known. As to the literary character of his article, I need say nothing, as all who have read it are convinced he is an *author of no mean pretensions*. And I premise by saying, that I do not intend to try to answer the brother; that would be a task too great for mortal man. I shall notice only certain parts of his argument, and then leave him in his glory. The brother's remarks are amusing in the extreme, a most *appropriate emanation of a mind friendly to education*.

He says, virtually, that I have designated my brethren in the ministry as "honest thieves, sober drunkards, white blackbirds," and then asks, must *he do the same?* No, brother Conover, you should not do so, ones of your stamp would be expected to do so; but even the "Rev. Watkins" has not designated them in this manner. Neither would he do it, and no one, I suppose, could make such an assertion after having carefully examined the articles of the "Rev Watkins."

I repeat what I did say; after having shown the utility and the necessity of an educated ministry, I remarked, that "Such a ministry is a *sine qua non* to the proper instruction, and, consequently, to the advancement and elevation of those committed to its spiritual guidance." This, no sane man will deny. I then continued, "An ignorant preacher, or teacher, is as much a paradox as a white blackbird, an honest thief, or a sober drunkard," &c., every word of which is re-asserted.

Charity prompts me to believe that the brother's error is attributed to the fact that he did not comprehend the definition of the word "paradox." For his benefit, I here give it, according to Webster, "A tenet or proposition contrary to received opinion, or seemingly absurd, yet true in fact." By this time, perhaps, the brother acknowledges his error. I therefore forbear on this point.

Nearly all his assertions relative to what I have written, are as far from the truth as this earth is from the sun; every word he says, proves to a demonstration that he does not at all understand what I have written. If there is any argument at all in what he writes, as a distinguished divine of this city stated a few days since, "it is a strong one in favor of an '*Educated Ministry*,' to which the brother manifests so decided opposition." His arguments remind me of the celebrated gun of Hudibras,

> "Which whether formed for duck or plover,
> Recoiled and kicked its owner over."

Bro. Conover is of opinion, that instead of publishing the brother's mistakes relative to "Arabia" being in the "desert of Africa," I should have gone to him, and told him of them. I would just say, that this brother thinks with Bro Conover, (if he is a preacher,) that he "preaches the preaching" which God gives him, and why, pray, should I go to him? He is like a brother to whom I did go some time since, in order to correct certain assertions he had made in the pulpit, and what was the result? This same brother went into the pulpit shortly after, and thanked God that he knew "nothing of your Grammar or your Geography," that he wanted "hog and hominy preaching," that he did not intend to carry his "audience to the sun, and moon, and stars," that he was "after the heart, not after the head." Bro Conover will agree with me, perhaps, that this brother should never have been allowed to enter the sacred desk again, and he can also see why I did not go the former brother; and I would here say, for the benefit of Bro. Conover, that a religion that gets into a man's heart before it does into his head, is not worth much; something like the old contraband preachers, he got it under such preaching as "Servants, be obedient to your masters," he lost it, however, as soon as he was relieved of the galling chains of slavery, and well for him that he did lose it.

In the past, I have often heard preachers of the Conover stamp, "preach the preaching" which they asserted "God gave" them, and the senseless jargon they would give the people, would disgrace the rudest inhabitant of the wilds of Kamtschatka, much more one claiming to be sent of God to proclaim the unsearchable riches of Christ; one of this character entered one of the pulpits of this city some time since, as numbers here can testify, and chose for his text, "*Lazarus is dead and damned, loose him and let him go*," and these words he repeated some two or three times. Another, in one of our eastern cities, took for his text, "Blessed are the poor in spirit, for theirs is the kingdom of God," and in expounding the text, or in the common phraseology, in giving it to the people just as God had given it to him, he said, "My brethren, this is a wrong translation, it should read thus: 'Blessed are the poor in POCKET, for theirs is the kingdom of God.'" The words have direct reference to the colored people, and the Lord knows they are poor enough in pocket. I give the brother's language, *verbatim et literatim*. Now will Bro. Conover say that God gave this to those brethren? Will any one say so? And yet, these are some of the God-called (Heaven save the mark) preachers of this day, and Bro. Conover, their advocate. "Listen to it, O ye heavens, and be astonished, O earth." May the Lord, in the future, deliver the Church from such preaching, and from such preachers.

I would recommend Bro. Conover, and all of his way of thinking, to read, and thoroughly digest, the very able and learned editorial in the April number of the *Repository*, entitled, "Wants of the A. M. E. Church," every word of which is heartily endorsed.

The mean and petty reflections cast upon me by some of the brethren, both here and elsewhere, I deem unworthy of notice. I am beyond the reach of the arrow; to all such, I say once for all, "Cease vipers, you bite against a file." Having no further reply to Bro. Conover's remarks, and hoping he will never again expose himself as he has done, I hereby dismiss him forever with my best respects.

In conclusion, I would just say that the Sabbath school of the A. M. E. Mission Chapel, had a very creditable exhibition on the evening of the 7th, on which occasion, the school presented a very handsome gilt Bible to the Mission. The presentation address was made by the very accomplished superintendent, Mr. Wm H. Bright, and the reception by the worthy and acceptable pastor, Rev. James A. Lynch. The remarks of the latter were very impressive. As an extended account will be given at some future period, I will not notice it further.

The Banneker Lyceum, by special request, will repeat their demonstration this evening, an interesting entertainment is anticipated.

Yours truly, GEO. T. WATKINS.
Baltimore, April 13th, 1863.

For the Christian Recorder.

WASHINGTON CORRESPONDENCE.

MR. EDITOR:—It is the first time that I have attempted to mar the surface of your excellent paper. I would not thrust it upon you now, only in way of correction to an article which appeared in your Washington Correspondence of the 4th inst. Under the title W. H. M. the above correspondent writing of the demonstration of the Israel Lyceum, accidentally deprives the ladies of Washington of the honor that so distinguished them in presenting the Lyceum with a handsome copy of the Holy Scriptures. The kind donors connected with the glorious enterprise shall ever receive the heartfelt thanks and commendation of the members of Israel Lyceum by the executive and attaches of the same.

The ladies are as follows:

Mrs. Lydia Madden,	Balt.	Md
Miss Emily J. Peters,	do	do
Miss Amos,	do	do
Miss Rachel Adams,	Washington,	D C.
Miss Allen,	do	do
Miss Merrick,	do	do

So, Mr. Editor, you may perceive by the above that the ladies of Washington city have a relish for mental improvement, and a taste for literature. As a further evidence, the ladies of this city are making active preparations to present Israel Lyceum with a selection at some future time.

B. J. C.

Washington, D. C.

For the Christian Recorder

MR EDITOR:—The Union Relief Association desires to acknowledge through the Recorder, the receipt of the following goods, &c., for the freedmen in and around Washington

From Mrs. Mary Hicks, New York, per Thos. Hamilton, 5 00
From the Anglo-African, 5 00
From the Burlington Benevolent Sewing Society, Burlington, N J., Rachel Romeo, Secretary, 1 box containing 131 pieces of clothing.
From the Freedmen's Relief Association, Ithaca, New York, Rev. John Thomas, President, 1 barrel, containing ninety-six pieces of clothing, and two hymn books
From Mrs H. D. Pinckney, Baltimore Co., Md., 11 85

We would also call the attention of the public generally, to the following report of the Executive Committee.

Washington, April 8th, 1863.

The Executive Committee of the Union Relief Association beg leave to report that since the organization of the Association there has been distributed from time to time to the needy among the Freedmen in and around this city, and in Alexandria, articles of clothing to the number of two thousand four hundred and seventeen pieces. Number of persons relieved, one hundred and seventy five.

A very large quantity of nourishment, such as soups, sugar, tea, crackers, apples, preserves, rice, farina, corn starch, arrow root, &c., has been distributed among the sick. Number of articles of clothing now on hand, one thousand and eighty-three, which will be disposed of in a short time, as the demand is great, and increasing rapidly. We have also on hand small quantities of rice, arrow root, and corn starch. All of which is most respectfully submitted.

MRS. SUSAN TINNY,
Chairman of the Committee.
MR WM L. FREEMAN, *Secretary.*

The above report was rendered to the Associa tion at its last meeting, held on Saturday evening last, the 9th inst., it was received and adopted and ordered to be published.

JAMES L. THOMAS,
Secretary of the Association.

Washington, April 13th, 1863.

For the Christian Recorder.

OUR COLORED REGIMENT.

MR. EDITOR:—A meeting in favor of the 54th Massachusetts regiment (colored volunteers) was held at the 11th St. Baptist church, West Philadelphia, on last Monday evening. Able and efficient addresses were delivered by Mr. George E. Stephens, Lieutenant Daniel Colley, Prof. A. M. Green, and others. After the thrilling and argumentative appeals of those distinguished advocates of right and justice, seven of the most promising young men in the place stepped forward and signed their names as volunteers for the war. Quite a feeling was manifested among male and female advocates of the measure, for it must be admitted that all opposition to the measure was silenced by the irresistible and seductive arguments of the speakers. Mr. Stephens had previously offered a series of resolutions, which were passed with barely one dissenting vote. Prof. Green now offered the following preamble and resolutions, which were passed unanimously.

PREAMBLE.

Whereas, it can no longer be doubted or denied, but on the contrary, is admitted by all rational and unprejudiced minds, that the principles involved in the present war for and against the Union, are, Freedom *vs.* Slavery, Right *vs.* Wrong, Light *vs.* Darkness, Truth *vs.* Error, and the immutability of God, against the subtlety and unholy ambition of the Devil: and whereas, men are but instruments in the hands of God, used for the purpose of displaying his omnipotence and the immutability of those principles of which he is the author; and whereas, we believe there can be no neutrals in such a contest, but that all must be participants on one side or the other in the common conflict. Therefore,

Resolved, That it is the duty of colored men everywhere to respond to the efforts of the present administration in endeavoring by every possible means to wrest from the hands of rebellious slaveholders a full, complete, and gloriously triumphant victory for freedom and equal rights guarantied under the glorious Declaration of Independence and the recent interpretations of the constitution by the party now in power and executing the laws of our own national government.

Resolved, That it is the duty of all those, who (from circumstances or condition, physically or otherwise) are incompetent to enter the ranks, or report for duty on the field, to throw their arms and their influence around those noble young men who have cheerfully given up everything for the cause of their country, and the elevation of their race, to the standard at least of a military equality with the whites, and that in keeping with that duty we recommend to others, and use every exertion ourselves to render the moral, mental, and sanitary condition of our colored soldiers as good as our means and circumstances will allow.

Resolved, That circulars properly setting forth this object, or the publication of these resolutions through the public prints be authorized by this meeting.

Signed

Rev. O. M. RODGERS, *President.*
M. GRAY, *Secretary.*

THE CROWNED SKELETON

Aix-la-Chapelle, in Germany, derives its name from the tomb of Charlemagne. He gave instructions that when he died, he should be buried in a royal position; not prostrate as slumbering dust, but seated in the attitude of a ruling monarch. He had the mausoleum erected over the sepulchre of our Saviour at Jerusalem. In a tomb within this chapel he was placed upon a throne. The gospels, which I suppose he had often read while living, he would appear determinedly to study thoroughly after he was dead. He directed they should be laid on his knees before him. By his side was the sword, upon his head was an imperial crown, and a royal mantle covered his lifeless shoulders. Thus was his body placed, and did his body remain for about one hundred and ninety years.

One of his successors resolved he would see how Charlemagne looked, and what had become of the riches that had adorned his tomb. Nearly a thousand years after Christ, the tomb was opened by the Emperor Otho. The skeleton was found there, dissolved and dismembered; the various ornaments I speak of were all there too; but the frame had sunk into fragments, the bones had fallen disjointed and asunder, and there remained nothing but the ghastly skull, wearing the crown still! The various relics were taken up, and are preserved at Vienna; and they have often since been employed in the coronation of the Emperors of Germany, in order to satisfy their greatness, and their being successors to Charlemagne.—*Dr. Massie's Summer Ramble.*

When Adam Clarke had obtained a saving knowledge of God, he was surprised to find how *easy*, in comparison of former times, learning appeared. His understanding and judgment were greatly illumined and improved; difficulties seemed to have vanished, and learning appeared little more to him, than an exercise and cultivation of the memory. He says, "After I found the peace of God to my conscience; I believe I may safely assert, that I learned more in *one day*, on an average, than formerly I could do, with equal application, in a *whole month*." Not only his affections or passions were purified and refined, but his *understanding, judgment*, and *will* were rectified and brought under a divine influence.

The change in the *heart* was the effect of the change in the immortal spirit. "I say," says he, "from my own case, that religion was the gate to true learning and science; and that those who went through their studies without this, had at least, *double* work to do; and, in the end, not an equal produce. My mind became enlarged to take in any thing useful. Learning and science I knew came from God, because he is the fountain of all knowledge, and properly speaking, these things belong to men; God created them, for *himself*—not for *angels*—but for man; and *he* fulfils not the design of his Creator, who does not cultivate his mind in all useful knowledge, to the utmost of his circumstances and power."

Punch has the following on the Natal Correspondence:

MY DEAR COLENSO:
With regret,
We hierarchs in conclave met,
Beg you, you most disturbing writer,
To take off your colonial mitre.
This course we press upon you strongly:
Believe me,
Yours most truly,
Lambeth. LONGLEY

MY DEAR ARCHBISHOP:
To resign
That Zulu diocese of mine,
And own myself a heathen dark,
Because I've doubts 'bout Noah's Ark,
And feel it right to tell men so,
Is not the course for
Yours,
Kensington. COLENSO

BISHOP PAYNE'S APPEAL

IN BEHALF OF THE WILBERFORCE UNIVERSITY

To the ministry, the laity, and the friends of the A. M. E. Church throughout the United States of America.

DEAR FRIENDS:—This is to inform you, that the beautiful property of the Wilberforce University, is now offered to us for the sum of $10,000. This property was bought in the summer of 1856, and a school opened for the special benefit of the colored people, with a view to make it a powerful instrumentality for their improvement in knowledge, morals and religion.

The *Projectors* of this noble enterprise were *leading men* in the Cincinnati Conference of the Methodist Episcopal Church. Their efforts were singularly marked by the favor of God, not only in securing over a hundred students in a very short time, but still more, in the conversion of scores of the youth of both sexes, and in preparing young men, and women for usefulness on earth, and glory in heaven.

But to the very height of its prosperity, the present civil war opened its flood of disasters upon the country, and so embarrassed the finances of the establishment, as to compel the trustees to close its doors in June last.

In order that its original design may be secured, these trustees, as I have already intimated, prefer that we should possess and control it. Let me now give you a description of the edifice and its adjuncts. It is a frame building, three stories high, having a centre and one wing. It has the form of the letter T, the *stem* of the T being the wing in the rear, and its arms the centre. This centre is about 139 feet long, by 44 wide. The third story of the centre is but 64 feet, 7 inches in length, and this very shortening increases the beauty of the whole. Two porticoes, one above the other, adorn the front, and a wide platform surrounds it on both sides. The wing is about 122 feet in length, and 37 wide. The centre is used for females, and the wing for male students. There are also twelve cottages in the campus, one of which are a part of the property of the college—the other three are owned by private persons. These cottages are for such families as desire to live under college influence, while their children are prosecuting their studies. The whole of these buildings are situated upon the brow of a hill, flanked by deep ravines, through which rivulets meander the greater part of the year, and to which are many gushing fountains of mineral waters. These ravines, these rivulets, and these fountains are all shaded with forest trees, and conspire to give a romantic beauty to the whole landscape. Nature seems to have designed it for a place of study, meditation, intellectual, moral and religious training. The marvellous providence of God has placed this splendid property with all its *assets* into *my hands*, and through me into the hands of the colored race, to be used for the benefit of all races. Feeling the pressure of this great responsibility, like a load forcing me into the grave, I call upon the ministry, laity, and friends of the African M. E. Church, and ask them if they will respond to the voice of God, and pay for this property? The trustees have given every guarantee that can be reasonably asked. I have a written article, that just as soon as we will pay them $3,000, a quit claim deed will be made out, conveying the whole into the hands of trustees appointed by our church.

In addition to this, they have given up the management of the property and school into my hands, as the representative of the said church. But this first instalment *must be paid within three months, dating from the 10th of March*, which was the day when I assumed the responsibility.

To educate my family, I moved here in July, 1856—to educate his, Rev. James A. Shorter moved here in July, 1857. In this school all our children, who have reached the years of responsibility, except one, have been educated and hopefully converted to God. So that our joint testimony concerning Wilberforce is this: *it has done us good, and nothing but* good.

To raise the whole sum needed, namely, $10,000, two plans have been proposed; the one by brother R. H. Cain, and the other by brother L. Woodson. Brother C. advises that the first Sabbath in the coming May, be set apart by every pastor in the connexion as a day when every member and friend of a Christian education will be solicited to give towards a sum of $12,000. This is an eminently practical plan, and it remains for the pastors to show whether they are the friends of education or not, by accepting or rejecting this plan. Brother W. advised that one hundred men and women be found willing, and able to give each $100, to raise the sum of $10,000.

This is also a good plan, and upon this, within forty-eight hours after I assumed the responsibility in behalf of the church, $100 in cash was paid over into my hands, by Mrs. Maria Shorter, for which I pray that God may never suffer her, or hers to want. Who will follow her noble example? Will not our brethren and sisters rush forward to fill up the ranks of this generous band of one hundred?

Which of the pastors will be foremost in executing the plan of brother Cain? Come, beloved of the Lord, hasten to help us to this good work, be ambitious to see who can do the most for this noble charity, a charity which will gladden with rays of holy light the city of our God.

Up to the 8th of April next, donations can reach me at Wilberforce, by sending them in the form of a bill of exchange, or a draft on any safe bank. From that date till the 10th of May, donations can reach me by sending in the manner prescribed, to Baltimore, Md. Contributions may also be left with the following persons, namely, at St. Louis, Rev. M. M. Clark; at Indianapolis, Ind., Rev. W. R. Revels; at Cincinnati, Rev. Grafton Graham; at Pittsburg, Rev. L. Woodson; at Philadelphia, Rev. Elisha Weaver; at Brooklyn, N. Y., Rev. R. H. Cain; at Washington city, D. C., Rev. H. M. Turner.

O that God may turn the eyes and hearts of his people towards Wilberforce.

DANIEL A. PAYNE

NOTICE

TO THE DISTRICTS OF PHILADELPHIA, NEW ENGLAND, OHIO, INDIANA, AND MISSOURI, OF THE A. M. E. CHURCH MINISTERS.

Dear Brethren:—As we have a number of superannuated ministers on the list in said Districts, therefore it will be expected that the ministers and preachers, on their circuits and stations, will do all they can to collect the *two cent money*; and we also recommend that the Class leaders be instructed to collect and set the amount on the Class book opposite each member's name, as also all the collections called, per Discipline, for the Annual Conference, and publish the same once every quarter, that it may be seen who they are that work for God and his cause. We think it is time to give credit to those of our people who do work, so that God's name may be glorified.

ADDRESS OF THE UNION RELIEF ASSOCIATION OF UNION BETHEL CHURCH, WASHINGTON D. C.

BRETHREN AND SISTERS:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old men and women to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been tasked almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the revolting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them; and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate brethren that has ever been experienced in the Capital of this once peaceful and happy nation. A great deal has been done for the relief of some of them and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish as much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind-hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation. And, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults or children of both sexes. Bedding or bedclothes, old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

THOMAS E. GERRY,
No. 410 11th street between I and K streets.

By order of the Association:

JAMES L. THOMAS,
HILLIARD BURR, } *Committee.*
JOHN A. SIMMS.

Washington, October 23, 1862.

Domestic Items.

(*From the Lutheran and Missionary.*)

INLAND NAVIGATION

Patriotism is in these times the order of the day. We have patriotic men and patriotic women, and various patriotic associations. Among these last there are none that surpass the Pittsburg Subsistence Committee, in constant and persevering devotion to the glorious cause of the Union. At all hours of the day, and of the night, they hold themselves in readiness at a moment's warning, to attend to the wants of soldiers as they are passing through the city, either singly or by regiments or brigades. They have a dining room which is open daily to the noble defenders of the Constitution, where the poor worn soldier comes in on his way from the camp to his home, and is refreshed, and many a time is heard "God bless the Committee," falling from lips that will soon utter their last invocation.

The Committee have another dining room, capable of accommodating one thousand men at a time, which is opened only when a large number are passing through the city. Since the commencement of the war they have in this way given aid and comfort, inwardly, to one hundred and fifty thousand men. It is a truly heroic enthusiasm that sustains these ladies and gentlemen in this laborious, self-sacrificing, but very necessary enterprise. They wear no shoulder-straps and accept no honors, but few, even of those in the army, are more deserving of either.

Nor have they confined their attention exclusively to the wants of the soldier at home. After the battle of Murfreesboro, they forwarded to Nashville, sanitary stores to the value of ten thousand dollars, under the care of a committee of citizens, charged with the faithful distribution of the same among the suffering sick and wounded. And said committee forthwith took their departure by the first and fastest train.

CINCINNATI

Was the first point at which they halted, and a right active, energetic, rattling place it is. It is at present one of the heaviest trading places in the country, especially in government stores. But it was only with the eye of a Lutheran that we were able to contemplate it in the brief moment of time which was to spare. Dr. Harrison is the pastor of the only English Lutheran Church in the city, and him we found asleep, not spiritually, but physically, for he had been watching all the previous night at the sick bed of one of his prominent members, who has since exchanged this world for immortality. But the Doctor generously agreed to wake up, seeing strangers had come, and show us his church, which is a neat brick building, with a stone front. In the basement it has a vestry room, Infant School and a large commodious Lecture Room, which is also admirably adapted to the Sunday School. The audience chamber will seat some five hundred persons, and is furnished with altar railing, reading desk, liturgy, &c., as every Lutheran Church ought to be. The membership embraces about two hundred substantial and pious people, and thus the Church of the Reformation, the mother of Protestantism, has a respectable and permanent footing in this great city. All this has been accomplished in the space of seventeen years, by the persevering efforts of one devoted pastor.

A LIFE ON THE OCEAN WAVE.

Ordinarily it requires a day to travel from Cincinnati to Nashville, but amid the uncertainties and contingencies of war, we were full ten days in making the trip. Morgan had been kindling fires under the bridges of the Louisville and Nashville railroad, and perpetrating other tricks of a similar kind, a course of procedure which might be palliated in a boy, but which is certainly very reprehensible in a grown up man. This state of things made the direct route very undesirable, especially if one were in haste and did not feel especially anxious to visit Richmond. Hence, we were compelled to take the much longer but surer route of the Cumberland, whose turbid waters we succeeded in passing in just the same length of time it requires a steamer to reach Liverpool from New York.

SAFELY OUT OF A TIGHT PLACE.

Wheeler's cavalry had blockaded the Cumberland at Harpeth's Shoals. They burnt five steamboats loaded with government stores, and destroyed one small gunboat. They were very kind (?) however, to the people on board. A number of them, black people, they shot, and thus gave them a quick and easy release from all the "ills that human flesh is heir to." The others they released from all trouble concerning their surplus baggage, such as greenbacks and government shinplasters; overcoats, boots and the like, which were quite superfluous, as the snow was eighteen inches deep, and frozen hard. This news came to us when we were forty miles below. Many on board said they were not afraid, no, not a bit. There was one, however, that was, and the fact that but little else was talked about for four days, would indicate that others were in a similar state of mind. We lay two days at Clarksville, waiting for the arrival of other boats, for "misery always loves company." At a given signal all the boats, twenty five in number, being guarded by two batteries and two gunboats, prepared to run the gauntlet of the rebel batteries. Every soldier cocked his musket, and every citizen bobbed his head behind a cracker box. Steam was up almost to bursting heat, when the signal to proceed was given, and away we went like the lightning, "darts and leaves no trace behind." And thus we passed safely up, but not all were so fortunate. One little boat got off by itself and fell into the hands of the enemy. Three men on another boat were severely wounded by rifle balls.

A THEOLOGICAL RELIC.

Chemnitz, the great Lutheran theologian, lived nearly three hundred years ago, and he would be one of the last men that one would expect to see on a steamboat on the Cumberland river in eighteen hundred and sixty-three. But if he was not there himself, he was represented. The engineer of our boat was a Saxon, portly, intelligent German; generous, kind-hearted and obliging, and bearing the name of Chemnitz. He gave us a full account of his life, in which he made it appear that he was a lineal descendant of the great theologian.

NASHVILLE

Is this the great city that men call beautiful, the queen city of the whole south west, whose fame has gone into all parts? Alas! alas! her glory has departed. War has run the ploughshare of destruction almost through her very centre, and scarcely left one stone upon another. Her public buildings are dismantled and occupied by officers and soldiers, her churches are turned into hospitals and filled with the sick and wounded, the suffering and dying. Fences have been burned, and the whole region round about looks like a common where departed horses furnish food for hungry buzzards. Splendid mansions, once surrounded by gardens and shade trees and shrubbery, are deserted by their rebellious occupants, and cavalry horses are picketed where the gardens once were, and the shade trees have gone to build camp-fires, and produce caloric for the preparation of Federal coffee. Let northern towns be glad that they have never lifted up their hands against the Stars and Stripes, and let copperheads beware lest a like destruction fall on them.

THE STATE OF RELIGION.

We met a brother of a late lamented Lutheran minister, who belongs to the Anderson cavalry, and his salutation was hearty and cheerful. It ran thus: "Is it possible? Why I thought all ministers of the gospel had left these parts long ago. But I can tell you what it is, you had better get out of this as soon as possible, for if you do not, the Devil will forsake you. A great many young men in this troop once considered themselves good Christians, but it has all left us now." This may be a somewhat overdrawn picture of religion in the army. I hope and believe it is, but yet in "fundamentals it is substantially correct." At some future day there may be something more written on this subject, but nothing further at present. DELTA.

RESISTANCE OF PAPER TO SHOT.—Experiments recently made in England prove that paper pasteboard better resists shot from cannon than hard teak wood.

ENGLAND AND OUR COUNTRY

Rumors of an American Embargo—Debate in Parliament on the American Question—Continental News

The Royal Mail steamship Africa from Liverpool on the 28th, via Queenstown the 29th ult., arrived at New York at 10½ o'clock on Saturday. Her advices are three days later.

The Evening Herald says that rumors are afloat that the Government at Washington, intend laying an embargo on British ships and property, as a measure of retaliation for the depredations of the Alabama, and that this embargo will be enforced against British ships and property without any declaration of war against England. The onus of that step would, therefore, devolve on England. Mr. Seward, it is said, quotes an English precedent for this step. Lord Palmerston having, in 1852, blockaded the Dutch coast and laid an embargo on Dutch shipping, without making a declaration of war.

PARLIAMENT.—UNGUARDED THE AMERICANS, &c. In the House of Commons, on the 26th, Lord Henry Thynne asked whether the attention of government had been called to a statement that the government of the United States of America were recruiting in Ireland. He wished to know if these statements were true, and if so the government proposed to take any steps to prevent it.

Sir Robert Peel said no reports had been received on the subject. There had been rumors, but no authentic information had been obtained.

Mr. W. E. Foster asked whether the attention of the government had been directed to the danger to England's friendly relations with the United States, resulting from fitting out in English ports of ships of war for the service of the self-styled Confederate States, in contravention with the foreign enlistment act, and the policy of neutrality adopted by England. He reviewed, in great detail, the history of the fitting out of the Alabama in the yard of a gentleman holding a seat in that House.

The American Minister had continually called the attention of the government to the case, and at last it was referred to the law officers of the Crown, and after considerable delay their opinion was received, stating that the fitting out of vessels was illegal, but that very day she was allowed to sail. The House was bound to inquire into this delay, for it was very likely to embroil England with the Americans, more especially as he believed there were other vessels fitting out in English ports.

The Solicitor General said he could easily show that the charge brought by the American government against her Majesty's government was most unfounded. The American government was only entitled to ask the government to carry out the law as it would do if it was concerned itself, and to administer the law as English law was always administered, not on suspicion, but on evidence. [Cheers.] He warmly defended the conduct of the government with respect to the fitting out of the Alabama, and retorted that the American government had not always respected our neutrality when their own interests were concerned.

Lord Palmerston, after expressing regret at the tone of the speaker, said:—There was no use in concealing the fact that when the American Government found itself in difficulties, it raised a cry against England to create political capital. This course was to be regretted; but as long as it was confined to words and external affairs, although a dangerous game, it did not create the irritation that might be expected here; but if it was raised to make the English Government go out of its way to overstep the law, it was not likely to be successful. He would rather have expected that those who brought the question forward would, instead of increasing the irritation in America, have used their influence with their friends across the Atlantic to show that they had no cause of complaint against England or the English Government. The Solicitor General, in his admirable speech, had clearly shown this, but he could easily understand the irritation in America, and that in their present state they were impatient at the restraints of the law.

The government had done and would do all in its power to enforce the law, but it could only act on sworn depositions, and not on rumors and suppositions; and he believed that if they had seized the Alabama on cause would have been substantiated against her, as she had no armament, whatever might be the suspicion of her destination. The member from Birmingham (Mr. Bright) reproached them for a cold neutrality; but that was a proof of its impartiality, for he could not understand a warm neutrality.

The government would be glad if there were neither vessels built nor shipments made like those enumerated by Mr. Laird, and he could only assure the House that when grounds were shown to them they would not be slow to enforce the law honestly and impartially.

In the House of Lords, Earl Russell expressed an anxious desire to do any thing in the interests of peace, but dissented from Lord Strathden's views. He showed that the present condition of the South was totally different from other countries when recognition took place. The war was still progressing with the utmost vigor, and a large portion of the Southern territory was still occupied by the North. The British Government considered it their duty at present to stand still, and not proceed to any act so decided and so unfriendly to the United States, as that of recognition. No doubt in former times England had interfered in such cases, but it had ever been on behalf of independence, freedom, and the welfare of mankind. He should be sorry indeed if the interference of England, which would ever bear another character, and hoped her intervention would always be on the side of liberty, and the promotion of freedom. He trusted England might be able to continue her neutrality.

Arrival of Official Despatches from Charleston,—The Attack.

WASHINGTON, April 12.—The steamer Flambeau arrived here this afternoon, with Lieut. Commander Rhind, as bearer of despatches from Admiral Dupont to the Government.

The reports from the several commanders had not been received up to the time of the departure of the Flambeau, namely, Wednesday night.

From other than official sources, it is ascertained that the vessels composing the fleet advanced upon Charleston on the 7th in the following order: the Weehawken, Captain John Rodgers; the Passaic, Captain Drayton; the Montauk, Capt. Worden; the Patapsco, Capt. Ammen; the Ironsides, (the flag ship) Commodore Turner, with Admiral Dupont and his staff on board. Next followed the Catskill, Captain George Rodgers; Nantucket, Captain Fairfax; Nahant, Captain Downs; Keokuk, Captain Rhind. In this order they proceeded up the main channel, arriving within 1700 yards of the main forts. The Ironsides became unmanageable, owing to the tide and the narrowness of the channel, and she was, therefore, obliged to drop anchor to prevent drifting ashore. Owing to these circumstances, she signalled her consorts to disregard her motions.

The remainder of the squadron continued on its course, and went soon within the range of the rebel fire from all points. The obstructions in the channel, from Sumter to Fort Moultrie, interfered with the progress of our ships. In consequence of this and the position of the Ironsides, as above stated, the plan of operations for the battle was deranged, and the space for manœuvering being only from 500 to 1000 yards, the vessels were obliged to prepare, and at once engage the forts and the adjacent batteries.

The signal had been made for action at half past three o'clock in the afternoon by the Ironsides, but the rebels had previously opened fire upon the leading vessels. The contest is represented as in the highest degree exciting, presenting a fearful scene of fire belching from all points on the water and land, and a continuous roar of cannon.

In the course of 30 or 40 minutes the Keokuk was in a sinking condition, and was obliged to withdraw from the fire and seek an anchorage below the range of the enemy's fire. A few minutes afterwards all the vessels withdrew on a signal from the flagship. It being deemed impracticable to continue further hostilities. The Keokuk was within 500 or 600 yards of Sumter, and was completely riddled, being struck from all the batteries within range, at least 90 times in 30 minutes. The shot was from rifled cannon of the heaviest calibre.

Capt. Rhind, her commander, received a contusion on the leg, from a flying fragment of his vessel, which only slightly lamed him. Twelve of the men were wounded, together with Acting Ensign Mackintosh, who had charge of one of the guns. The injuries are supposed to be fatal.

The next morning, finding it impossible to save the vessel, Capt. Rhind called a tug, which took off the men on board. A few minutes thereafter, the Keokuk sunk. The persons belonging to the ship lost all their personal effects.

On Wednesday the squadron remained at anchor in the main ship channel. It is said the men in our fleet only numbered about 1000, with 30 guns while the enemy, it is supposed, had at least 300 guns, the best in the world.

The injury to the vessels, excluding the Keokuk are represented to be of such a character as will require but a short time for repair. The casualties among our men were remarkably few, including one killed and three wounded on the Nahant.

The advantage of our fleet being in possession of the main channel, narrows the circle of the blockade two-thirds of the former distance. None of the batteries fired upon our vessels until the latter reached the vicinity of the main forts.

The vote on the amendment to the constitution of Western Virginia, proposing a gradual emancipation of slavery has resulted in twenty eight counties as follows:—For emancipation, twenty-four thousand eight hundred and seventy four, and against, five hundred. The twenty counties to be heard from will largely increase the majority.

General Foster's Critical Situation.—It was expected that General Foster would have to surrender from want of provisions.

On the 5th, a force of 8000 men left Newbern, by way of Neuse river, under General French, to reinforce Foster, but meeting with a superior force of rebels, returned to Newbern, on which place the rebels were marching.

Northern Home for Friendless Children.—The public institutions of this city are unquestionably the best and most economically conducted of any similar establishments in this country—we may, perhaps say, in the world. The perfect neatness and cleanliness everywhere apparent; the studious regard for the comfort of the inmates, and the judicious husbanding of the resources for their support, are suggestive of fidelity and zeal in their administration, and do credit to those who manage their affairs.

One of the most useful of these is the Northern Home for Friendless Children, which cares for the destitute and friendless little ones of the Commonwealth by providing a comfortable abode for those who are received by commitment or release, until suitable places can be secured for them in the country as farmers, dairy-maids, &c., when the girls are bound until eighteen years of age, and the boys till twenty-one, the masters being obliged to furnish them a quarter's schooling annually, and when of age a certain sum of money and a certain outfit of clothing.

Married.

William J. Stidum, of Lancaster, Pa., and Miss Elisabeth B. Benson, of Philadelphia, were by me joined together in holy wedlock, on March 9th, 1863.

ELISHA WEAVER

April 9th, 1863, by Rev. W. D. W. Schureman, Mr. William Allen, of Woodbury, N. J., to Miss Anna E. Burton of Philadelphia, Pa.

By Rev. J. M. Wilkerson, March 12th, 1863, Mr. Perry Ransom to Miss Lenora Crouch.

By the same, March 24th, 1863, Mr. Edward Hill to Miss Amanda Williams.

By the same, Mr. Mark L. Freeman to Miss Mary A. Jones.

Died.

On Thursday, the 12th ult., Sister Susan Green, departed this life in the 80th year of her age.

Also on the 19th ult., Sister Sarah Jones, departed this life in the 97th year of her age.

Evesham, Burlington Co. N. J.

Church Directory

OF

PHILADELPHIA.

FIRST (COLORED) PRESBYTERIAN CHURCH—Seventh Street, below Shippen.

SERVICE

Morning, - - - - - 10½ o'clock.
Afternoon, - - - - - 3 o'clock.

LECTURES every Friday evening, at 7 o'clock, at the BENEZET HALL, Seventh Street, below Lombard Street.

JONATHAN C. GIBBS, PASTOR,
107 North Fifth Street.

SABBATH SCHOOL.

The Sabbath School connected with this Church meets at nine o'clock in the morning, and at half-past one in the afternoon.

JAMES C. WHITE, Superintendent.

CENTRAL PRESBYTERIAN CHURCH—Lombard Street, below Ninth.

SERVICE.

Morning, Prayer Meeting, - - - - 10½ o'clock.
Preaching, afternoon, - - - - 3 o'clock.
Preaching, evening, - - - - 7½ o'clock.

LECTURE every Thursday evening, at 8 o'clock.

JOHN B. REEVES, Pastor,
Residence—907 Lombard St.

A. M. E. UNION CHURCH—Coates Street, below Fifth St.

HOURS OF DIVINE SERVICE.

Preaching at - - - - - - 10 A. M.
" - - - - - - 3 P. M.
" - - - - - - 7 P. M.

Preaching on every Thursday evening.
Class on Sabbath, at 12 o'clock, M.
" Monday evening, at 7 o'clock.
" Friday evening, at 7 o'clock.

SABBATH SCHOOL.

Sabbath School at 9 o'clock, A. M., and at half-past 1 o'clock, P. M.

REV. HENRY DAVIS, Minister in Charge,
Residence—No. 516 Wood Street.

Advertisements.

BOARDING.

MR. & MRS. H. M. CROPPER,

have opened up a Boarding House at No. 603 Lombard St., between Fourth and Fifth Sts. Persons travelling through Philadelphia, will find accommodation at this House.

COUSIN'S HOUSE,

EAST MAIN STREET,

XENIA, OHIO.

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THE YOUTH'S EVANGELIST

Is published twice every month and is prepared expressly to be used in the Sabbath Schools of the United Presbyterian Church. It is printed on clear, white paper, and embellished with fine engravings in every number.

Every number has a Psalm or part of a Psalm set to Music suitable for use in Sabbath Schools.

THE TERMS ARE PER-PAYMENT, AS FOLLOWS:

[illegible]

We have secured the services of a number of valuable contributors who will furnish original articles for every number, which will add much to the favor of the paper.

It is the intention of the publishers to make the Youth's Evangelist a help to parents and Sabbath School Teachers in the training of the youth committed to their care, and a welcome visitor in all the families and Sabbath Schools of the Reformed and United Presbyterian Churches.

All communications whether for insertion or on business should be addressed to JAMES M. FERGUSON, [illegible] Pittsburgh Pa.

AGENTS: Thomas Johnson, [illegible] John Fleming, [illegible] Presbyterian Office, Pittsburgh, Pa. [illegible] Allegheny Pa.

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sep17 1y

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[illegible]

A POSITIVE CURE FOR

DYSPEPSIA.

THE GREAT AMERICAN DYSPEPSIA PILL

A Cure Warranted for $1, or the Money Refunded.

WHAT IS DYSPEPSIA?

Dyspepsia has the following symptoms:

1st. A CONSTANT PAIN or uneasiness at the pit of the stomach, which is caused by a permanent contraction of the stomach upon indigested food. It generally begins immediately, or a short time after eating. It often very severe and obstinate.

2d. FLATULENCY AND ACIDITY.—These symptoms arise from the indigestion of food, which ferments instead of digesting.

3d. COSTIVENESS AND LOSS OF APPETITE.—These symptoms are the effects of the unnatural condition of food in the stomach, and the want of pure bile and gastric juice. The stomach is often painfully distended by wind; the appetite is sometimes voracious.

4th. GLOOM AND DEPRESSION OF SPIRITS.—This state unfits many for the enjoyment of life, and is caused by the impure blood furnished by imperfect digestion. In this stage of the disease many persons commit suicide. There is a constant foreboding of evil, and an indifference and positive inability to perform the offices of life.

5th. DIARRHŒA.—After being at first costive, the sufferer is afflicted with diarrhœa, which is owing to a diseased condition of the bowels, produced by the undigested food, which is evacuated in the same condition as when eaten, and, of course, gives no strength to the system.

6th. Pains in all parts of the system arise from the action of impure blood upon the nerves. They are felt chiefly in the head, sides, and breast, and in the extremities. In many cases there is an uneasiness in the throat, with a sense of choking or suffocation. The mouth is often clammy, with a bad taste and furred tongue.

7th. CONSTRUCTIVE SYMPTOMS AND PALPITATION OF THE HEART.—Many persons pronounced as having these diseases have in fact nothing but Dyspepsia, the lungs and heart disease being only symptoms.

8th. COUGH.—This is a very frequent symptom of Dyspepsia, and leads very often into confirmed consumption.

9th. WANT OF SLEEP.—A very distressing symptom, resulting often in mental derangement.

10th. SYMPTOMS OF EXTERNAL RELATION.—The patient is affected painfully by cold and heat, which is owing to unnatural dryness of the sky, and the skin is often affected by eruptions and tetters. The gloomy dyspeptic avoids society as much as possible.

11th VOMITING.—A frequent and distressing symptom. It relieves the pain, but emaciates and wears out the patient.

12th. DIZZINESS, DIMNESS OF VISION, HEADACHE AND STAGGERING IN WALKING.—These are very alarming symptoms, which are speedily removed by our medicine, but if neglected, are quickly followed by numbness and sudden death.

13th. It is impossible for us to give all the symptoms of Dyspepsia, in so small a space, but the above are considered sufficient—if we add that the patient loses his memory and attention to surrounding objects, and frequently becomes morose, and sour in disposition. We should say, however, that pains in the joints and stiffness in the limbs, which go by the names of rheumatism and neuralgia, are very often produced by Dyspepsia. Also, a hardness of the muscles of the abdomen, which become contracted and hard; and in some cases the belly sinks, instead of being gently prominent.

☞ In cases of general debility, use Wishart's Pine Tree Tar Cordial with the Pill.

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Price, $1 per box.

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730 Russell Street, above Fitzwater,

Begs leave to inform her friends and the public generally, that she has opened an INFANT SCHOOL for Boys and Girls, in whom she will pay special attention in teaching the primary departments of Reading, Writing, and Arithmetic, also Singing, upon the most reasonable and accommodating terms. She does not hesitate to say that she will be able to please all who may give her a trial.

SHROUDING.

Mrs JANE JOHNSON & Mrs. ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place.

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and are always prepared to serve customers at the shortest notice possible.

☞ TERMS MODERATE. 1y

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Also, the latest styles of Silver Forks, Spoons, Ladles and other Silver Ware,

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nov29-3t

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The Subscriber would invite the attention of her friends and the public to her large assortment of

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HOSIERY, GLOVES, &c., &c.,

TO SUIT THE SEASON

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At the OLD ESTABLISHMENT,

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515 Lombard Street.
PHILADELPHIA.

☞ G. Harrison at 100 per cent. cheaper than can be bought elsewhere.

NOTICE

WASHINGTON, March 23d, 1863.

This is certify that on Tuesday, the 17th inst., my wife, Elisabeth Andrews, left my bed and board, without any provocation whatever. I therefore warn and forbid all persons of harboring her on my account, for I will not pay or be responsible for no debts that she may contract from this date.

1m JOHN ANDREWS

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 16th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No. 4, D. of T.; from Phenix Union, No. 8, D. of T.; from Northern Union, No. 16, D. of T.; Webb's Union, of Chambersburgh, Pa.; from Dr. Bias' Union, of Carlisle, Pa., from Mount Olive Union No. 19, D. of T.; from Vanbrackle Union, No. 15, D. T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennet; Grand Associate, Sister Harris; Grand Treasurer, Sister Fawcett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dukhart; Grand Chaplain, Sister Hall.

G. P. P., Sister E. ROBERTS,		G. P. P. Sister ANDERSON,	
"	" E. BOWEN,	"	" J. F. DAVIS,
"	" M. H. BUSBY,	"	" E. A. CLARK,
"	" C. NEWMAN,	"	" WHITE,
"	" S. DAVIS,	"	" E. HALL.

THE DAUGHTERS OF CORNISH SOCIETY

THE STATED QUARTERLY MEETINGS of this Society are held on the first Wednesdays of February, May, August, and November.

The meeting of the Board are held on the Wednesday previous to the regular stated meetings of the Society.

Mrs. SARAH CUSTER,
President.

Mr. L. R. SEYMOUR, Sec'y.

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OF THE

AFRICAN M. E. CHURCH,

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We keep on hand, in connexion with our other books Sabbath School books of various kinds. Question Books; Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Paper, Envelopes and Blank Books.

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Wanted Canvassing Agents for this splendid large engraving which should be in every house of all admirers of that great and good man. The most liberal inducements offered to those selling this print. Send for Catalogue and instructions.

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Dec25-1y

GOOD NEWS

To Tailors, Dress-makers, and to those wishing to be such. Also, to owners of sewing machines, store-keepers, and large families,—by the new way (by printed directions which each Delineator has) you can learn to cut and fit perfectly, Ladies Dresses, Boys' and Men's Pants, Vests, Jackets, Sack and Over-coats.

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Or, apply to Mrs. Mary C. Weaver, (wife of the Editor of this paper,) 619 Pine St., Philada., Pa. Jan15—1y

JAMES DOWNS,

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STOVE STORE,

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The subscriber would respectfully inform his friends and all in want of good stoves, that he has now on hand a general variety of excellent PARLOR, COOK and CHAMBER STOVES, including Gas-burning, as well as other patterns, which he is selling at very low rates. He buys entirely for cash, of the best wholesale foundries, and of course can sell much cheaper than those buying on the usual credit system. At any rate his friends are invited to give him a call and examine for themselves before purchasing elsewhere, as he feels that they would be convinced that it would be to their interest to give him their patronage. Coal orders constantly on hand. WM STILL.

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CONTINENTAL RESTAURANT,

NO. 717 LOMBARD STREET, PHILA.,

(Above Seventh St., under Philadelphia Institute,)

Where he continues to keep always on hand the very best assortment of OYSTERS and other refreshments—hoping that all his friends and the public in general will favor him with their patronage.

☞ Meals served at all hours. Families supplied with Oysters of the best quality and flavor at the shortest notice.

☞ Also, public and private waiting done on the most reasonable terms. 1y

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The subscriber will always be happy to welcome her numerous friends, and the public in general.

TERMS:

Board per week,	$6 00
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Single meals,	50

S. H. WAILES, *Proprietress.*

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MRS. E. PLANT (formerly Richardson) respectfully announces that she has opened a first-class BOARDING & LODGING HOUSE at No. 97 HIGH STREET, Brooklyn—where she is prepared to accommodate the public on the most reasonable terms.

Her house being located in a very pleasant part of the city, and within five minutes' walk of Fulton Ferry, is made thus a very desirable and convenient place.

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Mrs. AMIA WILLIAM, of Cape May, will open the Banaker House for the season, for the accommodation of all who wish to spend the season there, and she will spare no pains to make all comfortable. Those wishing to spend one, two, or three days, will find the Banaker House the right spot. Prices very reasonable. t-sept

COAL, STOVES, &c., &c.

The subscriber respectfully informs his friends and the public generally, that he has taken the store,

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formerly occupied as the Anti-Slavery Office, (where he has been engaged for the last fourteen years,) to occupy it henceforth as a place of business for the sale of

COAL, STOVES, &C.

Having made arrangements with one of the first Coal Dealers in the city, to furnish the best qualities of Lehigh, Schuylkill, &c., at the lowest Cash prices, he hopes to give full satisfaction in this branch of his business.

He will also keep constantly on hand a general assortment of good NEW and SECOND-HAND STOVES, FURNACES, &c.

Persons wishing Stoves taken down, stored away, put up, or cleaned, can be promptly accommodated by applying as above.

He hopes by energy and strict attention to business to obtain a fair share of patronage.

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WANTED,

One or two respectable colored men in a quiet and respectable family to lodge, where they can secure all the comforts of a home, with a furnished room.

INQUIRE,

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Persons waited on at their residence, if desired.
Nov 17.

T. R. KNIGHT,
PAPER WAREHOUSE,
No. 503 COMMERCE STREET, PHILADELPHIA.

☞ Particular attention given to orders for Printing Paper. aug 9

SPRING IS COMING.

Spring is coming: we are near it;
See you yonder soft blue skies—
Distant music, do you hear it,
From the leafless forest rise!

Blue-bird, robin, happy bob'link,
Shall we see you soon again,
Hear your notes from morn to even,
O'er the hill-tops, in the glen?

Will the trees be clothed with verdure
Will the air be mild and sweet
Will the grass be green and lovely,
Spring up gaily at our feet?

Shall we see in all the meadows
Clusters of blue violets gleam!
Shall we go in hunt for lilies,
Close beside the mountain stream?

Spring is coming; friends are coming,
Well-known voices we shall hear,
When the breeze of May is humming,
While the waters ripple clear.

They are coming—not all coming!
Is there one, whose fast shut eyes
Will not open with the blossoms,
Will not smile upon the skies?

Is she hid beneath the snow-drop?
Shall we hear her voice no more,
When her playmates gather round us,
Here beside the open door?

Yet, believe me, she is coming,
As the crocus from the clod,
She will waken up to beauty,
When she feels the touch of God.

Ah, then, with tears of sorrow,
Should we dim these smiling skies,
Since we know some glad to-morrow
Will restore her to our eyes?

Spring is coming: let us hasten
All its loveliness to greet,
With our hearts as bright and springing
As the grass beneath our feet.

Fair memorial of Eden,
By our race so long deplored,
Brightest shadow of that heaven,
By the cross to be restored.

With the yearning of affection,
We have watched thy coming long;
Blessed type of resurrection,
Be thou welcomed with a song.

—*Boston Recorder.*

REV E W HUTTER ON THE CITY OF WASHINGTON AND ITS PUBLIC MEN

At a few minutes after 8 o'clock, the lecturer, accompanied by a number of clergymen, appeared upon the platform, immediately after which the Rev. Dr. Seiss stepped forward, and stated that before proceeding with the business of the evening he would announce that the next lecture of the course would be delivered in the same hall, on next Thursday evening, by the Rev Mr. Krotel.

The lecturer commenced by saying that the point to which, in all ages and all countries, the public mind is most earnestly directed, was their seat of Government. In some lands, indeed, the *capital* was the country, and the country itself was only great and prosperous as affairs at the capital were prosperous or adverse. France was referred to as an illustration. Paris was France, and without Paris France would scarcely be. Under our admirable political system, combining so happily with the Central Power limited and well-adjusted *State* Governments, we would still have a rallying point, were the central seat of power to be swallowed up by an earthquake. The city of Washington was described as, nevertheless, a grand focal-point of refinement, intelligence, and power, radiating over the land and the world. Not over twenty years ago, a foreigner, who had based all his ideas and expectations on what he had seen abroad, expressed his disappointment with Washington as a place. He said it lacked two essential elements of a great city, viz.: *Houses and people.* But, then, the Federal city was yet in her teens. Despite her most unpromising surroundings, touched by the magic wand of American energy and enterprise, she had grown into a city of no small magnitude. The national edifices were described as equal to those of the older capitals on the other side of the Atlantic, and tourists and curiosity-mongers were exhorted, by no means, to pass by Washington.

Society at the Federal capital was next described as in many respects a strange conglomerate, presenting much to attract, but also much to repel—gaudy glitter, combined with splendid misery. That form of society the speaker held to be the best which had for its basis *utility*, summoning life's reciprocal sympathies into action, ennobling the character and purifying the life. That was most pernicious which was founded on an undue estimation of adventitious distinctions. Judged by this standard, permanent residence at the national capital was not desirable. The reason for this might be traced to the fluctuating character of the population. Men there ebbed and flowed as the sands of the sea, and this prevented abiding friendships. The *Code Etiquette* was here explained, and some curious arrangements stated. Much of the visiting there was done exclusively by the *card* system, and it was not unusual for families to rejoice in delightful social felicity for years who had never even *seen* each other in the flesh, their friendship having no other basis than sundry pieces of glazed pasteboard! David Crockett, the eccentric Tennessean, when he first took his seat in Congress, was invited to *dine* with a friend at *nine!* He excused himself with the plea that he had previously accepted an invitation to *tea* at seven!

In Washington, the speaker said, the Government was the Alpha and the Omega, the all-in-all. Everybody there either lived off or for the Government, and without the Government scarcely anything was done that is done. Uncle Sam had a very deep pocket. He supplied the city with gas, and fuel, and water, dug the culverts, paved the streets, and swept the chimneys, and if he were to remove, the city would inevitably collapse.

A humorous description was next given of the House of Representatives in session, as it strikes the eye of a stranger. One man was talking, and all the rest were buzzing about, laughing and coughing, cracking jokes and nuts, &c. Only one speech in twenty was listened to; the rest were all designed for "*Buncombe.*" The "previous question" was preferred as a much more dignified resort, and strictly parliamentary.

The lecturer next graphically depicted a President's levee—the country itself in miniature—the United States abridged. These periodical gatherings at the White House were compared to a caravansera of opinion, custom, and habit; a sort of Joseph's coat, with an endless variety of colors. This was *our* Court—an odd Court, it was true, over which no London Milliner or Parisian *Perruquier* was monarch, but where every one dressed and did as he or she pleased—very different, no doubt, from St Cloud or St. James. Whatever our transatlantic rivals might think of us, he would not exchange *our* Court for the best of theirs.

The lecturer next described a President's inauguration. Then, especially if the event involved a change in political parties, there succeeded among the "*Ins*" and "*Outs*" a terrible scramble for the spoils. The poor President was literally bored to death, and it required rare powers of physical endurance to survive the ordeal. A secret was here disclosed, viz: that not one in five hundred of the masses of recommendations brought by the place-seekers was ever read. Even the "red tape" was seldom removed. What became of them? Could any one answer what became of all the pins and needles? These masses of letters were stowed away in lofts and lumber-rooms, cellars and vaults, where they were finally devoured by moth and mice, and kindred lovers of *antiquities*, whether of cloth or paper. Place-seeking was described as the bane of the Republic. Moses himself, the great Israelitish lawgiver, in the execution of his wonderful mission, had this almost insuperable difficulty to contend with—the hungering of his rebellious hosts for the *flesh pots of Egypt.*

Individual character was next portrayed. The lecturer said it was a great injustice to denounce all public men as unworthy and corrupt. That many were of this sort, it were useless to deny. But there were very many that had *not* "bowed the knee to Baal"—men of the sternest virtue and most unflinching patriotism, who would not flatter Neptune for his trident, nor Jove for his power to thunder. In the *individualization* of men he experienced a difficulty where to begin and where to end. Here he was greatly assisted by an incident that had come to his knowledge. A distinguished naturalized Frenchman, who was an "aid" in the battle of New Orleans, Major Augustus Dresser, was once announced in the city of New York to deliver a lecture on Temperance. One friend wagered with another that the gallant Major would not utter five sentences without introducing the name of General Jackson, of whom he was an enthusiastic admirer. He *commenced* thus: "When my old and valued friend General Jackson, fought the battle of New Orleans, he placed temperance men in the foreground." Let us begin where the Major did. We might go further and fare worse.

The character of the "Man of the Iron Will" was next delineated, with vividness and power. Jackson, he said, was a sort of political Melchisedek, outside the Aaronic order of presidential succession. His crowning virtue was *honesty*, his ruling passion *patriotism*. He was a master-piece, a moral phenomenon in the world. Amos Kendall was once asked, whether it was true, what his enemies asserted, that he *ruled* Jackson. He answered in the affirmative. He was asked *how* he did it. He naively replied "In the same way that good-natured husbands are said to govern their wives—*by letting him have his own way.*" All men are now united in doing justice to the fame of this wonderful man, as if they were discharging, with usurious interest, a post-obit bond. The *religious* character of Gen. Jackson was vindicated. He was a firm believer—a warm friend of ministers—and died an humble and penitent Christian. His use of the expletive, "*By the Eternal*" was explained, as not in conflict with his reverence for sacred things. He used it only on occasions when *great issues* were at stake not as a habit, and when he employed it he did not "take the name of the Lord in vain," for he meant what he said. After his retirement from the Presidency Gen. J. was heard to say, that he had but two regrets connected with his administration. One was, his failure to urge on Congress the erection of a gigantic *Iron National Bridge* across the Potomac, at Washington, to serve as a connecting link between the North and the South; the other was, that he had not conferred on John C. Calhoun the promotion awarded to a certain Prime Minister under the reign of King Ahasuerus. If, said the lecturer, Gen. Jackson knew that rebel hands were seeking to place a Confederate flag over his grave at the Hermitage, he would burst the cerements of the tomb, and come forth and annihilate the traitors engaged in it.

The lecturer next commented on the character of John Randolph of Roanoke—not a fixed star in the national hemisphere, but a wandering comet, whose track no eye could follow. He it was that conferred on Washington the *sobriquet* of "The City of Magnificent Distances," was author, also, of the phrase "Northern Doughfaces." Unlike most public men, he ever appeared to delight in the minority. Once he was asleep in his seat when the clerk was calling the vote on an important question. On being aroused, without knowing the question, he leaped to his feet, and shouted "*No*," convulsing the House with laughter. The religious character of Randolph had been strongly marked.

At this point the lecturer drew an interesting parallel between Webster, Clay, Calhoun, and Benton, contemporaries in the Senate. Webster was the superior of them all in *intellect*,—their inferior by many odds in *will*. The charm of Clay's oratory consisted in his musical voice, which he had seriously impaired before his retirement by excessive snuff-taking. Clay, he said, was of a genial temperament, a man of the people, who deemed it no condescension to walk arm-in-arm through the Avenue with any respectable "mud-sill." Calhoun was a sort of political phaeton, who was forever grasping at the reins of the chariot of the sun, to set the world on fire. Benton was a book worm, of untiring industry and amazing powers of application. He was fond of taking long walks alone, and of talking to himself. When sitting in church, he would evince approval, or dissent from the sentiments of the minister, either by nodding his head or shaking it, a system of "responses" scarcely to be found in any of the liturgies. Benton was a great egotist, magisterial to a fault, but a tender parent and husband. His dislike of Calhoun was bitter in the extreme, and well did Calhoun know it. He feared Benton, too, and had the latter ever given him a pretext, he would certainly have "challenged" him, and, to have declined, would have ruined him with the "chivalry." Webster, beneath his heavy gravity, carried a fund of the richest humor. His finances, alas! were always in a state of nature, and hence, among all the high offices he so honorably filled, nobody had ever dreamed of him for Secretary of the *Treasury*.

Mr. Van Buren was called, in derision, "The Little Magician." His was a singularly imperturbable spirit. He sat under the bitterest jibes and jeers as composedly as if he had been a sculptured image. Clay once addressed to him, when the presiding officer of the Senate, an appeal so pathetic that it drew tears from the eyes of all that heard it. In the midst of this scene the Senate adjourned, when Van Buren approached him, saying: "*Mr. Clay, a pinch of your snuff, if you please!*" Millard Fillmore was characterized as the *Model President*, whose confidence to possess was itself a high honor. It was he that sent our distinguished townsman, Hon. Joseph R. Ingersoll, to the first court of Europe. Brief references were made to James K. Polk, Stephen A. Douglas, General Scott, Edward Everett, Lewis Cass, George Bancroft, and others.

The lecturer said, in conclusion, that the thought uppermost in his mind, during the preparation and delivery of the lecture, had been that whilst men live here on earth but for a day, the *State* lives for ages. Even of the noble of earth 'tis true, that—

> "Like bubbles, on the sea of matter borne,
> They rise, they break, and to that sea return."

But national life is designed to be perpetual. What the eventful future had in store for the Federal metropolis, it might seem presumptuous in the most sagacious mind to attempt to predict. It might grow and expand. Through it the ploughshare of destruction might be driven. Long, long might it continue to be the capital of our nation! But whatever might be *its* fate, the unity and integrity of the nation itself could never, never be surrendered. In no doubtful cause was the sword unsheathed by the brave soldiery of the Union. The olive branch had been carried until it was withered in our hands. The speaker held the permanent dissolution of the Union impossible, for in the very nature of things, it was a moral, physical, and commercial necessity, no more to be disintegrated, than the great element of nature is to be decomposed, that holds together the suns and systems of the universe. The Jews of old had one word that was *unpronounceable*. So should we have. That one the hated word, *dissolution*.

THE OLD GERMAN BURIAL HYMN.

"Nun bringen wir den Leib zur Ruh."

This hymn has been sung, we may safely say, at hundreds of thousands of graves. It was composed by Ehrenfried Liebich, 1768. We humbly present the following translation. The thoughts are carefully preserved, though we have not confined ourselves slavishly to the words. We are inclined to believe that we would be more successful in translating German Hymns if we endeavored to be more unliteral in regard to words, that we might hold more firmly to the thought. It is, we think, evident that a literal translation never answered in English as a Hymn.

This body weary and oppressed,
We lay at last to kindly rest,
By God's decree, most wise and just,
It finds again its mother dust.

It shall not always dust remain
Nor ever shall corruption reign;
When Christ in glory shall appear,
He'll raise the body slumbering here.

Here learn, O man, thy mortal state,
Here learn the end of small and great;
When cares, and fears, and toils are past,
Death ends the weary scene at last.

Our lives how rapidly they fly,
Death and eternity draw nigh;
Where shall our God on all bestow,
According to their deeds below.

Here as we stand beside these graves,
Let each one call on Him who saves,
O God, in Jesus' name we pray,
Prepare us for our dying day

When we shall end this earthly race,
Be near us, Saviour, by thy grace;
Let death our gain for ever be,
And sweetly draw our souls to Thee.

And O in that triumphant hour,
When opening graves proclaim thy power,
Then joyfully may we arise,
To dwell with with Thee above the skies.

COLENSO ON THE PENTATEUCH.

We give an extract from Dr Green's masterly reply to this very poor book

"He has again and again withheld data necessary to a solution of difficulties which he is magnifying, though he adduces these very same data in some other connection to create a fresh contradiction, showing thereby that it is not inadvertently or ignorantly done."

"The first requisite in order to secure the results, is to see that all the elements of the problem are present before attempting its solution. But this is prevented at the very start by the Bishop peremptorily forbidding the admission of anything not explicitly stated in the text, however naturally to be presumed, however necessary to the right understanding of the statements made. Any assumption required by the consistency of the narrative, or involved in its truth and correctness, is instantly ruled out. To suggest it, is to make a desperate shift to save the credit of an absurd and self-contradictory story. And the fact that such a natural and necessary assumption would harmonize everything, instead of leaving the veracity of the narrative unimpeached as most men would judge, but makes it in the Bishop's eyes worse for the author."

"But he does not always do this. We are in danger of doing him injustice. He is sometimes awake to the consciousness that words imply more than they express, and appeal to the good sense and imagination of the interpreter or hearer. He accordingly makes up for his refusal to allow what is not written in the text in explicit terms in certain cases, by the readiness with which he admits such assumptions in others. There is only this remarkable singularity in his demeanor. If any assumption reconciles difficulties and shows the narrative of Moses to be truthful and self-consistent it is inadmissible; that is a perversion of the plain meaning of the text; that is something of which there is no intimation in the story; it is a disingenuous insertion by theologians intent on saving Moses' credit by fair means or foul. But if an assumption dexterously made can aggravate a difficulty or create the appearance of a contradiction, he has less hesitation about it. As for example, when it suits him to assume (p. 198) that the borrowing of the Israelites was done *at a moment's notice* after they had been suddenly summoned to depart; that (p. 176) Jacob's sons brought up each time sufficient corn from Egypt *for a year's consumption*, that (p. 195) *the priest* must have been charged with slaying the passover and sprinkling the blood, on which the whole apparent force of his argument and ridicule rests, when (on p. 202) he confesses that 'it is certainly true that the references to the passover in the books of Exodus and Numbers *do not appear to imply in any way* that the priests were called into action in the celebration of this feast,'" etc., etc.

CALMET, AND THE ANCIENT FATHERS.

"Doctor Clarke says, of Calmet's Commentary, "It is, without exception, the best comment ever published on the sacred writings; and has left little to be desired for the completion of such a work." After lamenting its scarceness and high price, and adverting to the too general prohibition implied in the language, he adds, that it will ever form one of the most valuable parts of the private library of every biblical student and divine. You will believe I read this with some private and personal pleasure when I state that I myself was at the moment using Calmet as my companion in going through the Epistle to the Hebrews. Since I knew this work I have considered it above all commentary yet published; but the question is what made Calmet so very superior? I dispute not any one quality Dr C. has assigned to him; only I am not so sure I should have attributed deep piety. I, also, particularly admire the candid use he makes of Protestant commentators, but my conviction is that his profound acquaintance with the fathers (directed, as it was, by peculiarly solid judgment) laid the foundation of his excellence. I am persuaded that without this he never would have merited Dr. Clarke's praise; and I especially think, that his 'deep piety' comes, directly, from that matchless store of energetic thoughts and glowing sentiments."

Alex Knox.

THE PILOT FISH

In the month of May, 1797, a ship which bore the celebrated zoologist, M Geoffroy, was lying becalmed between Cape Bon and the Island of Malta, when the ennui of the passengers was dissipated by the approach of a shark. He was preceded by two pilot fishes that had directed their course towards the ship's stern, which they inspected twice, swimming from one end to the other. Not finding any thing, they, for a time, departed. The shark, it is asserted, never lost sight of the pilots, and he seems to have followed them as if he had been an iron shark, and they had been magnets. The sailors threw overboard a large hook baited with pork. The three, observing the splash of the bait, stopped. The two pilots advanced as if to examine the case. While they were gone, the shark was seen playing upon the surface of the level sea, now diving, now reappearing in the same place. When the pilots discovered the pork, they swam swiftly back to the shark, took the lead, and all three made towards the ship. The shark did not seem to discover the bait till it was pointed out to him by the pilots, when he made a rush at it, and was hooked, and hoisted on board. Here the pilots seemed to have led their friend to his death.

The next witness, a captain in the royal navy, gives these leaders credit for greater sagacity. Captain Richards, while on the Mediterranean station, saw following the ship a shark, attracted probably by a corpse which had been committed to the deep. The day was fine A shark hook, baited with pork, was thrown out. The shark, attended by four pilot fishes, repeatedly approached the bait. When he did so, one of the pilots was distinctly seen from the taffrail to run his snout against the shark's head, as if to turn it away. After some farther play, the shark swam off in the wake of the ship, his dorsal fin being long distinctly visible above water. When, however, he had gone a considerable distance, he made a sudden turn, darted after the ship, and, before the pilots could overtake him, snapped at the bait, and was fast. On hoisting him up, one of the pilots was observed clinging to his side, until he was out of water, then it fell off. All the pilot fishes swam about a while, as if in search of their friend, with every appearance of anxiety and distress; they then darted suddenly down into the depths of the sea.

Mr. Mayen deposes that he saw no less than three instances in which the shark was led by the pilot fish. When the former neared the ship, the pilot swam close to his snout, or near his pectoral fin. Sometimes the pilot fish darted rapidly forward sideways, as if looking for something, and constantly went back to the shark. When the latter was within twenty paces from the ship, a piece of bacon, fastened to a great hook, was thrown overboard. Quick as lightning the pilot fish darted up, smelt the bait, and instantly went back to the shark, swimming many times round his snout, and splashing as if to give him the exact information as to the bacon. The shark then put himself in motion, the pilot showing him the way, and in a moment was fast to the hook

POWER OF A MUSICAL VOICE.

It is a curious fact in the history of sounds that the loudest noises perish almost on the spot where they are produced, whereas musical tones will be heard at a great distance. Thus, if we approach within a mile or two of a town or village in which a fair is held, we may hear very faintly the clamour of the multitude, but most distinctly the organs and other musical instruments which are played for their amusement. If a Cremona violin, a real Amati, be played by the side of a modern fiddle, the latter will sound much the louder of the two; but the sweet, brilliant tone of the Amati will be heard at a distance to which the other cannot reach. Dr. Young, on the authority of Derham, states that at Gibraltar the human voice was heard a distance of ten miles. It is a well-known fact that the human voice may be heard at a greater distance than that of any other animal. Thus, when the cottager in the woods, or in an open plain, wishes to call her husband, who is working at a distance, she does not shout, but pitches her voice to a musical key, which she knows from habit, and by that means it reaches his ear. The loudest roar of the largest lion could not penetrate so far. "This property of musical sound in the human voice," says Young, "is strikingly shown in the cathedrals abroad. Here the mass is entirely performed in musical sounds, and becomes audible in every direction, however placed in the remotest part of the church; whereas, if the same services had been read, the sound would not have travelled beyond the precincts of the choir."

GUN COTTON SECRET.

The Austrian Government are said to be in possession of a gun-cotton secret. By experiment, they have overcome the difficulties which the nature of the material, as at first discovered by Schonbein, opposed to its use in artillery practice. The Austrians, moreover, have discovered a metal—iron, copper, spelter and tin—which, in certain proportions, is tougher than any gun-metal hitherto devised. This, owing to the nature of the explosion produced by gun-cotton, is an essential requirement. Gun-cotton explodes all at once—not grain by grain, as gunpowder does; hence, it fails to impel the ball or projectile with the continuance of force necessary to a long range. This is the main difficulty, as we hear, which the Austrians have overcome. If with this they have rendered the cotton less dangerous in a high temperature, they will have done good work, as a much smaller weight of gun-cotton is required on service than of gunpowder.

POSITION IN SLEEPING

It is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned upside down, and the contents of it are aided in passing out by gravitation If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well After going to sleep, let the body take its own position. If you sleep on your back, especially soon after a hearty meal, the weight of the digestive organs, and that of the food, resting on the great vein of the body, near the back bone, compresses it, and arrests the flow of the blood more or less If the arrest is partial, the sleeper is disturbed, and there are unpleasant dreams If the meal has been recent and hearty, the arrest is more decided; and the various sensations, such as falling over a precipice, or the pursuit of a wild beast, or other impending danger, and the desperate effort to get rid of it, arouses us, and sends on the stagnating blood; and we wake in a fright, or trembling, or perspiration, or feeling exhaustion, according to the degree of stagnation, and the length and strength of the efforts made to escape the danger But, when we are not able to escape the danger—when we do fall over the precipice—when the tumbling building crushes us—what then? *That is death!* That is the death of those of whom it is said, when found lifeless in the morning, "That they were as well as they ever were the day before;" and often it is added, "and ate heartier than common!" This last, as a frequent cause of death to those who have gone to bed to wake no more, we give merely as a private opinion. The possibility of its truth is enough to deter any rational man from a late and hearty meal. This we do know, with certainty, that waking up in the night with painful diarrhœa, or cholera, or bilious colic, ending in death in a very short time, is properly traceable to a late large meal The truly wise will take the safe side For persons who eat three times a day, it is amply sufficient to make the last meal of cold bread and butter, and a cup of warm drink. No one can starve on it; while a perseverance in the habit soon begets a vigorous appetite for breakfast, so promising of a day of comfort.—*Hall's Journal of Health.*

THE TRADE IN CRINOLINE.

It would hardly be believed how important an industry has sprung from the fashion of wearing crinolines, if there were not statistical documents to prove the fact. The steel springs for petticoats amount to 4,800,000 pounds weight per annum for France alone, 2,400,000 pounds for England, and 1,200,000 pounds for the rest of the world. These springs, covered with cotton, are sold at the rate of 1 franc 25 centimes per pound, which gives an average of 10,500,000 francs annually. The cotton in covering them is sold at about 30 francs the 20 pounds, which makes the sum 1,200,000 francs.

TRICKS OF TRADE.

Of old, there used to be five hundred pins in a packet; now there are only two hundred. Articles marked "worsted," again, often have ninety-five per cent of cotton in them The loss, it must be observed, always falls to the ultimate purchaser, as many of the articles cannot be unwound to be measured without being spoiled. We can understand a petty tradesman perpetrating these contemptible frauds, but what shall we think of the integrity of British merchants, when we find that it is not at all an uncommon thing for them to send up to the manufacturers labels imitating those used by excellent makers, and stipulating that they shall be affixed to inferior goods of other makers? The new Merchandise Marks' Bill is aimed at this organized system of frauds perpetrated on our wives and daughters.—*Once a Week*

Family Circle.

"OLD STILTS."

This young gentleman is twelve years old. At five he knew by heart the Sermon on the Mount, the first chapter of John, and the one hundred and nineteenth Psalm; all without missing a word. At seven he did sums in the rule of three, and several other rules. Now he knows by rote the whole book of Isaiah, nearly all the New Testament, and a great many Psalms; also a great variety of addresses, dialogues, and other semi-religious literature. The other children look upon him as a miracle of wisdom.

He is pale, lantern-jawed, and stoop-shouldered. His eyes have not the cheerful sparkle that a boy's eyes should have. He does not know how to shout, to run, to spin a top, to swim, or to row a boat. He and his parents regard all such exercises as the portion of rude and naughty boys. In school and in society he conducts himself with great decorum, and is always a perfect gentleman in his manners. He smiles pleasantly, when there is occasion to smile, but you never hear his voice ringing out in a hearty laugh. He sings with gentility, and is master of several very difficult piece.

On anniversary occasions, (or, as they are generally called now, *exhibitions*,) this boy is exhibited as a premium article of scholarship. He makes a speech, or rather recites a piece, sometimes a solo, sometimes a dialogue with one or more boys. This exhibition of his mnemonic and oratorical ability gives great pleasure to his relations, but others think it very ridiculous. His parents think that this display of talent at so early an age will certainly make him a professor or a judge, when he shall be a man The superintendent of the Sunday-school wishes that the parents would not crowd the boy forward so on public occasions, and is certain that their unwise forcing will be the death of him, long before he is big enough to fill the chair of the thinnest professor.

The other boys have but little respect for our precocious friend. Well do they know that their stock of knowledge is inferior to his; but yet there is something about his manner which repels rather than invites their cordial good feeling. They have various nick-names for him, some of which imply their disregard for his attainments. One of them is "Old Stilts." These annoy him very much, and he lets them see it. Of course, the more they see he is annoyed, the more they try to vex him. The consequence is that they become, to a great extent, enemies, and the line between friendship and enmity seems to be drawn as if between learning and ignorance. He gradually acquires the idea that he is better and wiser than the other boys, and that they are a company of shameless scape-graces.

A word of advice may be in season to this learned boy, his teacher, and the family of which he is a member. The boy is on the road to the sick bed, the insane asylum or the grave.

Turn over a new leaf. Enough learning has been pumped into the poor creature to last for several years to come. He wants exercise, recreation, and fresh air He wants less brain work and more muscle work. Don't take all his books away from him, for that will make him very miserable But take all except two or three Take him away from school for a while and put him on a farm. If he can be made to work for his living, so much the better. Make him rise early in the morning, and retire early in the evening, after a good day's work and a light supper. Give him a good straw bed (the best thing a human being can sleep on) and see that the window is so fixed that plenty of fresh air comes into the room. If there is a pony on the premises, teach him how to ride "bare back." Make him play as well as work Make him laugh as well as look solemn Soon "Old Stilts" will be like other boys, his cadaverous cheeks will fatten and display a little rosy healthfulness His step will have a boyish vigor in it. He will forget his accomplishment of a few hard tunes, and go singing all round the farm. He will enjoy his life. Then, when you have made him something like a boy should be, start again.—*S. S. Times.*

THE DAISY

TRANSLATED FROM HANS CHRISTIAN ANDERSEN

Out in the country was a manor house—you may at some time have seen it Before it was a little garden with flowers, and a railing which was painted Close by the ditch, in the midst of the most beautiful green grass, grew a little daisy The sun shone upon it just as warm and genial as upon the great handsome flowers in the garden, and so it grew from hour to hour

One morning it stood with its little, shining white leaves, which stand like rays round about the little yellow sun in the midst, all unfolded It did not think at all how nobody saw it there in the grass, and that it was a poor, despised flower; no, it was very contented It turned straight toward the warm sun, looked up to it, and listened to the lark which sang in the air. The little daisy was as blest as if it were a great feast day; yet it was only a Monday. All the children were in school—while they sat upon their benches and learned something, it sat upon its little green stem, and learned also of the warm sun and everything round about how good God is—and it thought rightly, that the little lark sang so distinctly and beautifully everything which it felt in its silence. And the daisy looked with a kind of veneration to the blessed birds that could soar and sing but it was not troubled that it could not do the same.

"I see and hear," it thought; "the sun shines upon me, and the wind kisses me. Oh! how rich I am!"

Within the enclosure grew many stiff, distinguished flowers—the less fragrance they had, they paraded so much the more. The peonies spread themselves out, so that they might be as large as the roses, but their greatness did not make them roses The tulips had the most beautiful color, and that they knew right well, and held themselves bolt upright in order that it might the better be seen. They did not at all regard the little daisy out there; but it looked toward them so much the more and thought, "How rich and beautiful they are! Yes, surely, the splendid bird flies down to them and visits them God be thanked that I stand so near them, so that I can get a sight at their splendor." Just as it thought that, "Quirr!" there came the flying lark; but not to the peonies and tulips—no; down into the grass to the poor daisy It was so startled with its joy, that it did not know at all what to think. The little bird danced about it and sang, "How soft the grass is, and see! what an exquisite little flower, with gold in the heart and silver on its garments!" The yellow head of the daisy does, indeed, look like gold, and the little leaves round about gleam silver white. How blest the daisy was nobody can understand. The bird kissed it with its bill, sang before it, and then flew up again into the blue sky

A whole quarter-hour passed before the flower recovered itself. Half-ashamed, yet inwardly rejoiced, it looked toward the other flowers in the garden. They must have seen the honor and the happiness which had come to it—they surely must understand what a joy it was. But the tulips stood as stiff as ever, and now they were very sharp and red in the face, for they were vexed. The peonies were very thick-headed: it was well they could not speak, otherwise the daisy would have received a real setting to rights. The poor little flower could well see that they were not in a good humor, and it was really troubled by it.

Just then there came a little maiden into the garden with a great, gleaming sharp knife She went straight among the tulips and cut off one after another.

"Oh!" sighed the little daisy, "that is frightful! Now it is all over with them." Then the maiden went away, and the daisy was glad. It felt very thankful, and when the sun went down, it folded its leaves, went to sleep, and dreamed the whole night of the sun and the little bird.

The next morning the flowers gladly unfolded again their leaves to the air and light. Just as the poor little daisy did so, it recognized the voice of the bird; but it was so sorrowful what it sang Yes; the poor lark had good reason for it; he had been caught, and sat now in a cage close by the open window

He sang of free, glad flights—sang of the young green corn on the field, and of the splendid journeys which he could make upon his wings high up in the air. The poor bird was not in good spirits, caught there in the cage.

The little daisy wished so very much to help him, but how could it do it? It was hard to tell. It forgot entirely how beautiful everything was round about—how warmly the sun shone, and how shining white its leaves looked It could only think of the caged bird, for it was by no means able to do anything for him

At the same time came two little boys out of the garden One of them carried in his hand a large sharp knife like that which the maiden had to cut off the tulips They went straight to the little daisy, which could not at all understand what they were about to do

"Here we might cut out a fine turf for the lark," said one of the boys, and began to cut a square around the daisy, so that it stood in the midst.

"Break off the flower!" said the other boy; and the daisy trembled with anguish; for to be broken off was to lose its life, and now it wished so very much to live, that it might be there in the turf for the caged bird.

"No, let it stay," said the other boy, "it is so exquisitely dressed"

And so it remained, and was brought to the cage of the lark

But the poor bird complained loudly about his lost freedom, and beat with his wings against the wires of the cage. The little daisy could not speak to say a consoling word, though it greatly desired it

So passed the whole forenoon

"There is no water here," mourned the lark. "They have all gone away and forgotten to give me a drop to drink My throat is dry and burning, and the air is so heavy. Ah, I must die away from the warm sunshine, from the fresh greenness, from all the splendor that God has given"

And then he thrust his bill into the cool turf to refresh himself a little Then his eyes fell upon the daisy, and the bird nodded to it, kissed it with its bill, and said:

"Thou, too, must wither here, thou poor little flower. They have given me, for the whole world which I had outside, only thee and this little patch of green grass. Each little grass blade must be to me a green tree, each of thy white leaves a fragrant flower. Ah, how much I have lost!"

"Oh, that I could console him," thought the daisy; but it could move no leaf, yet the fragrance of its leaves was far richer than is usual with this flower The bird noticed it also, and although he fainted with thirst, and in his pain tore off the green grass-blades, he did not touch the flower

It was evening, and still nobody came to bring the poor bird a drop of water

Then he stretched his pretty wings, and shook them convulsively His song was a mournful "pip! pip!" the little head bowed toward the flower, and the heart of the bird broke, with want and longing

The flower could not fold its leaves together and sleep as it had done yesterday evening It hung sick and sorrowful to the earth

On the next morning came the boys; and when they saw the bird dead they wept They wept many tears and dug him a pretty grave, which was strewed with the leaves of flowers. The body of the bird was brought in a beautiful red box—royally should he be buried, the poor bird While he lived and sang they forgot him, left him to sit in the cage and suffer hunger—now they gave him this adornment and many tears.

But the turf, with the daisy, was thrown out into the dust of the street—nobody thought about the one who had felt most for the little bird, and who wished so much to console him

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We therefore, take great pleasure in recommending Miss Still to the citizens and friends as a lady every way worthy of such a position, as well as trustworthy, and we do hope, as the enterprise is commendable, that those to whom she may present this writing will not turn her away without either subscribing or contributing to this great cause.

(Signed) ELISHA WEAVER.
Editor & General Book Steward.
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For the Christian Recorder.

BUCKS COUNTY SS.—TO ALL TO WHOM THESE PRESENTS MAY COME.

I, the subscriber, a Justice of the Peace, in and for the county of Bucks, do hereby certify that I am acquainted and know Emily Johnson—formerly Rodney, who was married to Samuel Johnson, who was married before William Hawk, Esq., of Bristol, Bucks County, as appears by record on his docket; and after careful examination and mature reflection, I feel myself fully safe in saying that the said Johnson had a wife living at the time he married the said Emily Rodney; and I further say that I have the evidence of Daniel Emmons (local preacher of the Methodist Episcopal Church) Charles Emmons, (Class leader) and Benjamin Cummings, (who is exhorter) that he had one or more wives living at the time he married the said Emily Johnson; and the evidence, on affirmation, of the said Emily Johnson, that he had a wife living at the time she married him, which, at the time she married him, she had no knowledge of.

Affirmed and subscribed before me May 6th, 1863.
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her
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CERTIFICATES

PROVIDENCE, R. I., Nov 27, 1861

Rev. L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev. GEORGE A. RUE

NEWPORT, R. I., October 29, 1861.

Rev. L. S. Lewis—Dear Sir: I have been affected for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost. ANTHONY RANDOLPH.

NEWPORT, R. I., Nov. 10, 1861

Rev L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled

RICHARD WHITE.

NEWPORT, R. I., Nov. 17, 1861.

Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions. SOPHIA TAYLOR.

NEWPORT, R. I., Oct 7, 1861.

Mr Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public

Mrs EVELINA DEMOND

PROVIDENCE, Dec. 10, 1861.

Rev L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs PHEBE A. MORSE.

NEWPORT, R. I., Oct. 16, 1861.

Rev Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints. Mrs ELIZABETH THOROUGHGOOD

NEWPORT, R. I., Nov. 20, 1861,

Rev. Mr. Lewis—My boy was troubled with the chilblains. I applied your Liniment a few times, and it cured him. Mrs ADELINE JONES.

SYRACUSE FERRY, Sept. 2, 1861

Rev. Mr. Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed Mrs. SUSAN GARDINER.

PROVIDENCE, RHODE ISLAND, Aug. 12, 1861

Rev. L. S. Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT.

PROVIDENCE, Nov., 1861

Mr L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost everything—but nothing so effectual as your Family Liniment. I would not be without it.

Mrs. LUCY WATERMAN.

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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, APRIL 25, 1863. Vol. III.—No. 17.—New Series. Whole No. 120.

THE CHRISTIAN RECORDER
Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
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Poetry.

THE PARSON GOING TO MILL.

The parson sat in his house one day,
While wintry storm did rage;
High rapt, he drank in lofty thought
From Hooker's classic page.
But as he sat, and holy breath
Into his breast did steal,
His sweet wife opened the door and said:
"My dear, we have no meal."

With a deep groan and saddened brow
He laid aside his book,
And in despair upon the hearth
With troubled air did look.
"My people think that I must break
To them the bread of heaven,
But they'll not give me bread enough
Three whole days out of seven.

"But hunger is a serious thing,
And it is sad to hear
Sweet children's mournful cry for bread
Loud ringing in your ear."
So straight he mounted his old horse,
With meek and humble will,
And on his meal-bag, patched and coarse,
He journeyed to the mill.

The miller bowed to him and said;
"Sir, by your church steeple,
I vow I give you praise for this.
But none to your church people."
The parson mounted his old horse—
He had no time to lag—
And rode, like hero, to his home,
Right on his old meal-bag.

But as he rode, he overtook
A proud and rich layman,
Who, with a close, astonished gaze,
The parson's bag did scan.
"My reverend sir, the truth to tell,
It makes me fret quite wroth,
To see you compromise this way
The honor of your cloth.

"Why told you not, my reverend friend,
Your meal was running low?
What will the neighbors think of us,
If to the mill you go?
"My wealthy friend," the parson said,
"You must not reason so;
For be assured, as settled thing,
My meal is always low.

"If my dear people wish to know
How to promote my bliss,
I'll simply say, a bag of meal
Will never come amiss.
Just keep the store-room well supplied,
And I will keep right still;
But if the meal runs out again,
I must go to the mill."

MORAL.

Laymen! It needs no miracle,
No hard, laborious toil,
To make the parson's meal-bag like
The widow's cruise of oil.
Pour forth into his wife's store-room
Your gifts right plentiful;
The miracle is simply this—
To keep it always full!

A TIMELY HYMN.

60TH PSALM.

Lord hast thou cast the nation off?
Must we forever mourn?
Wilt thou indulge immortal wrath?
Shall mercy ne'er return?

Lift up thy banner in the field
For those who fear thy name,
Defend thy people with thy shield,
And put our foes to shame.

Go with our armies to the fight,
Their guardian and their God:
In vain confederate powers unite
Against thy lifted rod.

Our troops shall gain a wide renown
By thine assisting hand;
'Tis God who treads the mighty down,
And makes the feeble stand.

For the Christian Recorder

BROOKLYN CORRESPONDENCE.

MR. EDITOR:—The strange and grotesque freaks of human nature often astonish the calm reflective mind while contemplating the destiny of finite beings. Life is a riddle, and man an incomprehensible problem; a labyrinth, a microcosm, combining all elements in his composition. Standing on a lofty summit; surveying the vast domain over which he is the accredited lord; treading with dignified mien; his ample fields administering to his every want, their luxuriant fruits; man being created but "A little lower than the angels;" he might fulfil his high mission of development, and enter the realms of light, full of joy and peace forever, were it not for sin, which has corrupted his whole nature.

The effect of his fall is still visible; its fearful ravages are apparent everywhere. Christianity established to counteract the dire influences of Satan's depredation on man, has proved more than equal to the contest, renovating, vitalizing, and purifying the moral world. If the evidence of the world's renovation, evangelization, and redemption, is not apparent to the casual observer, it is nevertheless true that it is being regenerated.

The continual upheaval of the masses, the steady march of truth, the death-like struggles of despots to keep their vassals under them, the commotions in churches, no less than in States, all prognosticate the rapid conquest of the Redeemer's kingdom, and the consummation of prophetic announcement, "The kingdoms of this world shall become the kingdom of our God, and of his Christ." These movements are the evidence, that corruption has taken fast hold on the vitals of the body politic, and the church has not been exempt from the same shameful sins; hence, the commotions that arise in it. But the seed sown by the Son of Mary, when on Olivet's summit, is springing up, bearing precious fruit. "Do unto all men as ye would they should do unto you," is a command which men are beginning to comprehend. "Call no man master, for one is your master, even Christ, and all ye are brethren," has been echoed over all the hills and through all the valleys of Judea, till it reached the lofty peaks of Switzerland, and awoke the shepherd from his rural contemplations—from caring for perishing animals, to watch and labor for the ingathering of the flock of Christ. A more sublime presentation, is to engage the meditations of the hardy sons of the forest, such as Zwingle, Capito, Haller, Œcolampadius, and Myconius, who made each valley an echo, and every hill top a beacon light. But such tidings were not to remain in these Alpine regions; the sweet notes of joy were to gladden the heart of universal man.

That seed is still germinating, and will bring forth abundance of fruit. God works by revolutions, proclaiming his purposes in the whirlwind, in the overthrow of kingdoms, and the punishment of nations. God's ways are like himself, steady and unchanging; every act in the drama of human affairs is only a development in the divine purposes. A nation rushes to arms, it is his decree; a state is in commotion, it is the fulfilment of his commands; blood and carnage, mingled with the groans of the dying, it is the Almighty's chastisements being measured out to the violators of his holy law.

Churches are disturbed by dissensions, augmented by ambitious, small-minded men. The peace of the good is disturbed, and their prosperity destroyed. If we seek the cause of all these troubles, we will see that there is a hidden wedge, and a Babylonish garment in the midst of the camp, and He that dwelleth in the heavens will not bless the people, because of their sins.

Such are my reflections, suggested by the passing events in this department. Noting the occurrences in societies, social gatherings, and churches, I returned sad, yet instructed, by what I saw, crying, "Vanity of vanity, all is vanity, and vexation of spirit." In the social circle there is little to gratify the student, or attract the thoughtful. The unceasing chit chat of the evening gatherings; the frivolous conversations of the young; the lack of general information, on matters of vital interest to mankind; the manner of their amusements, indicate a want of practical education among the youth. If we turn to inquire the causes of these things, we must examine the various sources whence they receive their impressions. The family circle, day and Sabbath school, and churches, are the fountains from which they draw; whatever be their character, such will be the mould of mind given to the rising generation. The family circle is the place where the first shape is given to the young, but when the mother impresses her own character on her child, she should be careful that those impressions be correct sentiments, full of gentleness and love. The teacher should be earnest in moulding a symmetrical harmonious mind. Now I turn to churches, wherein men are instructed for the spheres of the spiritual kingdom. How important that the teachings from that sacred place be pure as they were when He who gave his life for the sheep taught gentle and truthful knowledge, full of divine goodness.

Happy, indeed, would the world be, if mankind would be governed by those principles which were announced by these messengers of love. But it is very apparent to all observers of church relations in these cities, that there is a deep-seated infidelity to the Scripture doctrines, practices, habits and customs which are strictly forbidden by our churches, and practised by its members. *The poverty-making system of policy-playing has taken hold on the church, and class-leaders are found encouraging their members to engage in it. Trustees, stewards, and local preachers, I am informed, have been engaged in this business*; hence, there can be no ruling them by church laws. If they are called in question by the pastor from the pulpit, it is said by those who are engaged in it, that "*that is not the gospel, the Elder ought to preach Scripture and let people's private affairs alone.*" How can churches prosper with such leaders and teachers? There must be a renovation overturning, and purifying of the sanctuary, before there will be peace in Zion. The ministry must come forth, their locks wet with the dews of the morning, and their hearts humbled before God, waiting for the fulfilment of his promises. Heaven's King, hasten thy reign.

JUSTUS.

WASHINGTON CORRESPONDENCE

Ladies' Festival—A Suit of Clothes presented to Rev. Mr. Turner—The great baptizing—J. W. Menard favors a National Convention—Colored people leaving Massachusetts—Ministerial Convention—Expressive Resolutions—Mass-Meeting in Israel Church—must have Wilberforce University—Rev. James Reed takes the literary field—Pays a tribute to Education—Mr. Hinton does the same—Bishop Payne is unanimously supported—All who fail to support him are num-skulls—Zion Conference—Big guns roaring.

MR. EDITOR:—Not much of interest has occurred here this week among our people. But what few facts are worth gleaning I will send you. The ladies who have been holding a festival for the benefit of the Trustees of Israel Church, have done remarkably well, considering the inclemency of the weather. They not only presented the trustees with a handsome sum of money, but presented the pastor, Rev. H. M. Turner, with a magnificent suit of clothes, as a testimony, they say, "of his untiring efforts to enlighten the minds of the people and advance the interests of the church."

The great baptizing was postponed last Sabbath, from the fact that the snow had fallen so deeply on Saturday night that it was almost impossible to get to the river. To-morrow is the time now fixed for it, at which time, if nothing happens, there will be thousands of people on the banks of the Potomac to witness the heavenly consecration. We hope to see the Rev. Caleb Woodyard about *with his own eyes.* Rev. Samuel Madden, under whose ministry these persons have been converted, is to perform the consecration; and I am happy to say that he is not only a Christian and a scholar, but "a terror to evil doers."

Mr. J. Willis Menard, who is known throughout the country as a poet, and who replied to Frederick Douglass' article relative to raising colored soldiers, has suggested the idea of calling a National Convention for the purpose of petitioning Congress to grant the colored people the State of Florida as a home. I favor Mr. Menard's views very much. I have not thought of Florida so much, or any other place particularly, but I think the people of color should speak to the nation. Nobody knows their views, nor what they want. I think they should define their position, and let it be known whether we intend to emigrate, stay as we are, or fight. But as for the fighting quality, I hear that's dead. There is a report going the rounds in Washington, that all the colored people are leaving Massachusetts and going to Canada, since Governor Andrew has opened his colored recruiting offices. If the colored people of that noble State, after making so much to-do in their speeches, resolutions, and demonstrations, &c., have shown themselves such contemptible cowards as that, they ought never to say freedom again while they have a hot tongue; but should rather hold their lips in confounded silence, and be as mute as soapstone statues forever. It will do more to damn our interests than twenty Copperhead Senators.

The itinerant local preachers, and exhorters of the A. M. E. Church, held a convention on Wednesday evening, the 8th inst., at Israel Church, Rev. B. T. Tanner in the chair, and Rev. H. J. Rhodes, Secretary. The chairman requested Rev. H. M. Turner to state the object of the meeting. Mr. Turner rose and said, that since they (the preachers of the district) had held their last meeting, pledging their unanimous support to Bishop Payne in behalf of the Wilberforce University, to the amount of a thousand dollars, and more if necessary, that he had had the pleasure of visiting that noble institution, and wished to give them its dimensions and probable worth, &c. By motion it was resolved that Brother Turner make his statement, which he did in about twenty minutes, and afterwards answered several questions. This called out many glowing tributes to the cause of education from the ministers and exhorters present, after which the following resolutions were unanimously passed:

Resolved, That we hail with unmingled joy and satisfaction the evident tokens of Divine Providence and goodness, which promises so soon, with effort on our part, to place within our control the noble seat of learning, bearing the undying name of William Wilberforce.

Resolved, As ministers of the A. M. E. Church, itinerant and local, that we pledge every power of our being towards the consummation of so desirable an end; and we can but express the hope that the same spirit will actuate our entire ministry.

And after some private suggestions as a plan of operation, the meeting adjourned.

Another grand meeting was also held in Israel Church on Thursday evening, the 9th inst., Rev. H. M. Turner in the chair, and J. F. N. Wilkinson, Secretary. But, Mr. Editor, suppose I copy the minutes of the meeting, as they probably will speak more clearly than I am able to do. Now here are the minutes of the meeting.

"At a meeting in behalf of the Wilberforce University, held in Israel Church * * * Rev. H. M. Turner, after addressing a throne of grace, made a very beautiful and elaborate statement relative to the University, &c., which embraced an entire history of the same. His remarks were clear and pointed. Rev. James Reed then rose, and made a stirring appeal in behalf of the University, and paid a glowing tribute to education; after which he offered a resolution that the entire audience resolve itself into a committee of the whole on the Wilberforce University, and that we do all in our power to purchase the same.

Mr. Thomas H. C. Hinton then made an eloquent and brilliant appeal in behalf of the same, which was listened to with breathless attention, at the conclusion of which he offered the following resolutions, which passed unanimously.

Whereas, It does appear that the equality of our people is becoming of the highest consequence as they are developed and promoted by education, through which means natural intelligence in various conditions receives aid and comfort; and as a people feeling the same to be the only channel through which flows the current of our prosperity, therefore,

Resolved, That in view of the statement made by Rev. H. M. Turner, setting forth the object of his late visit to Xenia, Ohio, in obedience to the call of our beloved Bishop, Rev. D. A. Payne, D. D., of the A. M. E. Church, that we feel it to be our indispensable duty to support the measure suggested and embodied in the object of that call. And be it further

Resolved, That we, the colored people of the District, will use every proper means in our power in giving support to this matter, by voluntary contributions, general and individual, toward raising the sum of at least $1000 to meet the payment. And be it finally

Resolved, That we do take action upon this matter, as soon as the different pastors can make it convenient to open their churches for the object.

Here the resolutions closed, except one that was offered and was not put, which resolved, that whoever did not support the object is a numskull.

The Zion A. M. E. Church opens their Conference to-day for this district, in the John Wesley Church, at 4 o'clock, P. M. Ministers are pouring in, and we think it bids fair to be a conference that will reflect credit upon our people.

The big guns around Washington are bellowing awfully to-day. Heaven knows what's the matter. I hope they are saluting the downfall of Charleston.

UNCLE SAM.

Washington, April 11th, 1863.

For the Christian Recorder.

"TWO REASONS FOR GETTING WILBERFORCE"*

MR. EDITOR:—Allow me to offer two reasons why our church should be in possession of Wilberforce University.

And first, is the urgent demand for an educated ministry. This demand cannot be seen in a plainer light, than by carefully meditating upon the following facts. There are in our church multitudes of youth fast verging into manhood and womanhood. They have enjoyed good opportunities for the development of their minds, and it is to be said to their credit, they have improved them. Now if our church wishes to keep this rising host of educated men and women within her pale, she must give them intelligent ministers,—men who will be the peers of their contemporaries. It is folly to talk to a hungry man of fine china ware, golden knives, and linen cloth, napkins, &c., while you give him nothing to eat, to satisfy the cravings of his nature, and it is equally as foolish to talk to the class of persons aforementioned, of *glory, hallelujah*, and not give them sound doctrine, to satisfy the wants of their higher spiritual nature.

They unconsciously demand a Pauline class of ministers who need not be ashamed, and if our church fails to give them such, they will, even against their own desire, go elsewhere. Let us then have Wilberforce, and send forth into the world such a class of men, by whose ability and good sense, the era, when a Methodist preacher is regarded as the synonym of ignorance and fanaticism will speedily be brought to a close.

The second reason will now be spoken of. The term "educated ministry" is too general. It is true that our church demands an educated ministry, but that education should be of a particular kind. If it be not of a particular kind, we have no absolute necessity for a college; for there are now a number of colleges whose doors stand open to us, as Union Seminary in the East, and the Western Theological Seminary in the West. But the very existence of these Seminaries for the training and education of the future guides of the Presbyterian Church, is a witness thundering in our ears, get Wilberforce, get Wilberforce.

Mr. Editor, why do the Presbyterians have these Seminaries? Suffer me to answer my own interrogatory.

The Presbyterians, like every other Christian denomination, save our own, act on the common sense principle, that if travelling to a certain point, and there are numerous roads leading thereto, they will have their guides taught the ups and downs of the road which they have monopolised to themselves. They will not have them taught the intricacies of a road they do not expect nor desire to go. In plain words, the Presbyterians have their road to heaven, so to speak: the Baptists theirs, the Catholics theirs, and the Methodists theirs; and so we find each one of these classes has its own college and schools of training, to instill into the hearts and minds of their young guide, their own peculiar belief. Now, Mr. Editor, we are a firm believer in the doctrine of the unity of the races. We believe that whatever is found necessary to preserve the integrity and prompt the interest of one body of men, is equally necessary for every body under similar circumstances. These several bodies of Christians find it necessary to have colleges, that they might have a well instructed ministry, able to defend the tenets of their own particular church. *We must do the same.* We must have a college, and our young men must be instructed in the doctrines of our church. They must not be taught Presbyterianism nor Lutheranism, but good old fashioned John Wesley Methodism, so will our integrity be preserved, and interest enhanced.

BENJ. T. TANNER.

* Since writing this article we find the same subject most ably treated by the Editor of the Repository. Read it. April N.

ANNUAL REPORT OF THE A. M. E. SABBATH SCHOOL OF CARLISLE.

SIRS:—The Sabbath School of Carlisle, during the past year, has been in a highly prosperous condition. I think that it is no more than proper, that I should give you a brief report of the progress of the school since the commencement of the Rev. R. P. Gibbs' charge on this circuit. When he came here, the principal officers and teachers had either died off, or had resigned on account of ill health, or some other plausible reason; and Mr. Gibbs found the Sabbath School in a sadly neglected condition; but by his energy and perseverance, he infused new life and renewed ardor into the Sabbath School. In the first place, the basement of the church was without seats, or in a proper condition to hold a Sabbath School in it. Through his instrumentality, he caused several of the ladies and gentlemen to collect means, whereby the room could be repaired, and put in a suitable condition to hold the Sabbath School in. The cost of it was in the neighborhood of thirty dollars, but with commendable alacrity, the funds were very soon raised, and the repairs completed. The next question was to furnish the school with books; this needed a new subscription, and the same ladies and gentlemen, feeling no wise daunted on account of having so lately made a collection for the other purpose, went to work with a zeal and ardor that cannot be too highly praised. The brethren will please observe that the great majority of these ladies and gentlemen are non church members, which had taken so active a part in the Sabbath School. You can easily perceive what an influence an able and active minister can exert, both in and out of the church. Indeed the rise and progress of the Sabbath School, during the Rev. Mr. Gibbs' career among us, was like a new resurrection, so quickly did the Sabbath School teachers and the people, generally arise from their lethargy.

During the two years' stay, death has been in no wise idle in this school. With his relentless hand, that spares neither age nor sex, he has cut off one superintendent, two teachers, and several scholars. Brother Hawkins, and sisters Jordan and Jones, who have labored long and arduously in the Sabbath School, have passed away to that bourne from which no traveller ever returns. It would seem as a fitting tribute to them, that the welcome expressed in the Scriptures was to them, "Well done, good and faithful servants, enter thou into the joy of thy Lord." The school has held three exhibitions during the time that Mr. Gibbs has been here, consisting of declamation and vocal music, which besides developing the talents of the children, has contributed largely to the support of the Sabbath School. One of the features of the school is a large Bible-class of young ladies, ranging from sixteen to twenty years of age, taught by a very amiable and estimable young lady, who has contributed largely to the support of the school by her education and talents. There is also another class of grown-up ladies which take an active and enterprising interest in the school. The Sabbath School at present consists of one superintendent, one librarian, one secretary, one treasurer, eight teachers, and fifty-five scholars, average attendance. During the fiscal year, the children have contributed by their offerings, in the neighborhood of twelve or fifteen dollars.

Thus you will see that the school is in a prosperous condition, and that it may continue so, is the sincere and heartfelt wish of all.

Respectfully to the brethren in conference.

J. C. BROCK, S.

Beans are the poor man's music, flowers the poor man's poetry, and the rich man has no better.

Leavenworth, April 8th, 1863.

MR. EDITOR: Please insert the following First Annual Report of the Colored Female Union Aid Society of Leavenworth city. The society was organized March 24th, 1862. The object of the society as set forth in the Constitution, is to aid the destitute, to administer to the sick, and bury the indigent dead.

The following is a report of the doings of the society for the past year.

The society has aided with medicines, medical attendance, provisions, wood &c., fifty-five sick and destitute persons, and buried and assisted to bury nineteen dead.

The society has received five barrels and two bales of clothing from the East, containing 490 pieces—466 have been distributed to the poor leaving in the hands of the society twenty-four pieces.

The total cash receipts of the society have been, $120 30.

To wit donations, subscriptions, &c.,	24 50.
Monthly dues of members,	79 15.
Public collections,	16 65.

The following are the expenditures of the society

Assisting the sick and destitute,	$ 39 05.
Burying and assisting to bury the dead,	51 35.
Freight on five barrels of clothing,	15 00.
Doctor bills,	11 00.
Total expenditures,	116 40.
Remaining in the treasury,	3 90.

The following ladies were the officers for the year just expired.

Mrs. Margaret A. Morris, President; Mrs. Henrietta Caldwell, Vice President; Mrs. Minerva Newton, Treasurer; Mrs. Anna E. Johnson, Secretary; Mrs. Harriet M. Quinn, Assistant Secretary.

The following are the officers for the present year:

Mrs. Harriet M. Quinn, President; Mrs. Letitia Jones, Vice President; Mrs. Henrietta Caldwell, Treasurer; Mrs. Elisabeth Carter, Secretary; Mrs. Margaret A. Morris, Assistant Secretary.

The above means have been previously expended, and have alleviated much suffering. The ladies of this society, who number about forty-nine, deserve great credit for their untiring zeal in behalf of the poor and unfortunate, who have been thrown on this community in great numbers, from Missouri and Arkansas.

Mrs. M. A. Morris, *President.*
Mrs. A. E. Johnson, *Secretary.*

For the Christian Recorder

The Southern Annual Conference of the A. M. E. Zion connexion, convened in Zion Wesley Church, Washington City, D. C., on Saturday, April 11th, at 4 o'clock, P. M., Rt. Rev. Joseph J. Clinton, Superintendent, "Second District," presiding. The Devotional Exercises were conducted by the Sup't, after which he addressed the Conference—theme, "Ministerial Duty." The delegation from the several Conferences, was, on motion, granted all the privileges of the Conference.

J. P. Hamer was elected Recording Secretary, and Charles Maldon, Ass't. Singleton T. Jones of the Philadelphia Conference, and W. G. Strong, of the New York Conference, were elected Reporters. One of the reporters of the "Evening Star" being present, he proposed to report daily the proceedings of the Conference. On motion, his proposition was accepted. The Superintendent then announced the appointments for the Sabbath.

Adjourned until Monday, at 10 o'clock, A. M. Benediction by the Superintendent.

Monday, April 13th, 1863.

A Conference prayer-meeting was held this morning from nine to ten o'clock, after which the Conference was called to order by Sup't. Clinton.

Roll of members called: minutes of previous session read and approved. Rules were adopted for the government of the Conference.

The Superintendent then announced the following committees.

On Public Worship.—J. D. Brooks, J. P. Hamer.

Finance.—J. D. Brooks, R. H. Dyson, J. Anderson.

Business.—S. T. Jones, S. T. Grey, S. M. Giles, R. H. Gibson, R. H. Dyson.

Orders.—Jno. A. Williams, S. G. Golden, W. G. Strong.

Education.—W. G. Strong, J. P. Hamer, T. H. Castor.

Sabbath Schools.—S. T. Jones, J. Anderson, R. H. Dyson.

Temperance.—S. M. Giles, J. Green, Robert Squirrel.

Complaints.—J. D. Brooks, I. J. Whiting, Isaac Gassaway.

Lay Delegation.—J. D. Brooks, Jacob Anderson.

Missions.—J. D. Brooks, J. W. Green, R. H. Dyson.

Post Office.—John Green.

The Sup't commenced the examination of character, all of which passed off satisfactorily.

Adjourned. Benediction by S. M. Giles.

W. H. S.

Pottsville, Pa., April 10th, 1863.

MR. EDITOR:—While looking from the window this morning, and gazing upon the many beautiful scenes which were presented to my view, I was caused to reflect upon the goodness of God to mankind. I was filled with awe, in viewing the wonder of his works. And it was with a feeling of humility, that I contemplated the unthankfulness of man to God for his benevolence. For we are indebted for all we enjoy, both spiritual and temporal, all must come from His beneficent hand. And we can never render due thanks unto him for his kindness. A life-time spent in his service would be too short to return thanks for all the blessings received at his hand. Even the little birds ascribe praises to him in the morning; they can be heard to warble their notes of praise to him who created them. At the going down of the sun they return thanks to him. While man, with all the abilities of mind which God has given him, he, alone, appears to be unthankful. Never once reflecting who it was that quickened his spirit to rise. But instead of ascribing praises to God, some commence the day by using profane language. Whilst, if they would for one moment reflect upon the care bestowed upon them during their slumbers; instead of using such language, they would return thanks to their Heavenly Father for His kind and watchful care over them.

Hoping that your many readers may resemble the little birds in their devotion to God, I remain

Yours respectfully,
JOHN B. JONES,
Pottsville, Schuylkill Co., Pa.

ETERNITY.

Eternity! oh, eternity, solemn thought. When the thought extends from the present to the future, through all abounding beauties; through all the rays of sunshine, externally and internally, yet, oh how solemn is the thought, Eternity. The enjoyments of earth may have all its parts which happiness states; the soul has its precious gems of light; thy prospects every day may grow brighter; thy present joys may increase momentarily; all earth may seem composed of illustriousness; but when eternity presents itself to one's mind, all these allurements—all these bright gems that earth contains become but mere phantoms. The great impression that this solemn thought makes on the mind of an individual may appear strange to some who do not allow themselves a moment's thought on any particular sentiment which may present itself to their minds; but those who are impressed by solemn subjects, to them, more particularly, is this great subject Eternity impressive. When one is sailing over the deep ocean—when the wind rises and whistles through the riggings and raises the waves so high that they appear to tower as high as mountains, the crew becomes alarmed oft-times. At night the sailor rushes from his sleep to the deck of the ship, crying, "We are all lost!" Fear is on every face. Everything is in confusion, and all around are uttering prayers, expecting every moment to be drowned in the deep. To them the thought of eternity must be solemn. Though only momentarily warned, the thoughts of those past pleasures become a mere phantasm. At that very moment, to the God-fearing man also is the thought of eternity solemn, though with all its solemnity it contains an allurement which shines brightly, when from the present to the future the thoughts are fixed on Eternity, and the soul is preparing to reciprocate for a higher sphere of heavenly joys.

MRS. M. I. DOVE.

JONES vs GREEN.

No. 84 Henrietta St., Baltimore, Md., }
April 17th, 1863. }

MR. EDITOR:—I can but regret that Rev. Wm. H. Jones has again opened fire on Rev. A. R. Green, then why should I regret when he is such an invaluable witness in the Canada case. He clearly states what we have all along contended for, viz., that Rev. Willis Nazrey is *the* bishop of the B. M. E. Church and not of the A. M. E. Church by virtue of the position which he occupies and the relation he sustains to the church *over* the water.

Mr. Jones states unequivocally, that when the bishop offered his resignation to the B. M. E. General Conference, they announced by resolution that "*Rt. Rev. Willis Nazrey was declared to be as before, the bishop of the B. M. E. Church.*" Mark the words, "declared to be as before," i. e., he had never ceased to be bishop, and always had been "The bishop of the B. M. E. Church." Is not the meaning of the words "as before?"

What did the Baltimore Conference at her last session say on this subject? Why simply this! "The General Conference of the B. M. E. Church, *refused* to receive and accept the resignation of Rev. Willis Nazrey, thus leaving him (Rev. Willis Nazrey) bishop of the B. M. E. Church." This opinion is sustained by one who knows, and no one knows better than he does, and the conclusion to which the conference arrived at must therefore be correct. The conference passed the following resolutions.

"Resolved by the Baltimore Annual Conference, in conference assembled, that it is our *sincere opinion* that the Rev. Willis Nazrey is no member or bishop of the A. M. E. Church in the United States."

The *weak ones* proved that we had gone too far, but are we not abundantly sustained by Rev. Wm. H. Jones, who is premier of the B. M. E. Church?

We thank you brother Jones for coming so manfully and opportunely to the assistance of your old friends and colleagues in this matter.

Will not the editor of the *Recorder* favor us with a *peep* at the decision rendered in the Canada marriage case. Brother J. says it is annexed to his letter.

Yours very affectionately,
JOSIAH BROWN.

For the Christian Recorder

ALEXANDRIA CORRESPONDENT.

We are having quite a rainy season here at this time, and mud is quite abundant; notwithstanding, our city market is stocked with those articles of so much importance to the "inner man," and presents quite a very inviting appearance.

On Friday, 10th inst., the provost marshall of this place seized the steamer J. W. Devaney, from Philadelphia, for surreptitiously landing whisky at one of our wharves.

There are at present in this city about three thousand "Freedmen." About eight hundred have died since they first began to assemble here. A free school has been established at the quarters of these people, and is attended by about one hundred pupils; the majority of whom evince great desire to learn.

A festival was held here during the first week of the present month, the proceeds of which are to be applied to the funds for the repairing of the M. E. Church.

The Managers of the festival were Misses Mary Nickins, Margaret Johnson, Sarah Beckley, Sarah Gray, Jane E. Hutchinson and Jane Nickins.

The amount realized was $76 40.

There is an opinion prevailing among a portion of our people, that Dr. Gloucester, who lectured here some time since, is an impostor, filling his pockets with the earnings of others; but as an individual, I know not one thing of the Doctor and that all parties concede, that is, he is a very intelligent and able speaker, be his motives what they may.

Mrs. Wood, a lady from Hayti, delivered a lecture in this city on Tuesday morning 14th inst. Mrs. Wood speaks eloquently, and uses the English language with the greatest precision. In the course of her remarks she recounted many of the hardships through which she had to pass to obtain her freedom, she having been born in bondage. She also sang several simple but effectual songs of her own composition, indicative of her escape from the land of bondage, for which she received great applause. In conclusion, she paid a most glowing tribute to the memory of the *Negro hero, statesman, and martyr, Toussaint L'Ouverture*, in which she was not a whit behind Wendell Phillips, in his great address on that sable personage.

Mrs. Wood is not an "Emigrationist," she is seeking pecuniary aid to establish a female school in the town of Hinneves, where she resides. By her long residence in that country she was enabled to present to her audience both the advantages and disadvantages of living in such a country, which she did in a most concise and forcible manner.

A young man who was in some way connected with the visit of Dr. Gloucester to this city, and who was introduced by him as the secretary of Frederick Douglass, is still here, and has been in several positions not all enviable. He is accused of writing two very ungentlemanly and obscene letters to ladies living here. He was also arrested for clandestinely selling whisky, and was confined in the slave-pen prison, from which however he effected an escape by scaling the walls. We think if he is secretary of Mr. Douglass, or any one else, he could be much better employed in attending to the business of his employers.

A fight occurred yesterday between two soldiers and a colored man, the particulars of which I did not learn.

Yours, &c.,
J. H. H.

Alexandria, April 18th, 1863.

For the Christian Recorder

MR. EDITOR:—In the Christian Recorder for March 14th, 1863, an article appeared containing the following question, among others, which, to my mind is not very satisfactory. Should a human being be allowed to live, if he utterly refuses to answer the purposes for which he was created? It is evident to my mind that this question contains more error than good instruction. I think the writer, in the first place, should have clearly defined a human being, in this, however, we shall probably differ. I take it, that it requires something more than human shape or form to constitute a human being. It requires the practical obedience to all laws relating to our physical, intellectual and spiritual being; in a word, a human being, to be such, must stand forth in spotless purity; hence when a human being refuses to answer the purposes for which he was created, he no longer remains in that condition, but becomes directly the reverse, an inhuman being; hence, the above question contains an absurdity, by implying that a human being can occupy these two conditions at the same time.

Again, another error is, that it implies that human beings are now created. We have on a former occasion called attention to this aged error. When the Bible tells us that there was only two human beings ever created; why in the name of wonder, do we not come away telling the simple truth, as contained in it? Why pervert its teaching? Does not every intelligent Bible reader know the difference between the term create, and beget or begotten? The former implies the action of but one, while the latter implies the corresponding actions of two; mark the language of the first mother, "I have *gotten* a man from the Lord," not created, but *gotten*; she did not use our modern style, she was a better linguist than many of our day. In the next place, the writer says, "A man dying at fifty years of age, would, it is reasonable to suppose have more sins to answer for than he died at twenty-five years old; that is to say, a man dying at twenty-five years of age, in a sinful state, is punished twenty-five times less than a man dying at fifty in the same condition. Let me ask, Does the Bible give any authority for the belief, that future rewards and punishments are governed by mathematical rule? But suppose the man to have died at twenty-five, where is the proof that he would have been punished less? Who can give us from the Bible, or from any other source, the shadow of evidence that the punishment would have been less? I call on the writer for the proof.

But I pass to another point. The writer says, "There are at this moment of time, hundreds and thousands, and perhaps millions whose minds are already made up that they never will yield to be saved upon the terms of the Gospel, and then in a triumphant manner asks, "What real use is there in such being longer detained on earth?" I answer, that the "real use" is found in the fact that it is in accordance with divine arrangements, that these unhappy beings should be permitted to fill up the measure of their time on earth, for purposes wisely concealed from mortal view. Let me ask, Does the writer see any "real use" in the *rain* falling upon the just and the unjust? Does he see any "real use" in the wicked *prospering* equally by the side of the righteous? Does he see any "real use" in the sun *smiling* upon the godly and the ungodly equally alike? These are some of God's just arrangements, and because he cannot see any "real use" in them, he would have all the wicked removed at once. Were he permitted to make the removal, I doubt not that many would be removed that ought to remain, and many remain that ought to be removed; such is the limited nature of the human intellect, that it cannot comprehend the entire scope of divine arrangements. But suppose the wicked were all removed, and the righteous only remained, who will tell us how long they would remain so? The writer hints at the "Antediluvians" being removed, but did the righteous remain so, after they were removed? Where is the proof, historical or otherwise, that they did? Where, also, is the proof that if the wicked were all removed in our day, that the righteous would remain righteous? I ask proof for these things.

Again, the writer asks, "Why should the Lord's temporal bounties be expended upon such, while they are doing all possible for them to do for Satan and his cause?" I answer, that it is consistent with divine arrangements that the wicked should live out their time on earth, either for good or evil, and let me here warn the children of men to be careful, and *very* careful how they treat God's arrangements. Many have been made examples for treating them lightly. I see our *first parents* shut out from the blessings of paradise, and groaning beneath the toil and misery of an earth cursed for their sake, and as the cause, I perceive that they were unwilling to obey God's arrangements; I see *Cain* wandering from the presence of God, bearing God's curse upon his brow, and an intolerable weight of misery on his soul, and as the cause, I learn that he has been found guilty of disobeying God's arrangements. I see *Moses*, the servant of God, excluded from the land of Canaan, and condemned to a solitary death in the mountains of the desert, and I perceive as the cause, that he failed, before the complaining Israelites, to give the entire glory to his sovereign, and spake "unadvisedly with his lips." *I see the leprous* captain of the Syrian host turning in contemptuous pride from the simple remedy prescribed by God's prophet for his cure, and that because he could not see why the waters of Jordan, though it were God's arrangement, should have an efficacy superior to that of the rivers of his own country.

In these, therefore, as well as in multitudes of other instances, we may all perceive that God's hand has written the lesson with an awful plainness, that man runs the most terrible risk, in treating as non-essential, any of God's arrangements, no matter how apparently insignificant, or how deeply incomprehensible.

JOHNSON WOODLIN.

The wicked flee where none pursue

The Christian Recorder.

Philadelphia, Saturday, April 25, 1863.

REPORT

Look here, brethren, read this: and remember it, too:—

The meeting of the Executive Committee and their appeal to the ministers having the charge of circuits and stations, and to the members of the A. M. E. Church, is as follows:

Dear Brethren and Friends:—According to the authority vested in our Editor and General Book Steward, he called together the Executive Committee of the Book Concern on the 13th of November, at which time we had a very pleasant interview together in relation to the present flattering condition of the Book Concern, and the wants of the Church.

Brethren, let me tell you for once that the Book Concern is really in a prosperous condition—and how it is that our Editor and General Book Steward has so managed to keep the Book Concern and paper in the hopeful condition in which we find it, and with such scant means, we confess we are at a loss to know—and more especially in times like these, when many a firm and paper, with a much larger capital, have succumbed. But, brethren, in order to hold this position, and to keep up a growing interest throughout the connexion, there are means needed—first, there is a very great demand for hymn-books, in every direction in the connexion, and our Editor and General Book Steward has informed us there are only seven or eight in the store, and he has no more to bind up. Therefore, the Committee deem it advisable, in view of such a demand for our hymn-books, and especially in the Western country, to advise our General Book Steward to get out another edition, so that our people may be supplied. To do this, brethren, it will require about $500. This should be done without delay. We therefore recommend each elder, deacon, and preacher to properly lay this vital matter before their congregations, and to take up a free-will collection, and to forward the same to the General Book Steward and Editor, so that it may be in his hands forthwith to operate with—and he will give each credit through this paper. Now we ask our brethren, shall the Book Steward have the amount? We will answer for the Philadelphia district, our portion will be forthcoming. We also recommend to our Bishops, while travelling around, to speak of this matter.

William Moore,
W. H. Waters,
Stephen Smith,
W. D. W. Schureman,
Elisha Weaver, *Ch'm*

POSTPONEMENT OF THE BALTIMORE CONFERENCE.

Wilberforce University, Xenia, Ohio, March 27th, 1863.

To the members of the Baltimore Annual Conference, Itinerant and Local.

Rev. and dear brethren, This is to inform you that in consequence of the purchase of Wilberforce University, and the obligations I am under to secure the co-operation of certain parties not herein specified, I hereby postpone the Baltimore conference till the 23d, instead of the 16th of April, being just one week later than the time originally fixed. All the brethren, however, will find an official notice per mail. Please be punctual to the last fixed date.

D. A. Payne.

NOTICE

TO THE DISTRICTS OF PHILADELPHIA, NEW ENGLAND, OHIO, INDIANA, AND MISSOURI, OF THE A. M. E. CHURCH MINISTERS.

Dear Brethren:—As we have a number of superannuated ministers on the list in said Districts, therefore it will be expected that the ministers and preachers, on their circuits and stations, will do all they can to collect the *two cent money;* and we also recommend that the Class leaders be instructed to collect and set the amount on the Class book opposite each member's name, as also all the collections called, per Discipline, for the Annual Conference, and publish the same once every quarter, that it may be seen who they are that work for God and his cause. We think it is time to give credit to those of our people who do work, so that God's name may be glorified.

APPOINTMENTS

The close of the pastor's biennial labor in the A. M. E. Wesley Church, Hurst street, Phila., will be, viz., on Sunday, the 26th inst., at 10½ o'clock, A. M. Love feast; doors open at half-past 9 o'clock, from which time a prayer meeting will be held until the commencement of the feast. Preaching at 3 o'clock, P. M., subject, "The three wants connected with the believer's redemption," after which the sacrament of the Lord's supper will be administered.

At 7½ o'clock, P. M., a valedictory address will be delivered. A. L. Stanford.

ACKNOWLEDGMENTS.

MOUNT HOLLY, N. J.	
Mr. Henry H. Williams,........	1 25
BALTIMORE, MD.	
Miss Ann E. Gross,.......	2 55
Mrs. Harriet R. Moore,...................	2 25
Miss Charlotte Sampson,................	1 25
Mr. Henry Jones,........................	2 55
Rev. J. M. Brown, on account,..........	10 75
Rev. G. T. Watkins,.......	1 75
RICHMOND, IND.	
Mr. John Lewis,......	1 03
TRENTON, N. J.	
Mr. Wm. R. Scroby, papers sold, ...	3 00
XENIA, OHIO.	
Mr. J. C. Maxwell,....	1 25
WASHINGTON, D. C.	
Rev. H. J. Rhodes,..	1 00
Mrs. Frances Warner,....	2 95
WOODBURY, N. J.	
Miss Mary Manly,...	1 50
OSWEGO, N. Y.	
Jane J. Hollingsworth,..	1 25
J. M. Hollingsworth,........	1 25
CINCINNATI, O.	
Miss Amelia Williams,...	1 00
DUBLIN, IND.	
Rev. Wm. H. Jackson,........	5 25

We have just received the above, which was mailed on the 17th of March, 1863.

BURLINGTON, N. J.	
David Spence, per Rev. J. H. Smith,....	1 25

Boston, April 13th, 1863.

Please rectify the mistakes in the publication that I sent you and publish it again in the next number, and instead of $700, put thirty-seven dollars and instead of five hundred dollars put it fifty odd dollars, and instead of 25 quarts of ice-cream, at 10 cents a quart, put it in this way, 45 quarts of ice-cream at ten cents a glass, then they would have six cherries at one cent apiece; and instead of the white friends of the A. M. E. Church, put it, the white friends of the M. E. Church. These mistakes must be the fault of the printer, as I have a copy of the same that I sent on to you to publish. If there is any charge for this publication, and the rectifying of these mistakes, send the bill to Rev. Wm. H. Johnson.

For the Christian Recorder.

FROM THE EAST

One of the most interesting festivals of the Sabbath School is its monthly concert. Then we can recite verses from the Bible, or answer questions of a divine nature for the instruction of ourselves and others. Then those more experienced in religious matters, can offer words of encouragement and benefit to the young. Our concerts (of the Bethel Sabbath School,) have not been very successful: parents, instead of encouraging the children by their presence, have taken the time to visit other churches or to lounge lazily about home, thus dampening our ardor, and making us feel little interested in making the exercises beneficial and instructive. Our concert which took place Sunday, April 12th, will long be remembered. It continued from 9½ A. M. till 12 M., and from 1½ to 2½ P. M. The exercises were long, but pleasing and instructive. The scholars recited with a readiness which reflected much credit upon themselves and teachers. At the conclusion of the exercises, Miss Annie Williams was presented with a volume of Cole's Philosophy of Health, and twenty-five cents, by the superintendent, for reciting the greatest number of Catechism answers and verses from the Bible. Miss Sarah Baily took the second prize, which was a book called Illustrations of the Holy Scriptures, and fifteen cents. The third prize, which was the Life of Bishop Leighton, and ten cents, was awarded to Miss Margaret A. Scott.

Thursday evening, April 16th, there was to have been a celebration in honor of emancipation in the District of Columbia, but the rain, which poured in torrents, prevented a general turnout, and the meeting was adjourned, *sine die.*

Dr. Parker Gloucester is here on a visit, being concerned in raising the legion of ten thousand colored men.

He lectured last evening at the Salem Baptist Church. For one hour and a-half he kept his audience perfectly charmed. From days before the Christian era to the present, he showed the connexion of the black man with all the arts and sciences. He denied that prejudice in this country was against color. He stated many facts in connexion with conversations he had had with the President and his wife, which showed old Abe's firmness and determination to put down the rebellion, and his wife's loyalty and patriotism.

Mr. Lincoln was opposed to colonization. He was in favor of colored soldiers, colored chaplains, and colored physicians.

More anon, Gowere.

New Bedford, Mass., April 18th, 1863.

Mr. Editor:—I have read the appeal of Bishop Payne, respecting the purchase of the Wilberforce University, also the propositions of the Revs. Woodson and Lynch, as to the method of raising the money to make the payment.

Will you allow me to suggest another plan, which I deem more efficient and practicable?

As the amount of money required is but a trifling sum compared with the numbers and ability of the members of the A. M. E. Church in the United States, I would advise them to abandon the borrowing and begging system, and throw it into a joint stock association, representing 10,000 shares at $1,00 each. The Conferences will soon be in session, and as that is the season for legislation, impose upon every member the duty and obligation of taking one or more shares for themselves, and for every member of their families, when they have the ability. The shares ought to be made transferable, the same as the stocks of other institutions, and they will always possess a representative value. If it be true, as I have heard, that the church claims to have 40 000 members, the revenue arising from a single quarterly collection would secure the institution to the use of the church and its members. I, however, prefer the stock system to taxation, because it would have a tendency to educate the people for future enterprises. W. Whipper.

Columbia, Pa.

For the Christian Recorder.

Mr. Editor:—The Union Relief Association begs leave to acknowledge through the *Recorder*, the receipt of the following goods, &c., for the relief of the freedmen, in and around Washington. One box and a barrel of goods from Union Church, Philadelphia, Rev. Henry Davis, pastor. Contents; two hundred pieces of men, women, and children's clothing, hats, bonnets, boots, shoes, bed-quilts, bed-ticks, bolsters, pillow-cases, and five dollars' worth of sugar, tea, and rice.

From Bethel Church of Philadelphia, Rev. J. P. Campbell, pastor, twelve dollars and sixty cents in cash.

James L. Thomas, *Secretary.*

Washington, D. C., April 20th, 1863.

An interesting communication from one of our local correspondents, in reference to a mass meeting of the Independent Order of Good Samaritans, and Daughters of Samaria, eulogistic of the life and character of brother Edward M. Thomas, late past National Grand Chief of the United Order of Good Samaritans comes too late for this issue; but will appear in our next edition. Ed.

For the Christian Recorder.

DIED

On Friday, the 10th of April, 1863, W. Greenly, of Terre Haute, of Congestive chills. He was taken sick on Wednesday night, April 8th, after having attended our weekly prayer-meeting and died soon after having the second chill, on Friday night at about 9 o'clock, about 48 hours after he was taken ill. Brother Greenly was formerly from Pittsburg, and stopping in New Albany, Ind., taught a select school and vocal music for a number of years. He left New Albany some four or five years ago, and taught at Charlestown, Ind., up to the 1st of April, 1862. He left Charlestown and came to this city on the 18th of April, 1862, and has been teaching here ever since, or at least up to the day he was taken sick. And I must say that he has been useful, upright, and faithful since he came here. I appointed him class leader here soon after he lived, and a more efficient leader I believe I have never seen. He expressed himself clearly on his own condition, and said he felt that the grace of God which had been given him was sufficient for him, and he at the same time exhorted by-standers to be faithful, and to stand firm to God.

As to Brother Greenly's age I am not certain, but I think, if my memory serves me properly, he was about 55 years old. I merely pen these few lines for publication, that his large circle of acquaintances and kin may hear of his departure.

T. Strother, *of Terre Haute*

For the Christian Recorder.

TO YOUNG CONVERTS WHO HAVE LATELY COME INTO THE CHURCH.

And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.—Matt. xx. 2

The interest that we feel in the present and future welfare of young converts has at this time induced us to write to them affectionately, through the columns of the Recorder. Charity therefore prompts us to hope, that in the discharge of this duty that many who will read this article will be abundantly encouraged to persevere in every good word and work. This injunction is given in our Lord's gospel; and is peculiarly designed to exemplify in a clear manner, the duty devolving on every Christian. It must be remembered, however, that the penny will be given to those only who labor for it. There being no promise to the sluggard, therefore they will have no reason to look for any reward. Idleness originates from a natural and sinful state of the heart. From a heart dead to godliness and true piety. Many of the vices which are prevalent in the Christian church at the present day, are the legitimate offspring of this horrid evil. Hence then Idleness in the vineyard of the Lord is repugnant to growth and prosperity in the divine life. We are to "go into the vineyard." This injunction implies that we are to work. What will it profit us, or, what will it profit our employer, if we remain as idle after entering the vineyard, as we were when he found us lost and wandering in a barren desert, continually exposed to danger and death? We are to work out our salvation; the Scriptures abound with this truth. It does not say that we are to idle it out, but we are to work it out. We have a noble example in the life and character of our blessed Saviour, which sets this question entirely at rest. His whole life was one of anxious toil, perplexity and misery. He was deeply interested for the present comfort, as well as for the future welfare of his followers; he therefore labored ardently to promote their good. The Patriarchs too, and Prophets and just men who are made perfect, labored diligently both in season and out. And so must you, dear reader, if you ever attain unto that exalted state of Christianity, that the Father designs to bring you through the death of his Son. Divine inspiration tells us, that the way of godliness is so plain, "that the wayfarer need not err therein." It farther tells us that no man can rightly judge of the way of the Spirit, unless his mind be enlightened by that sacred influence that cometh down from God. Life and salvation are offered abundantly to all those who meekly follow the divine teaching, which by the Holy Spirit is conveyed to the conscience of every man. And with it is given every virtue and qualification necessary for us. It must be remembered, however, that those mercies and graces are only to be obtained by our faithfulness to our Master's business. How strikingly illustrative of the character of Jesus is the Householder who is mentioned in this parable. He went out in the morning; in the early period of man's life. What great care and peculiar love is shown in this early call! The inference then is, that youth is by far the most acceptable time, as well as the most convenient and easy to engage in the service of Christ. The character and force of habit in middle age become so strong as to render it difficult indeed to throw off the impediments, and dedicate ourselves to religion. But in the morning, while the blood flows healthily through the veins, and while the limbs are all active, and while the mind is yet vigorous and lively, in the morning, before the cares of life rush like a mighty flood upon us, and while the faculties are all astir, and while the heart is most susceptible to religious improvement. "All men being born in sin are by nature under the wrath of God." It is in this sad state the Saviour meets the poor desponding sinner; he is moved with compassion towards him; he thus speaks in touching and sympathetic language, and tells him to go into his vineyard. We see his love and care exemplified still farther when he assures them in the next breath that they should receive whatever is just and right. How consoling the language. How it charms and invigorates the drooping spirit. The countenance gladdens with the prospect of the promised reward. Still, after all these demonstrations of God's goodness to the children of men, we have abundant reason to fear, that there are thousands now within the enclosure of the Christian church who have never rightly understood the force of this injunction.

The barren fig-tree mentioned in Luke's Gospel bears a striking resemblance to the idle professor. It does at least by a due consideration cause us to see and feel the great responsibility we are under to a wise and gracious Benefactor. Reader, if indeed you have passed from death unto a lively hope in Christ, if you have renounced the world with all its pomp and vanity, and have entered into a covenant with Christ, for him to live and die, if you have taken upon you the responsibility of a laborer in his vineyard, remember ever, that when he comes again, he will come seeking fruit at your hand. No circumstances by which you may be surrounded will exempt you from your duty. The reward does not depend so much upon the amount of work that you may do, as it does upon the integrity and faithfulness that you have to promote the cause in which you have enlisted. At this point some interested and inquiring soul perhaps may ask, as did the young man who came to the Saviour; "What shall I do to inherit eternal life?" The prompt and ready answer given to the young man, applies as strictly to thy case as it did to his. Therefore, in order that thou mightest grow up to the full stature in Christ, and become a lively stone in his earthly temple, this precept should be the rule of thy life. The church thou hast so lately become a member of, is nothing less than a body of Christians, united by the same articles of faith, and governed by the same laws and regulations, having for its object, the promotion of the Redeemer's kingdom. This is done by the members performing various important labor that is found outside as well as inside the church such as preaching, praying, and the giving of alms, assisting in erecting houses of worship, giving bread to the hungry, clothing the naked, visiting the sick, and looking after the widow and orphan, and above all to keep thy garments unspotted from the world. The Apostle declares this to be undefiled religion. If thou doest these things and continuest in them, thou "shalt not be barren nor unfruitful," but shall be as the Psalmist says, "like a tree planted by the river whose leaves are ever green."

Mary Still.

Germantown, April 17th, 1863.

For the Christian Recorder.

LIFE OF ST CYPRIAN—THE AFRICAN BISHOP, MARTYR AND SAINT.

CHAPTER II.

The Scillitan Martyrs.—Vivia Perpetua,—Christian Constancy accounted Obstinacy.—Cruel treatment from her father,—A pitcher is a pitcher.

"The next day the proconsul, seated on his tribunal, caused them to be brought before him, and said to the women,—'Honor our prince and do sacrifice to the gods.' Donata replied, 'We honor Cæsar as Cæsar, but to God we offer prayer and worship.' Vestina said, 'I also am a Christian.' Secunda said, 'I also believe in my God, and will continue steadfast to him; and, in regard to your gods, we will not serve and adore them.' The proconsul ordered them to be separated; then, having called for the men, he said to Speratus, 'Perseverest thou in being a Christian?' Speratus answered, 'Yes, I do persevere:—Let all give ear, I am a Christian;' which being heard by the rest, they said, 'We also are Christians.' The proconsul said, 'You will neither consider your danger, nor receive mercy.' They replied, 'Do what you please, we shall die joyfully for the sake of Jesus Christ.' The proconsul asked, 'What books are those which you read and revere?' Speratus replied, 'The four Gospels of our Lord and Saviour Jesus Christ; the epistles of the apostle St. Paul, and all the Scripture that is inspired of God.' The proconsul said, 'I will give you three days to reflect, and come to yourselves!' Upon which Speratus answered, 'I am a Christian, and such are all those who are with me: and we will never quit the faith of our Lord Jesus. Do therefore, what you think fit.' The proconsul, seeing their resolution, pronounced sentence against them,—that they should die by the hands of the executioner, in these terms:—'Speratus and the rest, having acknowledged themselves to be Christians, and having refused to pay due honor to the Emperor, I command their heads to be cut off.' This sentence having been read, Speratus and his fellow sufferers said, 'We give thanks to God, who honoreth us this day with being received as martyrs in heaven, for confessing his name.' They were carried to the place of punishment, where they fell on their knees all together, and having again given thanks to Jesus Christ, they were beheaded."

Thus perished the Scillitan martyrs, nine men and three women; accounted the first North African witnesses to the faith of the Gospel. A soil sufficiently rich to produce such constancy and love, was good for more than a single harvest.

The martyrdom of the truly named Vivia Perpetua during the same persecution,—a product of that same rich soil, stands out in the saddest relief of them all. This young lady was a member of a family of high rank; and with a brother, had drunk in from her mother's breast living waters. It was with them, as in ten thousand instances, a mother's milk becomes the water of life. A very transubstantiation. Her father was a pagan. Though of tender years, she was the wife of a Roman, and the mother of a sweet babe. Thus circumstanced, Perpetua was arraigned before the Roman magistrate, charged with the crime of being a Christian. True in her new nature, she pleaded guilty to so divine a misdemeanor; and though all things seemed to invite her to return to the faith of the Empire,—her maternal obligations to her lovely babe,—the urgent importunities of relations and friends,—the disgrace and pain of cruel martyrdom; yet despite them all, she witnessed a good confession. She acknowledged Christ before men.

"How often do the enemies of the saints account their constancy to be the sheerest fanaticism and obstinacy. In the eyes of Potiphar, Joseph was the most obstinate slave in Egypt: to the Jews in the days of Zedekiah, there was not a man in Israel so obstinate and fanatical as Jeremiah: and the subtle Gibbon, in speaking of primitive martyrs, says, "Some of these were persons oppressed by poverty and debts, who blindly sought to terminate a miserable existence by a glorious death." It was thus with the constant Vivia. When her pagan father saw how decidedly she resisted every entreaty, looking towards a denial of the faith, she became in his sight the most obstinate of children. While in the hands of the spoilers, he would often visit her, and plead with all the eloquence of paternal love, for her to return: but a persistent, yet meek 'No,' met his every entreaty. She deemed the irrefutable words, 'I am a Christian,' a sufficient answer to all of his arguments. In his breast, anger replaces love, toward the child, and with an impatient step he would leave the prison. And yet again would he return, fondly hoping to move, or change nature itself,—to be able to say a pitcher was not a pitcher.* But the same unwavering 'No,'—the same glorious confession 'I am a Christian,' was heard; till the old man, equally destitute of forbearance, argument, and love, cruelly smote the angelic Perpetua. Who can realize the feelings of this young woman, as she mused within her gloomy walls? Innocent, and yet in prison; loving, and yet unloved; having an affection for her father, and yet harshly smitten by him, guiltless, and yet must die. In her distress she finds comfort in prayer. Like Christ tempted in the wilderness, angels administer consolation. The magistrate commits the company to a dark prison, but a more commodious place is provided for Vivia, where she commits her child to the care of its sainted grandmother. As the day of her final trial grew apace, her father, doubly distressed on the account of his own action, and the situation of his child, visited her again, and while bathed in tears, he gave vent to the most sorrowful ejaculations. 'Have pity, my daughter, on my gray hairs; have pity on your father, if I were ever worthy of that name; if I myself have brought you up to this age; if I have preferred you to all your brothers, make me not a reproach to mankind: have compassion on your son, who cannot survive you, lay aside your obstinacy, lest you destroy us all: for if you perish, we must all shut our mouths in disgrace.'"

TO BE CONTINUED.

Washington, D. C., April 14th, 1863.

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* "It is said upon one of her father's visits, pointing to a pitcher, she asked him, 'Father, what do you call that vessel?' 'A pitcher,' he replied. 'But can you say that it's not a pitcher?' 'Of course' said he, 'I cannot.' 'Then it is equally impossible for me to say that I am not a Christian.'"

For the Christian Recorder.

SHOULD THE AFRICAN METHODIST CHURCH OF THE UNITED STATES BE DIVIDED?

NO. III.

BY J. H. A. JOHNSON.

Now that we have said (much or little) what we have said on one side, and so far as our limited perception goes, see no reason why there should be a divided church of Methodist colored people, let us speak so that our sentiments may be understood.

Wm. J. Watkins, in one of his glowing addresses, uttered these words—"In Union there is strength. The converse of this proposition is also true." These sentences have a powerful bearing upon this side of the question; and unless those who are disposed to take the opposite can subvert the declaration as quoted, they may rest assured that they are endeavoring to argue without the premises—and what is such an argument worth? If we on the negative side of the subject should conclude all we have to say on the first part of this quoted asseveration, it would be upon a reason nothing less than truth—a truth almost self-evident. Then, on retiring from the field, considering the old maxim that "The truth is mighty and will prevail, we would be satisfied that the decision—*the church should not be divided,* would be given to us. We speak of the Methodist church—not the A. M. E. church, but the *Methodist* church—every colored Methodist congregation in the United States, as *being* divided and not as *remaining to be* divided. So then amongst the colored Methodists of this country without distinction, there are divisions, and all that can be said, devolves upon the question—"To be or not to be," any longer divided. But let us go according to the style in which we started, and don't pester us until we finish. We were advancing reasons. First, for the purpose of presenting it (the church) to the best advantage as being divided. Second, for the purpose of presenting it to the best advantage as *not* being divided, so that the preferable side of the subject might be at once seen. For this purpose, on this side, we have taken as a reason the proposition that "In union there is strength." A successful controversion of it, making it less than truth, necessarily brushes away all argument built upon it. This is the work that disunion advocates will have to perform before they can prove that our brethren of the United States should remain as Methodists, separated from each other, instead of being bound together as one and *only* one body of Methodist people from the northern lakes to the southern gulf. They will have to upset the experience of the greatest men, and show that the proposition is false—false in practice and false in theory. But we are satisfied, that, if rightly viewed, it is certainly true. The many analogies which have been drawn prove it morally so, and this answers the case in question, no matter what attempts may be made to the contrary. If I take a single cord and by pulling it break it, but by making it three-fold cannot break it by pulling it with all my might, why if the language of the Chinese should be exhausted in endeavoring to prove that the cord was no stronger united than single, it would amount to nothing but foolishness, and it would, nevertheless, be a fact that there was more strength in its being united, because the experiment proved it to be so. Controlling their actions by this knowledge, men accomplish many things which would otherwise be failures. The laborer who finds himself unable to perform a given task—to hoist a bale of cotton, to turn a heavy hoe, to move some great weight—obtains the assistance of several others, and by their united exertions they do what they designed; that which no one man of the party could perform, by their united power, is satisfactorily accomplished. A sheriff undertakes to arrest a violator of the law, he lays his hands on him and commands obedience to his authority; but before he and his criminal get to the bar of justice, a number of persons join together and set the prisoner free. Again he tries to make the arrest, but fails. He tries again, and again, until he is compelled to call out the whole power of the county: then he succeeds. By this combination he drags the prisoner and accomplices to the administrator of the law to be punished for their violations. A detachment of soldiers, as it is well known, passed through Baltimore on the 19th of April, 1861. They passed along, and as they did so, a multitude of blood-thirsty people beset them, and whooped for their destruction. But that detachment fortified itself against them. They marched in close order: they formed, as near as possible, a solid mass, and those who were enraged could not get amongst them "to scatter, tear, and slay." Had they disunitedly straggled from the locality at which they arrived, attempting thus to get at the one for which they were destined, why each man would have been meat for hungry jaws. Great armies on the field of battle, to be victorious, and to successfully withstand the terrific dash of heavy cavalry, carefully arrange themselves so that they can be as a wall of stone. When the excited chargers come, unless by their iron shod hoofs they break the opposing barrier down, defeated and confused back they have to fall. But if the line be broken—if there be a separation of those well drilled men of war, then the horsemen, in blood and carnage, ride. Nations which have stood in awe-stricken majesty upon the face of the earth as masters of the land, and mistresses of the sea, when union was within their borders, existed and increased in terror to opposing nations. But, when within their own bosoms antagonistic elements arose, then did they begin to fall as servants to their lords. And even so it was. If we look at those working men, at the officer of the law, at the soldiers in a mob, at the armies on the field of battle, and at nations which were mighty indeed, the fact is established, that "in union there is strength." Then standing upon a solid truth on which has been erected gigantic national fabrics, we look about to see if the advantages which have sprung hence in a political light, have not emanated from the same source that gives Catholicism and Judaism the ability to defy the world. It in speaking of mankind, we say in union there is strength, and this is meant to apply to any particular society, it must then be admitted that for it to be strong, it must be united, and the result of this union is to be observed in its various operations. And furthermore, if this condition be the sole efficient cause of the harmonious proceeding to an accomplishment of whatever is undertaken, it is vain to look for success by any other means. Pius sits in Rome, and there he officially ever dwells; nevertheless, he is the high monk of Catholicism, and no member of his church is acquainted with any other man as Pope but himself. In his church it is one religion, one government, one head, one sympathy. Those who worship at the papal shrine do it in perfect unison: they feel for each other, and know each other as Catholics. They are bound together, and so labor to advance their common cause. This is the case, not with those of his church who live in Rome, but with those who live in this *world;* and being so united that they easily put up their edifices—institute orphans' asylums, prepare widows' homes, build magnificent churches, and fine colleges. Joined together heart and hand—faces turned one way—as age grows on they improve. A like example is found amongst the Jews: for they, this day, are accepted as the religious descendants of those who held to a persuasion, which with its various forms of antique peculiarities has outlived every other form of worship known to man.

(TO BE CONTINUED.)

Note.—In article number one, there is a portion of it which should read thus: "Then there should be one ministerial head to which they all should look: one central point around which they all should cluster in co-equal love." See it *already,* should be see it *clearly.* In article number two, *Or* two hostile, &c., should be, as two hostile, &c. But mightily should be h-a-t-t, &c.

For the Christian Recorder.

Washington, April 18th, 1863.

Mr. Editor:—I thought that while many were giving through the *Recorder* a great deal of valuable information, spiritual and financial, that I would inform the public of our success as trustees of the Israel Church, in collecting money to meet the very heavy debt that was incurred, to a very great extent by the influence of Rev. H. M. Turner. The moneys collected through this department of the church, commencing from June, 1862, and ending April 18th, 1863, were as follows:

First Quarter,.........	$88 71
Second Quarter,....	973 60
Third Quarter, ...	979 94
Fourth Quarter,.....	199 93
Making the total sum,	$2,240 18.

This does not include the hundreds of dollars collected by the Stewards, nor the many collections which have been given to passing preachers, and to assist the contrabands, &c.

It affords me great pleasure to say, that although this church has raised more money this year than she has done for three years before, there have been less public collections taken up than usual.

Yours most respectfully,

Lewis Bellsey, *Secretary of Trustees Board of Israel Church.*

Providence, R. I., April 14th, 1863.

Mr. Editor—Dear Sir: It is the first time I have attempted to write, or to answer Mr. William J. Watkins' letters on education. As I have seen in the past letters he disdains an uneducated ministry. I love education; it is the glory of the world. As I was first awakened by an uneducated minister, I shall ever stand up for them, although I have not much learning myself. The minister referred to was well known to the Rev. Bishop Nazrey; his name was Jeremiah Miller. He lived in Westchester, Pa., and as I see, the Rev. Bishop Nazrey has been speaking of him, whom I knew. Before he became a bishop, when he used to come out to Deep Valley to administer sacrament, I believe he had education, but not only education, but religion. So you see that education without religion is nothing, and education without respect, is worse than nothing. As often as I have been with the bishop, I have seen no difference in him, yet he appears to have the Spirit of God with meekness.

We are told that these are times of improvement. How do they prove it? By their education, by eating peanuts in the church, cutting the backs of the seats, and whispering and talking while the services are going on: (they did no more forty years ago;) yet they were raised in the cradle of education, and many uphold them in these things, because these are the days of improvement. What is to make preachers,? the Spirit of the Lord or colleges? The Lord made them in times past, (though ignorant,) and sent them forth, but now these are the times of improvement, and the college is to make them, according to your speech. You have seen, and so have I, sir, when living in Boston, well educated ministers, how they acted in the house of God; although I have not much education, I have learned how to behave myself in the house of God. You remember that I went to school to you in Boston, but I did not learn anything upon any account, for two reasons: first, I had to maintain my family by daily work. Secondly, my eyes being affected by the light, I came by my ignorance honestly; I never had a chance to go to school in my young days; I have had to work for my living ever since I was able to work; I thank the Lord that I have been blest with health and strength. So you see that Colleges did not call me to the ministry, but the Spirit of the Lord. What has kept the churches together? Was it the colleges, or was it the instruction of the Lord? Didn't any person die and go to heaven fifty years ago? How many college-bred ministers came out with Father Allen? He governed the church by the direction of the Spirit of the Lord. Has God changed? He has said he will send whom he will, and with a worm he is able to thresh a mountain. There are many college-bred ministers. All their religion is in their head, and I contend that it is not sufficient to save their souls. But let me be ignorant; I want to know that I have the Spirit of the Lord within me. The word of the Lord declares, that "the wisdom of the world is foolishness with God." "The fear of the Lord is the beginning of wisdom." So according to your conversation, as these are the times of improvement, if God calls a man to the ministry and he is not college bred, he cannot go. So you believe if a man is a devil, as he has got good education, he can go preach. There are many in hell to-day had extra education, but self had puffed them up and put them before God. So you see, sir, education without morality is nothing. Education without religion is worse than nothing, Mr. Editor.

I see, sir, in some of the past numbers about the sermons that were preached, a brother speaking of another brother, saying that any one would not think a man come out of slavery could speak so, as much as to say that God has no dealings with those that come out of slavery. It goes to show to my mind, sir, that there is a great deal of prejudice existing between those that have been left to their liberty all their days, against those that have been in slavery. You know that it was not their fault, sir. God is displeased with such actions. We should not oppress the stranger that sojourneth with us, but extend him the hand of fellowship and love. Then God will bless us in all of our dealings. As he has fought for Israel, he will fight for us, and so we should not think too highly of ourselves, for the Scriptures have said, "He that exalteth himself shall be abased; he that humbleth himself shall be exalted." So let us humble ourselves, and not look so much at the colleges. Smart men have done a great deal of good and a great deal of harm. So let us not despise the day of small things, as the Lord hath said.

Yours ever true for God and humanity,

W. H.

ADDRESS OF THE UNION RELIEF ASSOCIATION OF UNION BETHEL CHURCH, WASHINGTON D. C.

Brethren and Sisters:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old man and woman to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been tasked almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the exciting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them, and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate brethren that has ever been experienced in the Capital of this once peaceful and happy nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish as much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind-hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation, and, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults or children of both sexes. Bedding or bedclothes, old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

Thomas F. Green,

No. 490 11th street, between I and K streets.

By order of the Association:

James L. Thomas,
Hilliard Bush, *Committee.*
John A. Simms.

FAITH AND ORDER OF THE EVANGELICAL CHURCHES

BY MINISTERS OF EACH.

The Old School Presbyterian Church.

This body dates its rise from about the beginning of the last century. The earliest organization, so far as is known, was the church in Jamaica, L. I., which Rev. Dr. Macdonald has shown to be two hundred years old. The name of this denomination is derived from the Presbyter, or Elder, in whom its government is primarily lodged. As to

ITS POLITY,

it is claimed by this body that the elder and the bishop of the early church were one and the same. It insists upon the equality of the clergy. It knows of no higher position or authority than that of the ordained minister of the Gospel. It considers all distinctions of authority among the clergy to be corruptions of the primitive church polity. Hence the church never loses sight of this principle of ministerial parity.

Its form of government is representative. The Presbyterian claims to stand midway between the democracy of the Congregational order and the concentrated power of the Episcopal system. That is to say, that while the layman in the Congregational Church is entitled to debate, and, by vote, to help decide every important matter; and, while the Episcopal bishop rules with strong prerogative over both clergy and laity, the Presbyterian government is vested in the Eldership. There are two orders of elders—the teaching and the ruling elder. Both are rulers, but the clergy combine the two functions. In the church-courts the clerical and lay elders are equally represented.

Ministers are ex-officio ruling elders. The lay eldership is elected by the people. The incumbents of this office are usually called Ruling Elders, to distinguish them from the Clerical or Teaching Elders. The government of a particular church is vested in the *Session*, which consists of the pastor, who is the moderator, with two or more ruling elders. The Sessions are charged with authority to control the worship; to examine candidates and receive members to communion; to exercise discipline over the church; to investigate charges against the members; to reprove, to suspend, or to excommunicate, as the case may demand, under the direction of the form of Government. The Session, therefore, is the real government in a particular church. Its power is large, and so is its responsibility. The elders are usually chosen with care, and installed for life, or during good behavior.

Next above the Session is the *Presbytery*, which is constituted of all the ministers and one elder from each church in a given district. A Presbytery usually contains from ten to twenty ministers, with as many churches under its care. This court is competent to approve, correct, or reverse the action of the Session. It makes annual examination of Sessional records, and endorses its approval or its exception on every book. The Presbytery exercises authority and discipline over its own clerical members. It tries appeals and complaints which come before it in proper order. It examines and licenses candidates for the ministry. It ordains, installs, removes, judges its ministers. In short, the Presbytery exercises a power of government analogous to that of the Session, but on a higher judicatory, and over a broader field of authority.

Independent.

DR. LYMAN BEECHER'S VIEWS ON UNIVERSALISM.

For sixty years Dr. Lyman Beecher was a preacher of that view of religious truth known as Calvinism. In common with all who hold this system, he received and taught the doctrine of the eternal punishment of the finally and incorrigibly wicked. During these many years, there is no evidence that he ever experienced a doubt on this doctrine. It is true that he modified his theory of the *kind* of punishment. But of the great fact, he never by word or sentence gave evidence of the shadow of a doubt. In his pulpit ministrations it was the substance of matter. It often formed the subject of whole discourses. He examined and combated the objections to the doctrine with great zeal; and not satisfied with that, he carried war into the enemy's camp, and attacked the Universalists with great vigor. About the time that he left Boston, he was preparing to enter upon that controversy with more fulness than ever before, though he had already so far made himself obnoxious to Universalist theologians as to bring down incessant attacks upon himself from both papers and pulpits. We have heard him say that he regarded the backbone of Unitarianism in Boston as broken, and the next campaign was to be against the Universalists.

His classes will bear witness to the fulness, simplicity, and earnestness with which he inculcated the doctrine of an endless future punishment of the wicked, as a theological teacher at Lane Seminary after his removal to Ohio.

The last time that he attempted to preach in New York if we remember correctly, he selected for his theme this very subject, and attempted a cumulative argument to show that a just and benevolent Divine Government required such a penalty. And this sermon continued to be a favorite with him. In his great simplicity and kindness, after he went to Boston, he labored for the conversion of Theodore Parker! He used to visit him often, and most affectionately plead with him and ask of him a statement of his difficulties. Mr. Parker, who entertained a veneration for this patriarch, amiably conformed to his wishes, and gently seemed to lead, without ever breaking. And when, on one occasion, he suggested his difficulties on the doctrine of eternal punishment, Dr. Beecher, with the greatest earnestness, assured him that he could remove every one of his doubts, if he would only let him bring over and read this great moral argument of the sermon just mentioned!

After he removed to Brooklyn, not only had he not changed his views, but he was seriously disquieted that this doctrine was not preached in orthodox pulpits as much as it used to be. He regarded the exhibition of it as indispensable to the full presentation of God's moral government, and deplored those tendencies which, springing up afresh in England, were wafting doubts and speculations upon the American churches. *Independent.*

AN INTERESTING AND NOVEL CASE.

A few weeks since the Rev. N. W. Conkling, of the Scots' Presbyterian Church, of this city, received a call from the Reformed Dutch Church, (corner of Tenth and Filbert streets.) After a few days' deliberation he declined it. So soon as the decision was known, the members of his own congregation assembled, and, as an evidence of their confidence and regard, voted unanimously a liberal increase of his salary. Scarcely was this effected when the Arch Street Presbyterian Church (late Dr. Wadsworth's) held a meeting, and, by a majority vote, extended a fresh call to the same clergyman to become their pastor.

A large minority, however, of this congregation opposed the election, on the ground of injustice towards a sister church, and sent in a remonstrance to the Presbytery, (in whose possession the call had been placed,) praying that the same might not be granted. The Presbytery, which met on Tuesday, the 7th inst., after hearing the commissioners appointed on the behalf of the majority and the minority of the Arch Street Church, adjourned to meet on Monday next, 20th inst., at ten o'clock, in the church on Spruce street, above Third, when the report of the commissioners of the Scots' Presbyterian congregation (who had previously been cited to appear before Presbytery) will be presented for its consideration. Great anxiety is felt by all the parties interested in regard to the decision which Presbytery may make in this peculiar and novel case.

* * *

Millerism in New Hampshire.—A correspondent of the Boston *Watchman* writes: I have reason to believe that there is a marked revival of the Millerite delusion in many parts of the State. Meetings of its former advocates are re-established, and in some cases *Annihilationism* marks its re-appearance among us. Many of our pastors feel constrained to give a more thorough examination to the grounds of their belief in the intermediate bliss of the pious dead and the final doom of the impenitent; and embody the results in sermons to their people. Truth will only shine forth more gloriously from this contact with error. Some of our Advent friends affect to work miracles, appealing to the last clause of Mark 16: 18, in support of their claims, but stoutly resisting a personal application of the first half of the same verse.

CIRCULATION OF DR. BUSHNELL'S WORKS IN ENGLAND.

The number of American books that are republished abroad is steadily increasing. And among these it is a fact worthy of notice that many of the most popular are religious books. Thus in looking over an English publisher's list, we find that the works of Rev. Dr. Bushnell, of Hartford, have had a much larger circulation in Great Britain than in this country. They are issued by several different houses. His principal publishers are Messrs. Strahan & Co., of Edinburgh, who announce that they alone have sold 18,000 copies of his "Sermons for a New life," 20,000 of his "Character of Jesus," 5,000 of his "Christian Nurture," and 4,000 of his "Nature and the Supernatural." We did not need this fact to make us proud of the genius and fame of our distinguished countryman, but we are not the less gratified to see it recognized abroad.

Dr. Bushnell has in preparation another Theological work, perhaps more elaborate than any which he has yet published, on The Work and Offices of Christ. He has been at work upon it for the last two years, and has it now nearly ready for the press. It will doubtless excite very general attention both in this country and in Great Britain.

* * *

Mr. Carlyle has completed the fourth, and half of the fifth and concluding volume of the *History of Frederick the Great.* He dwells with less amplitude upon the latter part of his hero's career than he did upon its commencement.

New books begin to be announced in considerable numbers. Messrs. Ticknor & Fields will soon publish several important works, among which are John Stuart Mill's volume on "Liberty," Fuller's "Good thoughts in Bad Times," "The Every-day Philosopher," by the Country Parson, and Agassiz's "Method of Study in Natural History."

Messrs. Gould & Lincoln announce "The Life and Times of John Huss," by Rev. E. H. Gillette, and "Music of the Bible, or Explanatory Notes upon all the passages of the Sacred Scriptures relating to Music."

Messrs. Crosby & Nichols have in press the second volume of Mr. May's "Constitutional History of England."

Messrs. J. E. Tilton & Co. will issue immediately "The Drummer Boy," by Father Brighthopes, a book for boys.

Mr. Lyell's "Geological Evidences of the Antiquity of Man," has been received from England. The American edition, soon to be ready from the press of Mr. Childs of Philadelphia, is waited for with much interest by those who do not wish to pay the high price (from seven to eight dollars) of the English edition.

It is said that a London publishing house has placed £5,000 at the disposal of the Rev. Dr. Guthrie, to enable him to make a tour in the Holy land, with the view of writing a commentary on the Bible, to be published in periodical numbers.

The second volume of Dr. William Smith's "Dictionary of the Bible," is promised to be ready in London in the course of the present month. Messrs. Little, Brown & Co. are the American publishers.

Mr. Charles Scribner announces a new volume, second series, of "Lectures on the Science of Language," by Max Muller.

The first well executed English translation of the "Thoughts" of the Emperor Marcus Antoninus, has been made by Mr George Long, one of the Editors of the *Bibliotheca Classica.* The Emperor was born A. D. 121, and belonged to the sect of the Stoics. His meditations have in them much of pure and lofty morality.

Spinoza's "Tractatus Theologico-Politicus;" a Critical Inquiry into the Hebrew Scriptures," has been translated, and is published with an Introduction and Notes, by Trubner of London.

Mr. Richard Grant White's Life of Shakspeare is in preparation, and will probably be published the present season. It will complete the edition of Shakespeare's Works, in twelve volumes, published by Messrs. Little & Brown.—*Boston Recorder.*

* * *

THE LAUREATE WELCOME.

BY ALFRED TENNYSON—POET LAUREATE.

Sea-kings' daughter from over the sea,
Alexandra!
Saxon, and Norman, and Dane are we,
But all of us Danes in our welcome of thee,
Alexandra!
Welcome her, thunders of fort and of fleet!
Welcome her, thundering cheer of the street!
Welcome her, all things youthful and sweet,
Scatter the blossoms under her feet!
Break, happy land, into earlier flowers!
Make music, O bird, in the new budded bowers,
Welcome her, welcome her, all that is ours!
Warble, O bugle, and trumpet blare!
Flags flutter out upon turrets and towers!
Flames on the windy headland flare!
Utter your jubilee, steeple and spire!
Clash, ye bells, in the merry March air!
Flash, ye cities, rivers of fire!
Welcome her, welcome her, the land's desire,
Alexandra.
Sea-kings' daughter as happy as fair,
Blissful bride of a blissful heir,
Bride of the heir of the kings of the sea,
O joy to the people, and joy to the throne,
Come to us, love us, and make us your own;
For Saxon, or Dane, or Norman we,
Teuton, or Celt, or whatever we be,
We are each all Dane in our welcome to thee,
Alexandra.

The Laureate's "Welcome."—The London *Athenæum* appends the following to Mr. Tennyson's "Welcome to the Princess:"—In these Laureate lines the thought is not very happy nor the diction very choice. That theory of the young lady being Dane, and a daughter of the Sea Kings, on which the compliment of the piece is made to turn, is not even historically true; the Prince of Wales, as a descendant of Anne of Denmark, being more a Dane than his royal bride.

M. F. Tupper has made another appearance in the character of a poet. His latest effusion is "Our Greeting to the Princess." The beginning is as follows, the number of welcomes being, for convenience, printed in figures.

100,000 Welcomes!
100,000 Welcomes!
And 100,000 more!
O happy heart of England,
Shout aloud and sing, land,
As no land sang before!

And the following is the conclusion:—

Sisters and brothers, like a sea
Rippling their 1,000,000 smiles for Thee
O let all these declare it—
Let miles of shouting swear it
In all the years of yore
Unparalleled before!
And thou, most welcome Wanderer
Across the Northern Water,
Our England's Alexandra—
Our dear adopted Daughter—
Lay to thine heart, conned o'er and o'er,
In future years remember well
The magic fervor of this spell,
That shakes the land from shore to shore,
And makes all hearts and eyes brim o'er,
Our 100,000 Welcomes!
Our 50,000,000 Welcomes,
And a 100,000,000 more.

Anachronisms. In the church of St Zacharie, at Venice, is the picture of a Virgin and Child, whom an angel is entertaining with an air upon the violin. John Belin was the artist in 1500. (Owen's Travels.) So, also, in the college library of Aberdeen, to a very neat Dutch missal, are appended elegant paintings on the margin of the angels appearing to the shepherds, with one of the men playing on the bag-pipes.

* * *

REV. G. F. KROTEL'S LECTURE AT MUSICAL FUND HALL.

The fourth lecture of the course now in progress in this city, under the auspices of the Lutheran Board of Publication, was delivered at Musical Fund Hall, last evening, by the Rev. G. F. Krotel, pastor of St. Mark's Lutheran Church, Spring Garden, above Thirteenth street. The lecturer was introduced, at a few minutes after 8 o'clock, by the Rev E. W. Hutter. His subject was "E Pluribus Unum," and his treatment of it was an eloquently-told history of that which is symbolized in every loyal heart by these magic words upon our national standard. The lecture was delivered in excellent style, and was greeted with frequent and rapturous applause. The audience, notwithstanding the unfavorable character of the evening, was large, the hall having been fully two-thirds filled.

He commenced with a reference to the rise of standards among ancient and modern nations, some of which were very curious. It was in the time of Marius that the Romans first introduced the eagle as the standard of their legions. These standards had been used to represent dignity and power—a rallying point in battle.

In the Book of Numbers we read that standards were employed by the different tribes of Israel. In the midst of the Camp of Israel was pitched the tabernacle, but around that centre each of the tribes of Israel was encamped under his own banner; but above them all and to which all looked, was the central banner of Jehovah—the marvellous cloud by day and the pillar of fire by night. In addition to this, he doubted not that in most cases a few words, or short sentences, were added to their symbols, in order to make their character and purpose more expressive and explicit.

This same principle was also illustrated in the days and history of chivalry and the Crusades. Heraldry had been dignified by the name and importance of a science, and properly so. The motto which the Black Prince, the son of Edward the Third, wore in his day, was still proudly claimed and used by the present Prince of Wales, namely, "*Ich Dien*"—*I serve.* Fortunately, we lived in a land in which no title of nobility could be granted to citizens of the United States. Devices of various kinds were not prohibited on signet rings, walls of mansions, coach panels, *et cetera;* but, after all, it was by no means indispensable for an American citizen to have any other arms than a coat with arms. To the American nation, however, there had been assigned by authority, the "U. S." which the juveniles of our day translated into Uncle Sam. And so, too, had there been assigned the beautifully expressive words, which were to constitute the subject of the lecture—"*E Pluribus Unum.*"

Having thus introduced his subject, he proceeded to give briefly, though in considerable detail, the early history of this land, which had ultimately resulted in a Union of the various provinces composing it. As early as the year 1722, the colonies had held a sort of Congress, for the purpose of adopting better defensive measures against the Indians. The lecturer here also quoted an eloquent extract from a speech made by the immortal Franklin, as early as the year 1752, in which the example of the unity existing between the Six Nations of Indians was held up as worthy the imitation of these English colonists, who spoke the same language, worshipped the same God, were subject to the same power, and who were united in the same interests.

In the year 1754, Franklin, while publishing the Philadelphia *Gazette,* had inserted in the paper a wood-cut illustration representing a serpent divided into thirteen different parts, corresponding to the number of the Colonies, with the initial letters inscribed upon each section, and this significant motto underneath: "Joined, alive; divided, dead!" From this early serpentine illustration, the lecturer humorously deduced the modern fancy for this class of symbols—the "rattlesnake" and the "copperheads." This allusion to the venomous sympathizers of our day, who delight to sport this symbol of their order, was received with deafening applause. The various stages through which the idea of Union had passed until its final achievement in Philadelphia, in 1776, were subsequently narrated, and the conspicuous parts performed in this drama by Patrick Henry, Samuel Adams, Franklin, Washington, and others, appropriately referred to. During the year 1775 the disjointed serpent of Franklin had, by a mysterious power, become united. Then every newspaper in the land exhibited at its head a long and matted serpent, and then, too, the use of the rattlesnake had been first introduced, under which was written, "*Don't tread on me!*"

The first flags of the Union were next described, and the events attending the adoption of the Declaration of Independence successively dwelt upon. The modern story about the signal made to the bell-ringer in the State House steeple at the moment when the Declaration was adopted was used with effect, as was also the prophetic motto on the old bell, "Proclaim liberty throughout the land, unto all the inhabitants thereof."

There was another event not generally known, connected with the history of the 4th of July, 1776. On the after part of that day Congress had appointed a committee of three to prepare a suitable device by which the individuality of the new nation might be recognized among the nations of the earth. This was not reported upon until the following month, when, among those submitted, one contained the motto which constituted the theme of his present discourse—"E Pluribus Unum," viz: "One out of Many"—one great State, out of many parts. The history of the events which led to the adoption, subsequently, of the Articles of Confederation, and of the device for a coat of arms, which had at length been created in 1781, and which constitutes the beautiful and expressive symbol of our nationality, were next taken up by the lecturer, followed by the history and adoption of the Federal Constitution. He quoted from Washington, Jay, Jefferson, and others, to show that it was only in the preservation of this instrument, and the spirit of unity which it involved, that our nation, now drenched in blood, could be preserved.

The lecture, both in its matter and style, was one of the best of the season. The next lecture of this interesting course will be delivered in the same hall, on next Thursday evening, by the Rev. Joseph A. Seiss, pastor of St. John's Lutheran Church. *Press.*

* * *

The K. G. C.'s in Indiana.—Cincinnati, April 20.—The latest outbreak of the K. G. C.'s in Indiana will result in annihilation of that Order. Gen. Carrington's order, treating them as public enemies, will be enforced. The outbreak in Brown and Hendrick counties on Saturday, and the wilful assassination of Union citizens and soldiers, have aroused the deepest indignation.

Domestic Items.

LONGFELLOW'S NEW POEM.

The following fine poem by Professor Longfellow appears in the December number of the *Atlantic.* It is the first published by him since the sad accident which brought such mourning to his house:—

THE CUMBERLAND.

At anchor in Hampton Roads we lay,
On board of the Cumberland sloop-of-war;
And at times from the fortress across the bay
The alarm of drums swept past,
Or a bugle blast
From the camp on shore.

Then far away to the South uprose
A little feather of snow-white smoke,
And we knew that the iron ship of our foes
Was steadily steering its course
To try the force
Of our ribs of oak.

Down upon us heavily runs,
Silent and sullen, the floating fort;
Then comes a puff of smoke from her guns,
And leaps the terrible death,
With fiery breath
From each open port.

We are not idle, but send her straight
Defiance back in a full broadside!
As hail rebounds from a roof of slate,
Rebounds our heaviest hail
From each iron scale
Of the monster's hide.

"Strike your flag!" the rebel cries,
In his arrogant, old plantation strain,
"Never!" our gallant Morris replies;
"It is better to sink than to yield!"
And the whole air pealed
With the cheers of our men.

Then, like a kraken huge and black,
She crushed our ribs in her iron grasp!
Down went the Cumberland all a wreck,
With a sudden shudder of death,
And the cannon's breath
For her dying gasp.

Next morn, as the sun rose over the bay,
Still floated our flag at the mainmast-head,
Lord, how beautiful was thy day!
Every waft of the air
Was a whisper of prayer,
Or a dirge for the dead.

Ho! brave hearts that went down in the seas
Ye are at peace in the troubled stream.
Ho! brave land! with hearts like these,
Thy flag, that is rent in twain,
Shall be one again,
And without a seam!

* * *

The Respective Forces in the Charleston Engagement.—The following shows the actual force of guns and men engaged in the late attack on Charleston. Ironsides, 18 guns, Montauk, 2; Passaic, 2; Catskill, 2; Weehawken, 2; Patapsco, 2; Sangamon, 2; Nahant, 2; Nantucket, 2; Keokuk, 2—36 guns, twelve hundred men. One of the above iron-clads did not participate in the attack on Tuesday, and the Ironsides, Brent, it is said, but one broadside, so that the effective force employed was only about sixteen guns. In and around the harbor of Charleston are 5 rebel forts, 27 batteries, and 9 iron-clad gunboats, mounting 376 guns. So that the iron-clads had to contend with a force numbering 23½ times more guns than their own, and served with at least five times the rapidity, which added so much more to the disproportion. The Washington *Star,* referring to the result, says:

"No little interest has been felt in the result of this contest among scientific men, as serving to throw light upon the serious mooted questions—the relative resisting powers of land batteries and iron-clads, the comparative merits of guns of large calibre, throwing balls at a low rate of velocity, and smaller guns sending at a high rate. The experiments in this combat bear against the big guns, or, as an officer concerned in it says, 'You can fire a candle through a plank but not a cask of soap.' Our monitors found it difficult to deal with the rebel earthworks, but made some smashing holes in the brick walls of Fort Sumter. From the difficulty of keeping range in firing from the iron-clads, it was not easy to concentrate sufficiently on a given point to effect a breach, however."

West Virginia, which last week by the adoption of the Willey amendment to the constitution of the new State, has fulfilled the only condition upon which Congress made its admission into the Union dependent, is more and more detaching itself from communion with the churches of the Slave States, and entering into a closer union with the Free State Churches. The Methodist Episcopal Church, the most influential of religious denominations of the new State, has taken a leading part in the Free State movement. The Protestant Methodist Conference joined last year the union of the Northern Conferences of that denomination, which are strongly opposed to slavery. The United Brethren in Christ, (a denomination which excludes, slaveholders altogether,) report for the last year an increase of members in nearly all their circuits. The Wheeling Presbytery of the United Presbyterian Church, (another anti-slavery denomination,) at its recent meeting, resolved to enter at once upon the work of a special mission in the freedom of the South. Among the Germans, who, in West Virginia as well as in other Southern States, are, in their great majority, staunch supporters of the cause of freedom and of the Union, the Lutheran Church is extending her influence. Everything seems to indicate that the new State, as soon as the war comes to an end, will enjoy a high degree of religious and material prosperity.

Large Tax.—A Cincinnati paper says, "Under the Congressional Stamp Act, it costs the executors of the late Nicholas Longworth five hundred and thirty dollars to purchase a stamp to put on his will."

Newspaper Postage.—The new law which goes into operation in July makes the quarterly postage on papers as follows:—Weekly papers, five cents per quarter; semi-weekly, ten cents, six times per week, thirty cents; seven times per week, thirty-five cents. At these rates the weight must not exceed four ounces—in each case payable in advance per quarter or year, either at the mailing or delivery office.

The Attack on Charleston.—The Latest Rumors.—New York, April 18.—The Post of this evening publishes advices from Port Royal, which state that a movement is being made for the removal of Admiral Dupont, and that General Seymour, who has gone to Washington, will urge it upon the Government.

There is good reason to believe that General Hunter has not relinquished the idea of early offensive movements against Charleston. The monitors could be ready in two or three hours, and as effective as before the late engagement.

What a French Officer Thinks of the Attack on Charleston.—A French officer who was present at the attack on Charleston by our fleet makes the following valuable remarks, which we reproduce here:

Judging from the configuration of Charleston bay, and from the position of the forts defending its entrance, he believes that the turreted monitors, the merit of which he fully acknowledges in a sea fight, were not suited for the attack of the place. He believes that the turrets offered too large a surface to the shots of the enemy, and that the strength of the blow, in many instances, was sufficient both to put the revolving apparatus out of order and to render the least unmanageable.

He thinks that the only way by which the rebel fortresses might have been successfully attacked was by means of casemate batteries, perfectly tight and covered with iron all over, with no tangible object above deck, and two rows of guns, one on each side, placed one foot or two above the surface of the water. He believes that the number of guns mounted upon our Monitors was quite insufficient to silence the rebel batteries, and that it ought to have been four times as large to have been felt, to a sensible degree, by our opponents.

Gen Beauregard's Congratulatory Order.—This order closes thus:—Soldiers! the eyes of your countrymen are now turned upon you on the eve of the second anniversary of the 13th of April, 1861, when the sovereignty of the State of South Carolina was triumphantly vindicated within the harbor which we are now to defend. The happy issue of the action on the 7th instant—the stranded, riddled wreck of the iron-walled Keokuk—has baffled endeavors intended to retire beyond the range of our guns, have inspired confidence in the country that our ultimate success will be complete. An estimable pre-eminence has been confided to your keeping, with every reliance on your manliness and enduring patriotism.

Army of the Cumberland.—Nashville, April 19.—There is great excitement in the city to-night, in consequence of a rumored attack by the Confederates, under Van Dorn. The Ordnance Department has issued arms to all the employees in the Quartermaster's Department by order of General Rosecrans.

Interesting from the South.—Fortress Monroe, April 19.—The Richmond papers of yesterday have been received here.

They contain the following despatches:

The War on the Mississippi.—Jackson, April 18.—The enemy's troops at Lake Providence have moved up to Vicksburg and Grenada. The movement of the boats in going up to Vicksburg was a ruse.

The Arming of Negroes.—In a speech of Adjutant General Thomas at Lake Providence, he says:

I look along the river and see the multitude of deserted plantations upon its banks. These are the places for these freedmen, where they can be self-sustaining and self-supporting. All of you will some day be on picket duty, and I charge you all if any of this unfortunate race come within your lines that you do not turn them away but receive them kindly and cordially. They are to be encouraged to come to us. They are to be received with open arms; they are to be fed and clothed; they are to be armed.

They will guard the rear effectively. Knowing the country well, and familiar with all the roads and swamps, they will be able to track out the accursed guerillas and run them from the land. When I get regiments raised you may move out into the interior with impunity. Recollect, for every regiment of blacks I raise, I raise a regiment of whites to face the foe in the field. This, fellow soldiers, is the determined policy of the Administration. You all know full well, when the President of the United States, though said to be slow in coming to a determination, when he once puts his foot down it is there, and he is not going to take it up. He has put it down; I am here to assure you that my official influence shall be given that he shall not raise it.

American Silver in Canada.—There is so great a glut of American silver in Canada, that in some places it has fallen twenty per cent. below par.

Beef at twenty cents.—There is no just foundation for these exorbitant prices, and if housekeepers cannot reach directly the king conspirator, they may reach those who play second fiddle to the game of plunder, and thus assist to break up the entire combination. Let the watchword of every man, woman and child be, "*No beef at starvation prices.*"

The French in Mexico.—San Francisco, April 19.—The steamer Sonora, from Acapulco, brings dates from the city of Mexico to the 1st of April.

The French bombarded Puebla for ten days, and were repulsed thrice. The fortifications of St. Javier were rendered untenable by shell, from rifled guns. The Mexicans withdrew, and the French occupied them on the 31st of March, taking one hundred and fifty prisoners. The French hold the outside fortifications all round the city. The bombardment continued at the latest dates, but the principal fortifications hold out.

The fatal shooting of Lieutenant Colonel Kimball by Gen. Corcoran, is exciting great feeling in the army.

Fortress Monroe, April 19.—Last evening the steamer *Freeborn* arrived from Charleston, bringing no news of importance. The Monitors were all lying near the bar, none of them having left as has been reported.

Cannonading was distinctly heard last night, and most of the time to-day, on the Nansemond River, where our gun-boats are engaged in shelling out squads of Rebels who are attempting to place batteries upon the banks of the river. Thus far they have been defeated.

General Dix and staff left, this morning, on the *Henry Burden,* for the Nansemond. The General returned late last evening from Suffolk. He keeps a vigilant eye upon the enemy's movements about this department.

Fortress Monroe, April 20.—Heavy firing has been going on for the last twenty-four hours on the Nansemond river, occasioned by our gun-boats shelling out the Rebels who are attempting to plant batteries at different points on the river.

Last night our gun-boats, with the Eighty-ninth New York and Eighth Connecticut Regiments, captured a Rebel battery of six pieces of artillery, together with two hundred prisoners, taken from the Forty-fourth Alabama Regiment.

The National Fast.—A Suggestion to the Churches by the U. S. Christian Commission. The churches in Pittsburg of all denominations will take collections for the Christian Commission on National Fast Day. This Example is a good one. From another place it is suggested to the Commission to propose to all the loyal churches of the nation to take collections Fast Day to aid in supplying the soldiers and sailors with religious reading matter. The suggestion comes late, but is excellent. We desire to bring the matter before the churches, so far as they may be reached in time, and leave it with them.

The want is very great. We have delegates now at work in the army before Vicksburg, at Murfreesboro', Harper's Ferry, Winchester, camp Parole, Camp Convalescent, the Army of the Potomac, Norfolk, Newport News, Port Royal, Pensacola, New Orleans, and Baton Rouge.

Everywhere they receive the warmest encouragement in their work, and the greatest eagerness for their books, papers and tracts. From Gen. Rosecrans' army they write for publications by the ton.

Give us means to increase their numbers and keep them supplied, and we can reach all our national forces. But the amount required to do this is far beyond our present means.

George H. Stuart,
Chairman U. S. Christian Commission.
W. E. Boardman, Sec'y.,
Office U. S. Christian Commission,
13 Bank Street, Phila.

April 20, 1863.

Married.

On the 12th inst., at Blue River, Ind., by Rev. Wm. Jackson, Mr. John Ferguson, of Greensboro', Ind., to Miss Lizzie Hunt, of Blue River.

NOTICE.

The public are hereby warned not to trust my wife, Ann Maria T. Bundick, as I will not pay any debts of her contracting, she having left my bed and board without any just cause. PETER D. BUNDICK.

April 20th, 1863.

Church Directory

OF

PHILADELPHIA.

FIRST (COLORED) PRESBYTERIAN CHURCH—Seventh Street, below Shippen.

SERVICE

Morning, ... 10½ o'clock.
Afternoon, ... 3 o'clock.

LECTURES every Friday evening, at 7 o'clock, at the BENEZET HALL, Seventh Street, below Lombard Street.

JONATHAN C. GIBBS, Pastor,
107 North Fifth Street.

SABBATH SCHOOL.

The Sabbath School connected with this Church meets at nine o'clock in the morning, and at half-past one in the afternoon.

Jacob C. White, Superintendent.

CENTRAL PRESBYTERIAN CHURCH.—Lombard Street, below Ninth.

SERVICE.

Morning, Prayer Meeting, . . . 10½ o'clock.
Preaching, afternoon, . . . 3 o'clock.
Preaching, evening, . . . 7½ o'clock.

LECTURE every Thursday evening, at 8 o'clock.
JOHN B. REEVES, Pastor.
Residence—907 Lombard St.

A. M. E. UNION CHURCH.—Carver Street, below Fifth st.

HOURS OF DIVINE SERVICE.

Preaching at . . . . . 10 A. M.
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" . . . . . 7 P. M.

Preaching on every Thursday evening.
Class on Sabbath, at 1 o'clock, M.
" Monday evening, at 7 o'clock.
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Sabbath School at 9 o'clock, A. M., and at half-past 1 o'clock, P. M.
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HERB DOCTRESS,

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is prepared to cure Debility of the System, Billious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian syrup alone are used by her. She can stop bleeding, and take out fire without blistering.

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MR. & MRS. H. M. CROPPER,

have opened as a Boarding House at No. 630 Lombard St., between Fourth and Fifth Sts. Persons travelling through Philadelphia, will find accommodation at this House.

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EAST MAIN STREET,

XENIA, OHIO.

This House has been thoroughly repaired, adding much to the comfort of guests. Is now open for the accommodation of old friends, and the public generally. Neither pains nor expense will be spared to give general satisfaction to Bridal Parties and others seeking pleasure, and they will do well to call.

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THE YOUTH'S EVANGELIST

is published twice every month, and is prepared expressly for use in the Sabbath Schools of the United Presbyterian Church. It is printed on clear, white paper, and embellished with fine engravings in every number.

Every number has a Psalm, or part of a Psalm, set to Music suitable for use in Sabbath Schools.

THE TERMS ARE PRE-PAYMENT, AS FOLLOWS:

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For a single copy,	$0 10	11 copies to one address,	$4 50
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50 " "	[illegible]	As by law, the packages must weigh at least 8 ounces, orders for less than 10 copies cannot be sent postage paid.	
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We have secured the services of a number of valuable contributors who will furnish original articles for every number, which will add much to the interest of the columns.

It is the intention of the subscriber to make the Youth's Evangelist a help to parents and Sabbath School Teachers in the training of the youth committed to their care, and a welcome visitor to all the families and Sabbath Schools of the Reformed and United Presbyterian Churches.

All communications, whether for insertion, or on business, should be addressed to JAMES M. FERGUSON,
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sep13 ty 604 Market st., Philadelphia.

MANY EFFORTS HAVE BEEN MADE TO PRESERVE THE form and features of the dead, without the usual mode or resort to the horrors of placing the body in ice. This difficulty has been overcome by Rood's Air-Tight PATENT RECEIVER. Cold air is the medium used—acting as a preservative—in the warmest weather, and for any length of time required. Likewise, bodies may be conveyed for hundreds of miles with perfect safety, and in a good state of preservation. JOHN G. REID, Undertaker,
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B. B.—Lead, Metallic and other Coffins furnished at the shortest notice. Hearses and carriages of the best quality. [illegible] lots, and single graves, in the different [illegible] superior lot in Mount Moriah Cemetery; one, two, three, or four hundred feet, can be [illegible] trade.

[illegible] Spruce, 2d South Eighth Street,
[illegible] 1rd

PERRY & FITZGERALD'S

PROCESS FOR MAKING LIGHT, NUTRITIOUS, AND UNADULTERATED BREAD, WITHOUT FERMENTATION.

The new process of bread-making, patented by Perry & Fitzgerald, removes all the obstacles which have hitherto rendered it impossible to manufacture perfectly pure, sweet, and nutritious bread. The entire process is performed by mechanical means, and is eminently cleanly.

The process consists in mixing the flour in a closed vessel, and the application of pure carbonic gas, under pressure, by which the dough mass is made thoroughly light and ready to be divided into pans, for baking, in the brief space of fifteen or twenty minutes. The "change" is usually 200 pounds, and each [illegible] completes the operation, in all its details, from the putting in of the flour to the discharging of the dough in from twenty five to forty minutes.

The invention of Perry & Fitzgerald effects a revolution in the preparation of bread, by establishing a system of wholesale manufacture not subject to the vicissitudes and evils of fermentation, but exact and certain in its results. [illegible]

The application of pure carbonic acid gas, under pressure, to a [illegible] Perry & Fitzgerald [illegible] Dr. Ure; [illegible]

What to Dr. Ure, was evidently a closely comprehended chemical truth, has been practically carried out by the resilient invention of Perry & Fitzgerald [illegible]

ITS SUPERIORITY.—The superiority of unfermented bread is by no means new. Dr. Cullen, who wrote more than seventy years ago, says—

"In Scotland, nine tenths of the lower class of people and that is the greater part of the whole, live upon unfermented bread, and unfermented farinacea in other forms, and I know not any [illegible] healthy people anywhere to be found. In the course of fifty years, that I have practised among them, I have had occasion to know this, and have hardly met with a disease of any consequence, that I would impute to the use of unfermented farinacea."

At a later period, Professor Thompson, of Glasgow, in his work on the "Food of Animals," after alluding to the facts referred to above by Dr. Cullen, and other kindred facts, observes:—

"Such, then, being sufficient evidence in favor of the wholesomeness of unfermented bread, it becomes important to discover in what respects it differs from fermented bread. The result gained by this process (fermentation) may be considered to be merely the expansion of the particles of which the loaf is composed, so as to render the mass more readily divisible by the masticatory organs of digestion. But, as this object is gained at a sacrifice of the integrity of the flour, it becomes a matter of interest to ascertain the amount of the loss sustained in the process."

The result of Professor Thompson's experiments showed a difference in favor of unfermented bread of nearly seven per cent. over that made by the ordinary process. In other words, there was a loss of over one-fifteenth of the nutritive properties of the flour which, by the process of fermentation, was driven into the air and lost.

We come now to a more particular consideration of the superiority of the Bread made without fermentation, or the use of chemical agents, over the Bread made by those processes. Although, from what has already been said, this superiority appears in vivid contrast, yet the public will be better satisfied to have the points stated specifically, for it only needs that the advantages secured by this method be clearly understood in order to its universal introduction in the manufacture of Bread.

I. Its Cleanliness.—Instead of the dough being mixed by the naked hands or *feet* of the bread, from the wetting of the flour to the completion of the baking, it is not, and [illegible] touched by any one. "One consideration [illegible]" says Dr. Willard Parker "is its entire cleanliness." Says Dr. Woodbury: "The process is not only purely scientific, but preeminently cleanly."

II. Its Preservation of all the Nutritive Properties of the Flour.—As the raising of the dough is by the mechanical introduction of pure carbonic acid gas, under pressure, in a closed vessel, it takes a perfect [illegible] spongy texture. All the constituents of the flour remain wholly unchanged, while the process of raising bread by fermentation inevitably sacrifices some of them, as has been already shown.

III. Its Uniform Character.—Bread made by the New Process is uniformly light, sweet, and nutritious. The conditions being simple and not liable to variation, no failure can occur to always producing bread of the same quality. It retains its moisture much longer than fermented bread, and can be eaten warm with impunity. The process also insures a perfect freedom from all acidity, even in the hottest weather. Says the London Times—"The objectionable consequences of fermentation being avoided, the constituents of the flour are left both unchanged and uncontaminated, the resulting loaf being absolutely pure."

IV. Its Wholesomeness.—Being free from the deleterious substances which are the product of fermentation, as chemical reactions ... the bread made by the New Process ... [illegible] "To Dyspeptics" says the [illegible] "will be invaluable, as they will be able to eat [illegible] manufactured bread has been found to [illegible]

"Since the introduction of the new unfermented bread, there have already been received from members of the medical profession, who have recommended it to their patients ... [illegible]

"The beneficial results of the new bread are attributable to two causes. The one is the absence of the putrefactive matters imported to ordinary bread by the process of fermentation; and the other is the presence in the bread, unchanged, of those elements which are the essential agents of digestion and assimilation."

The most eminent members of the medical profession, both in Great Britain and in the United States, not only speak in the highest terms of the new bread ... [illegible]

V. Its Economy and Rapidity.—By the use of mechanical means, instead of manual labor, a barrel of flour is converted into baked loaves in less than two hours [illegible]

"The cleanliness of the manipulation of bread," says a correspondent of the *Journal of the Society of Arts,* "renders it an article peculiarly suitable to be prepared and supplied by a public company. And since the new process removes all the vicissitudes of manufacture, and the expense of the machinery gives a comparative monopoly, the supply of bread is placed at once in the same category with gas, water, or other articles of prime necessity."

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[illegible]

A POSITIVE CURE FOR

DYSPEPSIA.

THE GREAT AMERICAN DYSPEPSIA PILL.

A Cure Warranted for $1, or the Money Refunded.

WHAT IS DYSPEPSIA?

Dyspepsia has the following symptoms:

1st. A constant pain or uneasiness at the pit of the stomach, which is caused by a permanent contraction of the stomach upon indigested food. It generally begins immediately, or a short time after eating; is often very severe and obstinate.

2d. Flatulency and Acidity.—These symptoms arise from the indigestion of food, which ferments instead of digesting.

3d. Costiveness and Loss of Appetite.—These symptoms are the effects of the unnatural condition of food in the stomach, and the want of pure bile and gastric juice. The stomach is often painfully distended by wind; the appetite is sometimes voracious.

4th. Gloom and Depression of Spirits.—This state unfits many for the enjoyment of life, and is caused by the impure blood furnished by imperfect digestion. In this stage of the disease many persons commit suicide. There is a constant forebodings of evil, and an indifference and positive inability to perform the offices of life.

5th. Diarrhœa.—After being at first costive, the sufferer is afflicted with diarrhœa, which is owing to a diseased condition of the bowels, produced by the undigested food, which is evacuated in the same condition as when eaten, and, of course, gives no strength to the system.

6th. Pains in all parts of the system arise from the action of impure blood upon the nerves. They are felt chiefly in the head, sides, and breast, and in the extremities. In many cases there is an uneasiness in the throat, with a sense of choking or suffocation. The mouth is often clammy, with a bad taste and furred tongue.

7th. Consumptive Symptoms and Palpitation of the Heart.—Many persons pronounced as having these diseases have in fact nothing but Dyspepsia, the lungs and heart disease being only symptoms.

8th. Colon.—This is a very frequent symptom of Dyspepsia, and leads very often into confirmed consumption.

9th. Want of Sleep.—A very distressing symptom, resulting often in mental derangement.

10th. Symptoms of External Relation.—The patient is affected painfully by cold and heat, which is owing to an unnatural dryness of the sky, and the skin is often affected by eruptions and tetters. The gloomy dyspeptic avoids society as much as possible.

11th Vomiting.—A frequent and distressing symptom. It relieves the pain, but emaciates and wears out the patient.

12th. Dizziness, Dimness of Vision, Headache and Staggering in Walking.—These are very alarming symptoms, which are speedily removed by our medicine, but if neglected, are quickly followed by numbness and sudden death.

13th. It is impossible for us to give all the symptoms of Dyspepsia, in so small a space, but the above are considered sufficient—if we add that the patient loses his memory and attention to surrounding objects, and frequently becomes morose, and sour in disposition. We should say, however, that pains in the joints and stiffness in the limbs, which go by the names of rheumatism and neuralgia, are very often produced by Dyspepsia. Also, a hardness of the muscles of the abdomen, which become contracted and hard; and in some cases the belly sinks, instead of being gently prominent.

☞ In cases of general debility, use Wishart's Pine Tree Tar Cordial with the Pill.

N. B.—All orders promptly attended to on receipt of the money.

Price, $1 per box.

Sold wholesale and retail by the proprietor,
Dr. L. Q. C. Wishart,
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☞ All persons beware of counterfeits.

The above Pills are purely vegetable. Sent by mail, free of charge, on receipt of price.

MRS MARTHA COLLINS.

730 Russell Street, above Fitzwater.

Begs leave to inform her friends and the public generally, that she has opened an INFANT SCHOOL for Boys and Girls, to whom she will pay special attention in teaching the primary departments of Reading, Writing, and Arithmetic, also Singing, upon the most reasonable and accommodating terms. She does not hesitate to say that she will be able to please all who may give her a trial.

SHROUDING.

Mrs JANE JOHNSON & Mrs ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place.

No 616 South Eighth Street, Philada.

and are always prepared to serve customers at the shortest notice possible

☞ TERMS MODERATE. 1y

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FINE GOLD,
CORAL, PEARL, ONYX, JET, & OTHER JEWELRY.

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Also, the latest styles of Silver Forks, Spoons, Ladles and other Silver Ware,

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CLOTHES MADE TO ORDER.

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SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE.

No. 5—1y

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GOODS.

The Subscriber would invite the attention of her friends and the public to her large assortment of

New, Fancy and Domestic Dry Goods.

Spring Shawls, and Balmoral Skirts,

HOSIERY, GLOVES, &c., &c.,

TO SUIT THE SEASON.

Mrs. H. will spare no pains to suit them with Regalia Trimmings as cheap as possible.

At the OLD ESTABLISHMENT,
S. SHORTER HAWKINS,
815 Lombard Street,
PHILADELPHIA.

N. B. Merchandise selling ten per cent. cheaper than can be bought elsewhere.

NOTICE.

Wednesday, March 23d, 1863.

This is to certify that on Tuesday, the 17th inst., my wife, Elizabeth Andrews, left my bed and board, without any provocation whatever. I therefore warn and forbid all persons of harboring her on my account, for I will not pay or be responsible for no debts that she may contract from this date.

1m JOHN ANDREWS.

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representatives from Lodges as follows:—

From Garnet Union No. 5, D. of T.; from Phoenix Union, No. 8, D. of T.; from Northern Union, No. 16, D. of T., Wash's Union, of Chambersburgh, Pa., from Dr. Bias' Union, of Carlisle, Pa.; from Mount Olive Union No. 19, D. of T., from Vanbrackle Union, No. 10, [illegible] T., of Norristown, Pa.

Officers installed to their several positions are as follows:

Grand P., Sister Bonnet; Grand Associate, Sister Harris, Grand Treasurer, Sister Faucett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dukhart; Grand Chaplain, Sister Hall.

G. P. P., Sister E. Roberts, G. P. P. Sister Anderson,
" " E. Bowers, " " J. F. Heath,
" " M. H. Brown, " " R. A. Blake,
" " R. Newman, " " White,
" " S. Davis, " " R. Hall.

THE DAUGHTERS OF CORNISH SOCIETY.

The Stated Quarterly Meetings of this Society are held on the first Wednesdays of February, May, August, and November.

The meeting of the Board are held on the Wednesday previous to the regular stated meetings of the Society.

Mrs. Sarah Carter,
President.
Mr. L. R. Seymour, Sec'y.

THE BOOK DEPOSITORY

OF THE

AFRICAN M. E. CHURCH,

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We keep on hand, in connexion with our other books Sabbath school books of various kinds. Question Books; Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Paper, Envelopes and Blank Books.

THE DEATH-BED OF THE REV. JOHN WESLEY.

Wanted Canvassing Agents for this splendid large engraving which should be in every house of all admirers of that great and good man. The most liberal inducements offered to those selling this print. Send for Catalogue and instructions.

WM. SMITH, Publisher,
702 South Third Street, Philadelphia.

WANTED.—The charge of a Public School. Reference as to ability can be given. Apply to
J. W. A., 1641 Helmuth St.

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Made in the Best Manner, expressly for RETAIL SALES. Lowest Selling Prices marked in Plain Figures. All Goods made to order warranted satisfactory. Our One-Price System is strictly adhered to. All are thereby treated alike.

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Dec26-1y 604 Market Street.

GOOD NEWS

To Tailors, Dressmakers, and to those wishing to be such. Also, to owners of sewing machines, store-keepers, and large families.—[illegible] you can learn to cut [illegible] Ladies' Dresses, Boys' and Men's Pants, Vests, Jackets, Sack and Overcoats.

Local and Travelling Agents Wanted.

Address REV. WM. CHAULEY,
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Or apply to Mrs Mary C. Weaver, (wife of the Editor of this paper,) 816 Pine St., Philada., Pa. Jan13—1y

JAMES DOWNS,

DEALER IN

NEW AND SECOND HAND

CLOTHING,

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No. 17—3mo. PHILADELPHIA.

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STOVE STORE,

107 NORTH FIFTH STREET, PHILADELPHIA.

The subscriber would respectfully inform his friends and all in want of good stoves, that he has now on hand a general variety of excellent PARLOR, COOK and CHAMBER STOVES, including flue burning, as well as other patterns, which he is selling at very low rates. He buys entirely for cash, of the best wholesale foundries, and of course can sell much cheaper than those buying on the usual credit system. At any rate his friends are invited to give him a call and examine for themselves before purchasing elsewhere, as he feels that they would be convinced that it would be to their interest to give him their patronage. Coal orders constantly on hand. WM. STILL.

JOSEPH H. COLE,

CONTINENTAL RESTAURANT,

NO. 717 LOMBARD STREET, PHILA.,

(Above Seventh St., under Philadelphia Institute.)

Where he continues to keep always on hand the very best assortment of OYSTERS and other refreshments—hoping that all his friends and the public in general will favor him with their patronage.

☞ Meals served at all hours. Families supplied with Oysters of the best quality and flavor at the shortest notice.

☞ Also, public and private waiting done on the most reasonable terms. 1y

"UNION COTTAGE,"

ATLANTIC CITY, NEAR THE INLET.

The subscriber will always be happy to welcome her numerous friends, and the public in general.

TERMS:

Board per week,	$6 00
" " day,	1 50
Single meals,	50

S. H. Wailes, *Proprietress.*

BOARDING

IN BROOKLYN.

MRS. S. PLANT (formerly Richardson) respectfully announces that she has opened a first-class BOARDING & LODGING HOUSE at No. 91 HIGH STREET, Brooklyn—where she is prepared to accommodate the public on the most reasonable terms.

Her house being located in a very pleasant part of the city, and within five minutes' walk of Fulton Ferry, is made thus a very desirable and convenient place.

BOARDING.

Mrs. AMIA WILLIAM, of Cape May, will open the Banneker House for the season, for the accommodation of all who wish to spend the season there, and she will spare no pains to make all comfortable. Those wishing to spend one, two, or three days, will find the Banneker House the right spot. Prices very reasonable. 1-sept

COAL, STOVES, &c., &c.

The subscriber respectfully informs his friends and the public generally, that he has taken the store,

NO. 107 NORTH FIFTH STREET,

formerly occupied as the Anti-Slavery Office, (where he has been engaged for the last fourteen years,) to occupy it henceforth as a place of business for the sale of

COAL, STOVES, &c.

Having made arrangements with one of the first Coal Dealers in the city, to furnish the best qualities of Lehigh, Schuylkill, &c., at the lowest Cash prices, he hopes to give full satisfaction in this branch of the business.

He will also keep constantly on hand a general assortment of good NEW and SECOND-HAND STOVES, FURNACES, &c.

Persons wishing Stoves taken down, stored away, put up, or cleaned, can be promptly accommodated by applying as above.

He hopes by energy and strict attention to business to obtain a fair share of patronage.

WM. STILL,
107 North Fifth Street, Philadelphia.

REFERENCES.

J. M. McKim,	Dr. Caspar Wistar,
Samuel Rhoads,	James Mott,
Dillwyn Parrish,	Thomas Williamson,
Prof. C. D. Cleveland.	W. H. Furness.

WANTED.

One or two respectable colored men in a quiet and respectable family to lodge, where they can secure all the comforts of a home, with a furnished room.

INQUIRE,

No. 424 South 7th St., Phila.

WM. H. LONGFELLOW,

SURGEON DENTIST,

No. 1126 Rodman Street,

Between 11th and 12th, and Lombard and South Sts.

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Every department of Dentistry attended to.
Persons waited on at their residence, if desired.
Nov 17

T. S. KNIGHT,
PAPER WAREHOUSE,
No. 508 [illegible] STREET, PHILADELPHIA.

☞ Particular attention given to orders for Printing Paper. aug 6.

CONSUMPTION.

Thy smiles are for the grave! Thy brilliant eyes
With their calm, earnest look, thy virgin brow,
Are all marked for the grave. I've watched the skies
At sunset, as the last faint hues have died,
And seen amid the flickering light, a queenly star arise
All luminous, and pure: and often I have thought,
How like are thy dear eyes which beam so clearly forth,
To that fair evening star. Above the rosy tinge
Which flushes now thy cheek, they kindle and grow bright
The day beam flickers; and as night creeps on
That star sinks to its rest. Yet murmur not,
Thy trembling lips shall yet awake in song,
Triumphant over death. Oh! when the soft winds come,
And murmur o'er thy grave, how will my sad heart mourn!
Then life will seem a weary clog to keep my soul from thee
The flowers will bloom again—the flowers which we have loved,
The singing birds will come, and warble round our door,
The southern winds will come, breathing their summer song,
But, ah! 'mid all these sights and sounds
Thy voice will come no more—no more!
Move gently, calmly, on! No bitter pain
Will mar thy peaceful death. Thine eyes will softly close,
And as thy last breath parts, the tranquil soul will soar
Where death with wasting hand, shall never reach thee more.
A. E. C.

CONSTANTINOPLE.

There are in Constantinople and its suburbs at least 40,000 Europeans, that is, persons from Central, Southern, and Western Europe and their descendants. The whole population is not far from 1,000,000. There are many thousands of Jews, Armenians and Greeks who do not sympathize with the Mohammedan religion. The Armenians and Greeks still have what they call Christian churches, though they have but a very corrupted form of Christianity. It is among these Armenians in Turkey that one of the most successful Protestant missions has been established. This glorious work was begun nearly thirty years ago, and it now has branches in many parts of Asia Minor, Syria, and even Persia. From the missionary brethren and their families here, we have experienced much kindness. On the Lord's day morning we had a delightful time in the chapel of the Dutch Embassy, where a sermon was preached by one of the company from 2 Cor 4: 18. It was refreshing to be permitted to join in singing, "When I can read my title clear," &c, to the good old tune of Azmon away off here so near the rising sun. These English services are to be continued throughout the winter for the benefit of the families of the missionaries and others who may be willing to unite with them. Last Lord's day there were almost sixty persons present. Some of them had come from Bebek, five miles up the Bosporus. In the afternoon I attended the services in one of the Armenian Protestant Churches, and heard a sermon in that language by the Rev. Josiah Peabody. As I understood but a few words, I can only say that the message was delivered in an earnest manner, and was listened to with devout attention by about fifty natives, most of whom had their heads covered with the red tarbooch, or oriental cap, and sat cross-legged, while some of the women had their faces veiled according to the custom of the country. (I hope the friends of missions in America will not fear that the good cause can make no progress when they learn that most of the earnest, laborious missionaries have suffered their beards to grow, as Providence evidently designed they should.) Two flourishing schools have been established in this benighted region, one (the male school) at Bebek (which has since been suspended) under the supervision of the Rev. Dr. Hamlin, and the other (female) at Hasbeny under the care of the Rev Dr. Goodell.

During my sojourn in this remarkable city I have ridden through its crooked, filthy, dog-possessed lanes, improperly called streets, and galloped around the ruined walls at which the last of the Constantines fell before the sword of the merciless Moslem. This execrable place has indeed a most melancholy history. It was frequently besieged, but seldom taken. Founded by the Greeks 667 B. C. with the rest of the Grecian dominions it passed into the power of the Romans, but was afterwards recovered by the Greeks, but finally, May 29th, A. D. 1453, it fell before the conquering sword of Mohammed II. Since that time it has been the seat of the Turkish Sultan and the Greek Patriarch, the former the source of supreme spiritual and temporal power to the Moslems, the latter to some extent the controlling head of the Greek Church. The heir of the Caliphs has also become the heir of the Cæsars. I have viewed with sadness the splendid ruins every where to be seen, of the magnificence of the Imperial Capitol. Alas, alas, its glory has passed away! How is the fine gold become dim! Take away from Constantinople the palaces and the kiosks of the sultan and those of the numerous pashas along the Bosporus; take away the grand old Christian temple (now a mosk) of St. Sophia, and a few other mosks erected by the munificence of some of the sultans, and there is little left to admire in the architecture of the city. As regards its situation and natural surroundings, the Creator of the world has left scarcely anything to desire.

The famous Seraglio, about which we have heard and read so much, is one of the greatest humbugs I have yet seen. Lying on one of the most lovely points of land in the world, extending between the sea of Marmora and the Bay of the Golden Horn, its grounds are miserably arranged and still worse improved, and I walked through them with profound contempt for every thing Turkish. I have utterly lost the sympathy I once felt for this weak, corrupt, poverty-stricken, crumbling empire, and can but pray that this beautiful domain may speedily pass into the hands of more faithful stewards. Since being here I have been compelled to wonder how the Christian nations of Europe could so long tolerate, that Moslem rule should for so long a time extend over so large and so fair a portion of European territory. I am not a "fillibuster," but I am a believer in the doctrine that God gave the earth to man to *dress* it as well as to keep it. Had the strong nations of Europe not been jealous of each other, Turkish affairs would not be as they are.

The strange customs of the Turkish men and women might afford matter for a long letter, but I have already written too much, and must bid you *adieu!* D. G.

THE JAPANESE.

"Thim haythen chaps
The naygur Japs"

as they are called in "Paddy's Ode to the Prince," are certainly a queer people. According to a recent authority, one great peculiarity of the Japanese is their mania for squatting; they seem to do everything in this position, and even when a man is plowing in a field he looks as if he wanted to squat. Their habits in many things seem to be so often exactly opposite to ours, that it almost resolves itself into a rule that everything goes by contraries. When they cook a goose, instead of putting the goose on the fire, they put the fire in the goose, thus making a great saving of fuel. In planing or sawing a board, they plane or saw towards themselves instead of from themselves. When you go into a house, instead of taking off your hat, you take off your shoes. Instead of saying John Smith, you say Smith John, and instead of Mr. Brown, Brown Mister. The country is rich and beautiful in flowers and vegetable productions. They have carried the art of making paper to great perfection. Dr. McGowan showed an overcoat made of paper, perfectly strong and serviceable. In this country we have paper collars, but in Japan they go further, and have paper handkerchiefs, which are very beautiful and soft, and of very fine texture. They even weave their paper, and make what they call paper cloth of it. Argus

MANUFACTURE OF POSTAGE STAMPS.

The designs for the stamps are first engraved on dies taken up on rolls and then transferred to a large steel plate by the process of multiplication, the hardened roll being applied successively to every portion of the surface until the dies of two hundred stamps are made. The plate, being now hardened, goes to the printing room. The process of printing is very simple, the plate being inked, then laid in the press, the moistened sheet placed on it, the roll passed once over it, and two hundred postage stamps are printed at one operation. A weak oil is used, so that the stamp may not be saturated, as the paper is not so highly sized as that used for bank notes. Carmine gives the red color to the 3-cent stamp, pale ultra-marine the blue to the penny stamp, chrome green the tint to the 10-cent stamp; while the 5 cent denomination is printed on brown, the 12-cent in black, and the 24-cent in purple, the 30-cent in orange, and the 90-cent in intense ultramarine. From the press the sheets of stamps go to the drying room, where they are piled in canvass covered frames, or racks, so arranged that each day's work, and even each man's task is kept by itself. They go next to be gummed—labor which is entirely performed by girls. The sheets are laid in piles, face down; each girl has a copper basin of gum, and a soft, flat brush, with which she finishes the sheet with a few strokes. Each girl gums 1,000 sheets or 200,000 stamps in a day.

The gum used for this purpose is prepared by one man only, who keeps the formula of its manufacture a profound secret. The gummed are placed in racks similar to those used in the drying-room, and piled up in the room for half a day, or a day and a half, as the atmosphere may be more or less dry, and when thoroughly dried are laid between pasteboard leaves and subjected to a powerful pressure. The sheets are now cut in halves, so as to leave one hundred on a sheet, and are then taken into another room, where the holes between the stamps are perforated by machinery. This operation is performed by passing the sheets first in one direction and then across, between two sets of narrow brass cylinders on shafts, the upper set being furnished with small steel punches, and the other perforated with holes or dies to correspond. The operation is instantaneous, the whole eleven rows or holes being made at once. The cylinders are adjustable on shafts, so that stamps of any size can be perforated by the same machine.

The stamps are now finished, the only remaining duty of the attendants being to count and inspect them, after which they are placed in the safe, and sent in packages wherever Government directs. Each machine, worked by a girl for twelve hours, perforates 10,000 stamps a day, one way, or half that number if the holes are made in both directions. Last year the Post-Office Department used 210,000,000 postage stamps of all denominations, while this year the increase will not fall far short of 20,000,000.

Of all the denominations of stamps the red or 3-cent ones are most in demand, about three times as many of them being used as of the penny stamps. Next to the penny, the 10 cent denomination is most in request; next, the 12-cent, then the 24-cent, and so on—the 90-cent one, of course, being required less than any other. Stamps being really the representatives of so much money, the greatest care is taken to guard against dishonesty on the part of the workmen; and so perfect is the system of checks, that the loss of a single penny stamp can be detected with absolute certainty.

A NEW BAROMETER.

M. Sauvageon, of Valence, has studied the different phenomena which are produced in a cup of coffee when the sugar is put into the cup; and the result of these observations transforms the demitasse into a barometer. "If, in sweetening your coffee," says M. Sauvageon, "you allow the sugar to dissolve without stirring the liquid, the globules form a frothy mass, remaining in the centre of the cup, it is an indication of duration of fine weather; if, on the contrary, the froth forms a ring around the sides of the cup, it is a sign of heavy rain; variable weather is implied by the froth remaining stationary, but not exactly in the centre."

WILL SALTPETRE EXPLODE?

Three hundred bags of saltpetre took fire in New York, on Monday, and were burned up. As each bag was ignited, it exploded with a report as loud as a musket, and with a force sufficient to materially damage, if not shake down, any ordinary building.

ANECDOTE OF JAMES G. KING.

James G. King was an extraordinary man—a superb financier. He was named after James Gore. Mr. King was a very domestic man—fond of his children, and would make any sacrifice for them.

At one time such was the influence of Mr. King that he held Wall street in his hand. He was fond of a little fun occasionally, and liked a good joke or a good story.

Mr King had a horror of the three and four per cent a month operations. On one occasion a merchant who was doing a very extensive business, and for whom Mr King felt a sincere friendship, came to him and said:

"Mr. King, I keep four large bank accounts, and I have offered heavily the best paper for discount. It is flung out as fast as I offer it. I shall have to go on the street and do as others do—get heavily shaved. Money is worth now three per cent. a month. I have got to pay it. I do not see why I should not pay that to your house as well as on the street. I know you object to such transactions, but I cannot help myself. I will bring down my 'portfolio.' It contains 'Bills Receivable' for over $200,000 of A No. 1 business paper. You can take your selection. I must have $100,000 in cash before another week."

"No business can stand such a premium for money any length of time. It will use up a million capital very speedily," said Mr King.

"Oh, not at all. My business will justify my paying any rate of interest, however exorbitant."

"Why discount for a short time? Why not make it for two or three years? I will not discount your good business paper. Pay your debts with it. I will discount your note for $100,000, if you will make it three years."

"Thank you, Mr. King. I will draw it at once. It is very kind in you, but don't you want collateral?"

"No, sir. Mr. Miller (turning to his accountant,) take off the discount at three per cent a month on $100,000 for three years, and draw a check for the balance for Mr. D. Wait a moment D., and give me your note for $100,000." The conversation became general, both were seated when Mr. Miller, the accountant, handed the following memorandum to Mr King:

Note of Mr. D., payable three years after date, for	$100,000
Discount at three per cent. a month is thirty-six per cent. per year, and for three years, 108 per cent., or	108,000
Balance due to Prime, Ward & King,	$8,000

"D., have you a blank check with you?" pleasantly asked Mr King.

"A check?—What for?"

"Why, Miller has handed me a statement, and I find that it is discount on above your note for three years for $100,000 at three per cent. a month, you will have to pay us $8,000."

"Why this is absurd. I give you my note for $100,000 and get no cash in return, but have to give you $8,000 cash. Bah!"

"Be cool, D., and listen. I have done this purposely to show you a lesson, to show you where your mercantile career will end, if you submit to such extortion. Now if you will pledge me your word of honor that you will curtail your business and never pay more than seven per cent. interest for money to carry on your trade, I will tell you what I will do. You want $100,000. Draw your note for that sum at ninety days, leaving with me $100,000 of your best notes receivable, and I will give you the money less the ordinary discount of seven per cent."

Mr. D. was grateful. He appreciated the lesson taught by Mr. King, and he is at the present moment one of the wealthiest men in the city of New York.

Old Merchants of New York City.

IMPORTANCE OF FIRST IMPRESSIONS.

Two young men commenced the self-making business at Philadelphia. They bought a lot of duck from Stephen Girard on credit, and a friend had engaged to endorse for them. Each caught up a roll and was carrying it off, when Girard remarked:

"Had you not better get a dray?"

"No: it is not far, and we can carry it ourselves."

"Tell your friend he needn't endorse your note. I'll take it without."

"So you are going to teach school?" said a young lady to her maiden aunt.

"Yes," was the answer.

"Well, for my part, sooner than do that, I would marry a widower with nine children."

"I would prefer that myself," was the quiet reply, "but where is the widower?"

Family Circle.

THE PURITAN YANKEE.

As long as the controversy between nature and the Puritans was confined to New England, men were patient. But within a hundred years we have seen great mischiefs introduced upon the rest of the continent. There is the Hessian fly that has robbed millions on millions of dollars from the wheat crop; there are weevils, and blights, and the curculio on trees; and then we have the Canada thistle, the very Yankee of botany—sharp, hungry, and prolific, with a million of seeds and every seed sure to sprout, growing ten times as fast when you cut it up by the roots as when you let it alone. Among all these none have been so much deplored as the spread of the Yankee. He is the plague of the continent; goes everywhere; engages in everything; is always and everywhere the same disputing meddling, reforming character, he was in England, and is in New England, and seems likely to be until the end of the world. Agitator in politics, disputant in theology, fault-finder in morals, prying up peaceful citizens' houses to see if the underpinning is safe—the vendor of gimcracks to every housekeeper, he has always some new way of grinding, or screwing, or twisting, or rolling, or churning, or knitting, or sewing, or ploughing to show. His ploughs and washing machines would build the Chinese wall. The Puritan Yankee has at last exhausted the patience of the saints of the plantations and they have determined to "hunt him home to his den," and to shut him up there all by himself. We would suggest, therefore, that all the Yankee inventions be collected, and a wall be built of the carts, ploughs, reapers, churns, sewing-machines, clocks, stoves, and all the contrivances which the indefatigable Yankee has invented, and that all the Yankee books, spelling-books, reading-books, histories, geographies, theological books, be piled upon the top of these, and that it will be rendered lawful to shoot any Yankee who attempts to scale the wall; and then it may be hoped that, left to feed upon these, they may become refined beyond the body, and peradventure the whole stock may rise some windy day in blessed translation and leave the world in peace, to shudder at nothing any more except the remembrance of the horrid Yankees!

Henry Ward Beecher.

THE PREACHER'S WIFE.

Another little hint for young preachers.—Young ladies can do as they choose about reading it. Perhaps they might as well keep their eyes off it.

The happiness and success of every man who marries depend very largely upon the kind of wife he gets. This is emphatically true of a preacher. Hence he should be exceedingly careful in selecting her—should see to it that she has the qualifications needful for a minister's wife. What some of these are may be indicated.

SHE OUGHT TO BE OF A GOOD FAMILY.

There is such a thing as family nobility.—The nobility, not of wealth nor position, but of goodness—the nobility of intellectual and moral worth. Such nobility is hereditary; when found in the parents is seldom, if ever, wanting in the children. It is a household heritage.—From a family thus endowed, a preacher's wife ought always to come. Coming thence, she brings with her a warranty of true nobility—of possessing intellectual and moral worth, rendering her worthy of the heart and hand of any man.

SHE OUGHT TO BE GOOD-LOOKING.

Indeed she ought. You need not smile, young gentlemen. I tell you, beauty in a woman is never to be laughed at. Never. It is one of her charms—one of the things for which she has ever been admired and loved. To the true woman beauty is like "apples of gold in pictures of silver." Very comely, indeed. She may pass at par without it, but with it she will, always and everywhere, command a premium.—That premium man pays in love. Each man's wife ought, therefore, to be to him the most beautiful woman in the world. Then all comparisons with other women would be but contrasts in her favor—contrasts by which his admiration and love of her would be constantly augmented.

SHE OUGHT TO BE EDUCATED.

Not superficially, but thoroughly. Both at home and in the schools. At home, in filial duties—reverence and obedience. The girl who has never been trained to these will not make a pleasant wife. The girl who disregards the feelings and authority of her parents will be very likely to have her own way when married. She ought to be practically educated in domestic matters. Know how to keep house in all its departments. A young preacher ought never to think of marrying a girl whose mother has had so little sense as to raise her without training her to work. Such a girl ought never to be any man's wife. She is unfit.

A preacher's wife ought to be a good scholar. Have a mind well trained, and stored with useful knowledge. This for three reasons. 1. That she may feel at home and appear to advantage in any society into which she may chance to be thrown. 2. That she may be useful. 3. That she may perform for her husband the double office of counsellor and critic. It is of untold advantage to a preacher to have a wife capable of criticising his performances. She is more sensitive to his failures than any one else can be, and more anxious he should correct them. She can be perfectly frank and candid—tell him all his deficiencies.

SHE OUGHT TO BE RELIGIOUS.

Last named, but first in importance. She ought to be truly religious,—having not simply the form of godliness, but the power also. Thus she may be a co-laborer with her husband in the Master's vineyard. Preaching by her example continually and powerfully.—*Pittsburgh Christian Advocate.*

IF YOU MEAN NO, SAY NO.

When a man has made up his mind to do or not to do a thing, he should have the pluck to say so plainly and decisively. It is a mistaken kindness—if meant as kindness—to meet a request you have determined not to grant, with "I'll see about it," or "I'll think the matter over," or "I cannot give you a positive answer now; call in a few days and I'll let you know." It may be said, perhaps, that the object of these ambiguous expressions is to "let the applicant down easy;" but their tendency is to give him useless trouble and anxiety, and possibly, to prevent his seeking what he requires in a more propitious quarter until after the golden opportunity has passed. Moreover, it is questionable whether the motives for such equivocation are so philanthropic as some people suppose. Generally speaking, the individual who thus avoids a direct refusal, does so to avoid himself pain. Men without decision of character have an indescribable aversion to say No. They can *think* no—sometimes when it would be more creditable to their courtesy and benevolence to think Yes—but they dislike to represent their thoughts. They prefer to mislead and deceive. It is true that these bland and considerate people are often spoken of as "very gentlemanly." But is it gentlemanly to keep a man in suspense for days, and perhaps weeks, merely because you do not choose to put him out of it by a straightforward declaration? He is only a gentleman who treats his fellow men in a manly, straightforward way. Never resort by ambiguous words to sanction hopes you do not intend to gratify. If you mean No, out with it.

THE SEED AND THE FRUIT.

A physician, referring to the effect of different modes of education, says: Of thirty boys who were brought up in contempt of all useful knowledge and occupation, spending their days in reading novels and the lives of pirates and murderers, and their evenings in the streets, at the dram shops, gambling saloons, the circus and theatre, one was hung for murder at the age of forty-five, one for robbing the mail, and three as pirates, five died in the penitentiary, and seven lived and died as useless vagabonds; three were useful mechanics, and he was ignorant of the fate of the remainder. Of forty boys educated with him by a moral and scientific teacher, under a rigid system of restraint, at the age of fifty-five one was a member of Congress, one a judge of the Supreme court, two judges of the Circuit court, three physicians, five lawyers; fourteen were dead, and the remainder were farmers and mechanics; not one was ever charged with crime, all were respectable, and all but two or three had respectable homes.

THE RELIGIOUS CHARACTER OF WASHINGTON.

The readers of the "Guardian" will remember, that an article, with this caption, from the pen of the editor appeared in the March number of that monthly. It is a most excellent article, decidedly the best we have ever seen on that subject, and we are glad to find that it is appreciated, especially in quarters where it can be turned to profitable account. The committee of the Christian Commission for the District of Maryland have had ten thousand copies printed in tract form, covering twenty four pages, for distribution among the officers and soldiers of the Army. Its influence for good cannot fail to be very extensive in this particular sphere. We are pleased to learn also that it is contemplated to issue fifty thousand copies of it in the form of a small volume for similar use. It certainly cannot be too extensively circulated. It exhibits Washington's religious character in its true light, and furnishes the most indubitable evidence, that the highest style of a patriot is a Christian soldier.—*Ger. Ref. Messenger.*

FASHIONS.

A glance through a book of English costumes affords startling evidence of the skill which our feminine ancestors have displayed in devising for themselves the uncouth and preposterous garbs. But for example of this misapplied ingenuity, we need not go back to past generations. We need only waken our own slumbering reminiscences to summon into being the phantasmagoric image of a host of abominations. A man need not be much past the middle age to recollect the days when the waist of the fashionable belle was immediately under her arms, making her look very much like a deformed baby in long clothes. Then, when the outline of the sausage ceased to be looked upon as perfection, that of the wasp came into favor, and waists were reduced by tight lacing to such terrible tenuity that the affianced lover had ample reason to fear that if the match was not broken off, the best of his fair charmer would be, before the wedding day.

Who does not remember those awful coal-scuttle bonnets, from the depths of whose Leghorn abyss the features of the wearer loomed hazily upon the gaze? Does it not seem almost incredible that the same generation which cherished those colossal head-pieces should have given itself up to the ardor in their stead of small silk or lace cataplasms, which it is necessary to attach to the back of the head by pins, and should then have cast them aside in their turn, in favor of spoon-shaped monstrosities, each holding in its interior the contents of a small greenhouse piled up in a pyramidal form above the wearer's forehead? Do we not remember all varieties of ugly-shaped sleeves—the shoulder of mutton, the puffed, the pendulous, and the tight fitting which made the daintiest arm look scraggy.

CRINOLINE.

The catalogue of women who have been burned to death is beginning to assume frightful proportions. Who can wonder at this, if he has watched a devotee of the fashionable deformity as she walks across a room? The movements of her skirts are independent of her volition; the bell-shaped mass wafts and sways about with perilous freedom, and it is impossible to see its wearer go near a fireplace without a shudder of apprehension. When the dress, swinging against the grate, catches fire, that which promoted its ignition renders almost impossible the extinction of the blaze. The hooped cage defies compression, and obstinately retains its shape, maintaining an open space, with in which the flame may play freely around the victim's limbs, charring and calcining them, while she shrieks in agony for the aid which none can give.

OUR FEET.

Women are not more hardy than men. They walk on the same damp, cold earth. Their shoes must be as thick and warm. Calf or kip skin is best for the cold seasons. The soles should be half an inch thick, in addition there should be a quarter of an inch of rubber. The rubber sole I have used for years. I would not part with for a thousand dollars. It keeps out the damp, prevents slipping, and wears five times as long as leather of the same cost. For women's boots it is invaluable. But rubber shoes should be discarded. They retain the perspiration, make the feet tender, and give susceptibility to cold. Stand on one foot, and mark around the outspread toes. Have your soles exactly the same width. Your corns will leave you. The narrow sole is the cause of most of our corns. A careful study of the anatomy of the foot, and the influence of a narrow sole, will satisfy every inquirer. The heel should be broad and long. Wear thick woolen stockings. Change them every day. Before retiring, dip the feet in cold water. Rub them hard. Hold the bottoms at the fire till they burn.

CARLO AND THE BABY

"Come, Carlo, come, and take the baby out to ride." Carlo jumps up and wags his tail. Carlo is a great wag. He loves the baby dearly. I believe he thinks the baby came for him to take care of. George has made a harness for Carlo, and he contrives somehow or other to tackle him to the baby's basket wagon, and off Carlo trots, basket, baby, and all. It is hard to tell which is happiest, Carlo, Willie, George, or I.

When we stop, he goes round to the side of the carriage, puts up his paws and looks in, as much as to say, "How do you like that, little master Willie?" Willie pats him, and answers "Good Carlo, dear Carlo;" and this pleases him mightily.

Sometimes Willie is left altogether in his care, out on the green, and it is curious to see what care he takes. If any stranger person comes up to speak to Willie, Carlo starts up and keeps his eye on him. If somebody he does not like the looks of—dogs, you know, have their likes and dislikes pretty strong—touches the baby, he utters a low growl, as much as to say—"Hands off, sir."

Carlo is so trusty. Indeed, he always tries to do the best he knows how. He looks and looks, if he does not quite understand; "looks asking," George says, and when he finds out what you want him to do, how quickly he minds, and seems so pleased to mind.

I wish some boys and girls would take pattern after Carlo.

HOW TO DESTROY COCKROACHES.

A correspondent of the Montreal *Witness* says: "Several weeks ago my house had become so overrun with cockroaches that I seriously intended leaving it for two or three nights to give these pests the benefit of a good freeze. I happened, however, to read in the *Witness* that powdered borax was a sure foe to them. It was tried and proved efficacious. Now and again, a stray cockroach is seen, but certainly not one where there were hundreds before. Those that make their appearance have a sickly, attenuated look. Their air is so dispirited that the simile 'lively as a roach' could never apply to them. The borax is used by sprinkling upon shelves and wherever the 'enemy most do congregate.' It is a safe remedy, and one that deserves to be known."

HEAVY DECLINE.

We are informed that a heavy decline has taken place in the price of cotton, within a few days—it having depreciated about $100 per bale, or about twenty five cents per pound. We congratulate housekeepers on the prospect of once more being able to buy muslins and calicoes at a reasonable figure.

SELECTED RECIPES.

Panes of Glass may be easily removed by the application of soft soap for a few hours, however hard the putty is.

Toothache.—Alum reduced to a powder, two drachms; nitrous spirits of ether, seven drachms; mix and apply a little to the tooth. This is a certain cure.

To Cement Broken China.—Dissolve half an ounce of isinglass in a wine glassful of alcohol. It will form a transparent glue, which will be almost imperceptible.

To Make the Teeth White.—A mixture of honey with the purest charcoal, will prove an admirable cleaner. It should be applied once a day with the tooth brush.

Advertisements.

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THE PROPER NAMES, AND NUMEROUS OTHER WORDS, BEING ACCURATELY ACCENTED IN THE TEXT, ARE DIVIDED INTO SYLLABLES, AS THEY OUGHT TO BE PRONOUNCED,
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BY ISRAEL ALGER, JUN., A. M.
[illegible] $1.50. [illegible] $2.00.

RECOMMENDATIONS.

From the Christian Instructor, Phila., Nov. 22, 1862.

This edition of the Bible has been for years before the public, and yet it was not till the other day that our attention was so drawn to it as to lead to an examination. The text is the commonly received translation of King James, and its only peculiarity is its assistance in the manner of pronunciation. All proper names and many other words are divided into syllables and accented as they ought to be pronounced, according to the orthoepy of John Walker contained in the critical Pronouncing Dictionary. The Bible certainly deserves to be read well, and yet no one can do so without [illegible] and careful study.

This mode of reading the Scriptures correctly cannot be commenced too early, and we would recommend parents to get pronouncing Bibles for their children, so that in reading verse about in the family, the process of training might begin. In Bible classes the pupils should be taught first to read the passage correctly [illegible]. Indeed, if many congregations would place a copy of the Pronouncing Bible in the pulpit for their pastors to read from [illegible] Mr. W. S. Young, of this city, has Alger's Pronouncing Bible in different sizes and styles of binding, and at reasonable prices.

From Rev Mr Pierpont, Pastor of the Church in Hollis St., Boston, to the publishers.

[illegible]

In [illegible] of the Hebrew names that occur in the Holy Scriptures, [illegible]

[illegible]

Yours respectfully, JOHN PIERPONT.

From Mr. Bailey, Principal of the Franklin English Grammar School in Boston.

Messrs. Lincoln & Edmands:—

[illegible]

Respectfully yours, &c., EBENEZER BAILEY.

From Rev J. L. Blake, Rector of St. Matthew's Church and Principal of a Young Ladies' Seminary, in Boston, to the publishers.

[illegible]

Very respectfully yours, J L BLAKE.

From Mr Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs. Lincoln & Edmands:—

[illegible]

Yours, &c. [illegible]

Recommendation to a Testament from the Associated Instructors of Youth in the City of Boston.

[illegible]

Respectfully submitted by your Committee,
THOMAS PAYSON, Chairman.

At a regular meeting of "The Associated Instructors of Youth in the city of Boston" [illegible] the preceding report was read, and [illegible]

Attest, JAMES ROBINSON, Secretary.

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We therefore, take great pleasure in recommending Miss Bell to the citizens and friends as a lady every way worthy of such a position, as well as trustworthy, and we do hope, as the enterprise is commendable, that those to whom she may present this writing will not turn her away without either subscribing or contributing to this great cause.

(Signed) ELISHA WEAVER.
Editor & General Book Steward.
No. 619 Pine St., Phila.

For the Christian Recorder.

BUCKS COUNTY SS.—TO ALL TO WHOM THESE PRESENTS MAY COME.

I, the subscriber, a Justice of the Peace, in and for the county of Bucks, do hereby certify that I am acquainted and know Emily Johnson—formerly Rodney, who was married to Samuel Johnson, who was married before William Hawk, Esq., of Bristol, Bucks County, as appears by record on his docket; and after careful examination and mature reflection, I feel myself fully safe in saying that the said Johnson had a wife living at the time he married the said Emily Rodney; and I further say that I have the evidence of Daniel Emmons (local preacher of the Methodist Episcopal Church) Charles Emmons, (Class leader) and Benjamin Cummings, (who is exhorter;) that he had one or more wives living at the time he married the said Emily Johnson; and the evidence, on affirmation, of the said Emily Johnson, that he had a wife living at the time she married him, which, at the time she married him, she had no knowledge of.

Affirmed and subscribed Before me May 6th, 1862. Wm Blakey J. P.

her
Emily Johnson.
mark.

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CERTIFICATES

Providence, R. I., Nov 27, 1861.

Rev L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev. GEORGE A. RUE

Newport, R. I., October 29, 1861.

Rev. L. S. Lewis—Dear Sir: I have been affected for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost. ANTHONY RANDOLPH.

Newport, R. I., Nov. 19, 1861.

Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled.
RICHARD WHITE.

Newport, R. I., Nov. 17, 1861.

Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it and it has successfully cured my bunions. SOPHIA TAYLOR.

Newport, R. I., Oct. 7, 1861.

Mr. Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public.
Mrs EVELINA DEMORD

Providence, Dec. 10, 1861

Rev. L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs PHEBE A. MORSE.

Newport, R. I., Oct. 10, 1861.

Rev Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swollen joints. Mrs ELIZABETH THOROUGHGOOD

Newport, R. I., Nov. 20, 1861,

Rev. Mr. Lewis—My boy was troubled with the chilblains. I applied your Liniment a few times, and it cured him. Mrs. ADELINE JONES.

Stevens Point, Sept 3, 1861

Rev. Mr Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs SUSAN GARDINER

Providence, Rhode Island, Aug. 10, 1861

Rev. L. S. Lewis—I have been afflicted for upwards of seven years with swollen joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT.

Providence, Nov., 1861.

Mr. L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost everything—but nothing so effectual as your Family Liniment. I would not be without it.
Mrs. LUCY WATERMAN.

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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, MAY 2, 1863. Vol. III.—No. 18.—New Series. Whole No. 121.

THE CHRISTIAN RECORDER

is published every Saturday on behalf of the

AFRICAN METHODIST EPISCOPAL CHURCH,

BY

REV. ELISHA WEAVER,

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Poetry.

For the Christian Recorder.

NOW IS THE TIME TO IMPROVE

Dear Sir: within your last I find
Some well constructed verses,
Trochee, Dactyle, or what the style,
Would really 'stump' the muses.

I read them o'er three times or more,
All in a bliss of rapture;
And do not wish if I dare to think
She might have made a capture.

But soon I saw I could pick a flaw
In this vast contribution:
For ere a verse I could rehearse,
It would go to 'dissolution.'

'Now is the time,' so says our rhyme,
'To improve the moments passing,
'Tis time to arise and open eyes,
And hail the joyous blessing.'

And then again with earnest strain,
She gives a word of warning,
'Great many,' she says, 'near the end of their days,
Have wished they'd attended to learning.'

'The day that's lost is ever past,
No more on earth arising,'
And then so quick to Moses skips,
It really is surprising.

'Blest freedom's boon is coming soon,
Bring a young friend also,
That never before was on our shore,
Let Africans then live so.

Ethiopia then shall with joy extend
Her hands in pledge of friendship,
And some know not that they have got
A God in heaven to worship.'

Should any chance my way to pass
In search of Polyhymnia,
Without a word up to Medford,
I'll send them to a 'femme.'

I suppose I shall her venom call,
Upon my head devoted:
I won't object, but just direct,
Unto the lines now quoted:

'When Ethiopia shall stretch forth
Her arms, and her people shall
Be free, some of them know not
There is a God in heaven they must serve.'

F. G. STEWART.

Gouldtown, N. J.

For the Christian Recorder.

SUNSET.

When the toilsome day is waning,
And the eve is drawing nigh,
'Neath the western hills reclining
What an object meets the eye.

Sinks the sun enrobed in splendor,
Redly in the horizon.
As a child who sighs to slumber,
When its merry play is done.

Yes! most glorious to our our vision,
In the sunset's rosy hue,
As it ends its one day's mission,
And by hills is lost from view.

F. G. STEWART.

Gouldtown, N. J.

For the Christian Recorder.

MR. EDITOR—Dear Sir:—Allow me through the columns of your widely circulating journal, to insert a few lines in it. Last evening, April 16th, the scholars of the British Methodist Episcopal Church, Princess St. Sabbath School, gave an exhibition for the benefit of Mrs. Dr. White, in the Victoria Chapel. Through the inclemency of the weather, and the clouds threatening with rain every moment, and notwithstanding all of this to keep the people back, there was quite a respectable gathering. From one hundred and fifty to two hundred people were present on this occasion. The exhibition was opened with prayer to the throne of grace, by the Rev. Caontee, from St. Catherine's. The stage manager was Mr. Edward Smith. The first piece was sung by the scholars, accompanied by Mrs. Dr. White on the melodeon. There were several dialogues spoken by several young ladies and young men of this town, and several single pieces were also spoken. Miss Emma Jones spoke a piece, entitled The Blind Girl, which was well spoken, and brought great applause from the audience. Master Elijah Rately and Richard Terrill spoke a dialogue, entitled The Quaker and the Robber, for which they deserved great credit, and the entire audience were well pleased with the piece. The two Misses Day spoke very well. The tea party was well carried out by four young ladies, Miss Grant, Miss Davis, Miss Street, and Miss Griffin. Another piece entitled Miss Puff, acted by Miss Young, was rehearsed to great satisfaction. Miss Eliza Davis sang several pieces, which brought great applause from the entire audience. Miss Davis is second to none in Canada, and she excels any that I have heard in Canada: she is a splendid singer. The piece that Miss Davis sang, was entitled The Token. There were several young misses who spoke, who deserve great praise for the manner in which they conducted themselves on the stage, it being the first time they were ever before the public. Miss Berry also sang a beautiful piece, accompanied by Mrs. Dr. White on the melodeon: it was the most elegant piece that was sung during the evening. Miss Russell also sang a splendid piece. Mr. George H. Jones sang a beautiful piece, accompanied by the melodeon. The young ladies that spoke, were Miss Grant, Miss Jarns, Miss Cromwell, the two Misses Day, Miss M roe, Miss Berry, the two Misses Sparks, Miss Maria Berry, Miss Mary Gaus, Miss M. Street, Miss D. Griffin, Mrs Sparks, and Miss E. York. After the exhibition was over, the audience went into the old chapel and partook of some refreshments which the ladies had prepared for them, and everything passed off well. The ladies of this exhibition deserve great praise, for the way and manner that they got up this exhibition; may the Lord bless them in all their efforts of this kind which they undertake. The proceeds of the exhibition and from the refreshments, were for Mrs. White's benefit, as she has taken great pains in teaching them to sing, which is a small recompense for the services rendered by her to the school and church.

Mr. Editor, pardon me for taking up so much space in your journal. The amount realized at the exhibition was $14,23. I must close my few remarks.

Yours in Christ,
JOHN W. TAYLOR.

Chatham, April 17th, 1863.

MASS MEETING OF THE ORDER OF GOOD SAMARITANS

MR. EDITOR:—A Mass Meeting of the members of District Grand Lodge No. 2, of the Independent Order of Good Samaritans and Daughters of Samaria, was held at the new Masonic Hall, South 11th st., Philadelphia, on Monday evening, April 20th, 1863. Wm. H. Longfellow was chosen chairman, and Jonathan Davis, secretary. The chairman having stated the object of the meeting, Dr. Jonathan Davis addressed the meeting in a feeling tribute to the worth and virtues of our deceased brother, Edward M. Thomas. A committee was appointed to draft suitable resolutions, who, after consultation, presented the following preamble and resolutions, which were unanimously adopted:—

Whereas, It has pleased Almighty God, to remove from labor to reward, a great and good man, our highly esteemed and now much lamented brother, Edward M. Thomas, one of the pioneer heroes of our order; a man who was only known to be loved, respected, and admired for his virtues; one whose place was ever in the advance guard on every and all questions of human elevation; a man whose earnest zeal and eloquence, and disinterested devotion to the common interests of humanity, has thwarted many a vile purpose of the enemies of truth and justice, and has promoted much good in behalf of these principles and their advocates.

And *Whereas,* It is impossible to be otherwise than that society should long mourn the loss of such a member, and feel most earnestly the keen, deep-seated affection of more immediate relatives of the deceased. Therefore be it

1st, *Resolved,* In Mass Meeting assembled, that the Independent Order of Good Samaritans and Daughters of Samaria, (viewing this administration of an Omniscient Providence in the light of believing Christians, whose grand chief is the fountain and source of all good, and the light and life of all his truly contrite followers) do not mourn the loss of our departed brother, Edward M. Thomas, as do the heathens who have no hope: but, with the fullest confidence in the teachings of his own lips, and his faith in the revelations of the gospel, so often reiterated among us, that when done meeting here in the Subordinate Lodge beneath, we should ere long be transplanted and welcomed to a more happy meeting in the Grand Lodge above.

2d, *Resolved,* That our respect and gratitude, and our love and admiration for the principles long cherished by the deceased as a Christian philanthropist, an original title for good Samaritan, shall not become extinct, when faith is lost in sight, and hope ends in fruition, but shall live with his charitable works of love through the long ages of eternity.

3d, *Resolved,* That the widow and family of the deceased are due the warm sympathy of all members of the Order of Good Samaritans and Daughters of Samaria, (whose good objects and well being, was ever one of the chief subjects of solicitude with brother Thomas,) and that in keeping with our duty and obligations in this respect, a copy of these resolutions, together with the eulogies at the next grand annual session of this body, be presented to the widow and near relatives of our deceased brother, and that they may be also enrolled in the archives of the Independent Order of Good Samaritans.

4th, *Resolved,* That although questions of opinions relating to judicial or legislative jurisdiction, may have severed to all external appearances the chain of temporal interest between the National Grand Council to which brother Thomas was appointed, and the Right Worthy National Grand Lodge to which we belong, yet the grief we feel, and the fond affection we entertain for his past virtues and noble efforts for the advancement of the universal principles of the order, stand in living evidence that the principles we cherish as Samaritans, lie deeply imbedded in the recesses of true and contrite hearts, never to be shaken or over-balanced by the external interests or discordant elements of judicial opinions, or legislative decrees or enactments.

Elected by an overwhelming majority to the highest position of the second branch of the order, while the National Grand Council was yet in union with the R. W. N. Grand Lodge, Brother Thomas with promptness, fidelity, and love, most faithfully discharged the duties of his office for three successive terms, (six years) and at the time of his death, held the second position of responsibility in the branch to which he belonged.

5th, *Resolved,* That a suitable person from among the grand officers of this branch of the Order of Good Samaritans, be set apart for the purpose of preparing a eulogy on the life and character of brother Edward M. Thomas, to be delivered at the next Annual Grand Lodge of the States of Pennsylvania and Delaware.

For the Christian Recorder.

ANNUAL CONFERENCE, SOUTHERN DISTRICT A. M. E. ZION CONNEXIONS IN AMERICA.

THIRD DAY'S PROCEEDINGS.

Tuesday, April 14th, 1863.

A resolution was adopted at the organization of the conference, to hold a conference prayer meeting during the session, from 9 till 10 o'clock, A. M. Said meeting was held this morning—and was conducted by J. J. Whiting; after which Conference assembled pursuant to adjournment, Supt. Clinton presiding: minutes of previous session were read and approved.

Messrs. C. Cruson, Geo. Brooks, Jas. Washington, and R. M. Hughes, lay delegates from the churches in this city reported the condition and wants of the several churches.

The discipline questions were taken up. Elder Geo. Washington, from the United Brethren Connexion, was received a full member of this Conference.

The reports of the Sabbath schools attached to Wesley Zion and Union Wesley churches, were presented and read.

The credentials of J. H. Butler, lay delegate, South Howard St. chapel, Baltimore, Md., were presented, and, on motion, he was received.

Elders S. T. Grey, S. M. Giles, and J. P. Hamer were appointed to deliver addresses at the missionary meeting, to be held this afternoon.

The appointments were read for the evening.

Adjourned to Wednesday, 10 o'clock, A. M.

Benediction by R. Squirrel.

FOURTH DAY'S PROCEEDINGS.

Wednesday, April 15th, 1863.

Conference assembled, according to adjournment, Supt. Clinton presiding. Minutes of previous session were read and approved. Discipline questions resumed! Fifteenth question. What new societies have been received into this district? A small society consisting of seventeen persons, at Alexandria Va., was received.

A number of letters of commendation from the several churches in this city, were read, which were highly commendable to the pastors of said churches.

The missionary meeting held on yesterday afternoon, was attended by an appreciative audience, and a collection of fifteen dollars was lifted for the fund.

A lengthy discussion ensued in regard to the indebtedness of South Howard St. chapel to the ministers formerly in charge of said church, which was continued within a short time of the hour of adjournment.

Rev. Jos. P. Thompson, of the New York Conference, arrived, and was introduced to the Conference, and also granted the privilege of participating in its proceedings.

A resolution prevailed to hold a missionary meeting this afternoon. Adjourned.

Benediction by J. P. Hamer.

FIFTH DAY'S PROCEEDING.

Thursday, April 16th, 1863.

Conference resumed its session at the hour appointed, Supt. Clinton presiding.

Minutes of previous sessions were read and approved.

A protracted discussion took place in regard to a youthful member of the Conference, who sometimes permits his zeal to exceed his knowledge, by reading lectures to the Conference in regard to those subjects on which he has but little experience, and who had been called to account for the same, which was continued nearly to the hour of adjournment.

Deacons J. Anderson, R. Dyson, Jno. W. Green, having been examined in the studies laid down in the discipline, it was on motion resolved that they receive elders' orders.

A motion prevailed that a literary society be organized in this Conference, and a committee was appointed to draft a constitution.

The reading of essays will take place this afternoon, at half-past three o'clock. Adjourned.

Benediction by S. G. Golden.

SIXTH DAY'S PROCEEDING.

Friday, April 17th, 1863.

Conference convened according to rule, Supt. Clinton presiding.

Minutes of previous session were read and approved.

The Business Committee presented the following report, which was adopted by sections.

Whereas, the Almighty has lifted up his arm in behalf of the despised and down-trodden of this land, and is now eloquently pleading the cause of the oppressed of the nation, and whereas, as an enlightened and humane people, we cannot but sympathize with every advancement of the principles of liberty, whether it be in the disenthrallment of the slave of the British Indies, the liberation of the serfs in Russia, the emancipation of slaves in the capitol of the nation, the states in rebellion, or the extinction of the entire system from all lands, therefore,

Resolved, That as the representatives of a people whose loyalty to "the government," though severely tested, remains unimpaired through evil and good report, we have no sympathy with those who are laboring either directly or indirectly for the overthrow of the government, whose independence was purchased in part by the blood of our forefathers, and sustained by that of their sons.

Resolved, That while we acknowledge and confide in the honesty, patriotism, and ability of the president of the United States and associates, and feel grateful to them and all who have contributed to the removal from this capitol and the community the cause of our woes, we yet have unfaltering confidence in the God of battles, and to him our thanks are mainly due for so controlling events as to lead to present results.

Resolved, That while the 1st of August shall remain memorable in the history of our race as the anniversary of a day which gave liberty to 800,000 human beings, we are, nevertheless, bound by all the sympathies of our nature to hold in the highest veneration, those periods endeared to the memory of us all, the 16th of April, 1862, and the 1st of January, 1863; the former dating the removal of the disease of the nation from the national heart, and the latter, the inauguration of a policy looking to its eradication from the entire national system.

Resolved, That while it is our ardent wish as it shall continue to be our devout prayer that war and bloodshed may speedily terminate, and that permanent peace and prosperity may be restored to our distracted country, yet, mindful of the order of Divine Providence, *first pure, then peaceable,* we will patiently and prayerfully await the result of whatever process infinite and unerring Wisdom may have chosen, with the view of expelling national impurities, and of restoring national health.

Resolved, That we regard with interest and increased hope, the late announcement of a determination on the part of the administration, not only to accept the service of, but to have them treated as soldiers, and as human beings, the able bodied men of our race, whose warm hearts and strong arms have always been on the side of the federal government; and that we hail the recent speech of the Adjutant General of the United States, at camp ——— in the west, as foreshadowing a purpose to shield such from the tender mercies of that class of unionists, who seem more intent that black men shall not rise, than that the rebellion shall be put down.

Resolved, That as an evidence of our appreciation of what the Almighty has done and is still doing for our sorry, oppressed and despised race, and with the view of preparing our people for those duties which in the providence of God they may be called on to discharge, we hereby pledge ourselves to use our efforts to induce them to adopt such a course as will commend them to the favorable consideration of the humane and intelligent everywhere.

The business committee also recommended the following:

First, That with a view to uniformity in the administration of the discipline, this conference recommends the General Conference to take action upon those points of law on which there is a diversity of opinion to the end, that further conflicts may be avoided, and that all other matters intended to be laid before the General Conference by this, be presented at the next annual session of this body.

Second, That the members and delegates present be requested to collect in their several localities, statistics of membership, Sabbath schools, the value of church property, amount of indebtedness, &c., &c.; also that this conference furnish to the said General Conference, the amount of money received and disbursed by it during the interval of the General Conference, and also the amounts collected for the superintendents, for the missionary cause, or any other purpose.

S. T. JONES, *Chairman.*
L. M. GILES, *Secretary.*

Reports were also made by the Committee on Education, Sabbath schools, and missions, which were severally discussed and finally adopted.

The prizes for three essays read on Thursday afternoon, were awarded to the following brethren: J. P. Hamer took the first prize, for an ably written essay on Church History; S. T. Jones, of the Philadelphia Conference, took the second for a well composed essay on Ministerial morality; and the third, by W. G. Strong, of New York Conference, for a well delivered production on Reading. Adjourned.

Benediction by J. P. Thompson.

SEVENTH DAY'S PROCEEDINGS.

Saturday, April 18th, 1863.

Conference met at the hour appointed, Supt. Clinton presiding.

Minutes of previous session were read and approved; after which the superintendent's money was called for and presented; the amount presented was $72 42.

The candidates elected to elders' orders were carefully examined, preparatory to their ordination; and a solemn charge was delivered to them by the superintendent. Adjourned.

Benediction by Dr J. P. Thompson.

EIGHTH DAY'S PROCEEDINGS.

Conference assembled according to rule, Supt. Clinton presiding.

Minutes of previous session were read and approved.

The Supt. introduced to the Conference, Rev. Dr. Turner, of the A. M. E. church, who addressed the Conference at some length, stating that he had seen a disposition upon the part of this case to trample down the interest of the colored people, and to take advantage of their weakness. He exhorted the Conference to stand up nobly for their privileges and immunities; he also asserted there were no copperheads among the colored people, they were all generally loyal men; he also proposed to get up a colored regiment and to have inscribed on its banner, "Liberty for all," and that he would fight under no other, so help him God. A vote of thanks was tendered to him for his address.

The following are the sums of money presented by the several churches for the support of the Conference.

Wesley Zion,	$227 16
Union Wesley,	24.57
Galbreath chapel,	9 45
John Wesley,	55.00
South Howard St., Baltimore,	5 00

On motion, a vote of thanks was tendered to said churches.

After which the Daughters of Conference were introduced, and presented to the Conference, $22 00. They were feelingly addressed by the Superintendent W. G. Strong of the New York Conference, also addressed said society: theme, "Woman in her sphere."

On motion, a vote of thanks was tendered to said society for their liberal donation, and to W. G. Strong for his able address.

The total amount of money collected for the support of Conference was $325.88. Adjourned till three o'clock.

AFTERNOON SESSION.

Conference met according to rule. Supt. Clinton presiding.

Minutes read and approved.

A portion of the time was occupied in discussion in reference to the indebtedness of North Howard St. church, Baltimore, to ministers who were formerly in charge of said church. A letter having been sent to the Conference from the trustees of said church, giving rise to said discussion. Adjourned.

Benediction by Supt.

NINTH DAY'S PROCEEDING.

Tuesday, April 21st, 1863.

Conference assembled according to the hour appointed Rt. Rev. Jos. J. Clinton presiding.

Minutes of previous session were read and approved.

It was, on motion,

Resolved, That a vote of thanks be tendered to Rt. Rev. J. J. Clinton for the very able and dignified manner in which he has presided over the deliberations of this Conference.

On motion,

Resolved, That a vote of thanks be tendered to the trustees and members of the several stations for the promptness with which they have complied with the request of the superintendent to sustain this Conference, also for the kind and hospitable manner in which the members and friends generally have entertained the members of this Conference. The following preamble and resolution prevailed.

Whereas, The Rev. H. M. Turner, pastor of the Israel A. M. E. church of this city, made application to this Conference to have his pulpit filled during the last Sabbath, and whereas, the minister sent to said church in the morning of said Sabbath was rejected by the trustees of the same, by which the dignity of this conference was insulted, and whereas, the said Rev. H. M. Turner has sent an explanatory note to this Conference fully exonerating him from all censure in the matter, therefore,

Resolved, That while we receive said note as satisfactory as far as he is concerned, we, nevertheless, regard the rejection of a minister of this body in good and regular standing, as a shameful disregard of that courtesy which is due from one religious body to another, and it meets our decided disapproval.

Also, on motion,

Resolved, That a vote of thanks be tendered to the editors of the Daily Chronicle and Republican for publishing the proceedings of this body.

Adjourned till 2 o'clock, P. M.

Benediction by W. G. Strong.

AFTERNOON SESSION.

Conference assembled according to rule, Supt. Clinton presiding.

Minutes of previous session were read and approved.

Conference was occupied in discussing points of discipline. The 20th question, Where are the preachers stationed, was propounded, and after a few preliminary remarks, the ministers were assigned their field of labor for the ensuing year.

After some closing remarks from the chairman, the Conference adjourned to meet on the second Saturday in April, 184, at the South Howard St. chapel, Baltimore, Md.

Singing and benediction.

Thus ended one of the most interesting sessions of Conference ever held in the connexion.

W. G. STRONG.

For the Christian Recorder.

SHOULD THE AFRICAN METHODIST CHURCH OF THE UNITED STATES BE DIVIDED?

NO. IV.

BY J. H. A. JOHNSON.

Wherever they go on the face of this globe, they represent and uphold themselves as *Jews;* and at this day united in their feelings, whether on the plains of Asia, in the desert of Africa, or amidst the well crowded cities of other climes where modern church-going people make a striking contrast, they *will* cherish their ancient rites and cling to their old synagogues as one common people. And so they spread out over the parts of the land where men exists, bound to and assisting each other as religious brethren; and they, with the Catholics standing in this manner—each sect on its peculiar creeds united, seem to be empowered to stand against unfriendly spirits for ever. It may be affirmed that this is the only manner by which the prayers of the priests, and the sermons of the Rabbis can be made to have so happy an effect, for if there were jarring chords and bickering tongues within the prescribed circles of these denominations their most advantageous means would be obscured by the confusion which would follow. Their proselytes are made, membership swelled and friends secured by the very strength they derive from the union which they so zealously maintain. Equally applicable is this whole argument to a *united African* Methodist Episcopal Church; and so palpable are the benefits, if the church existed now in union and one should write for its separation, "*We would just say to the writer that there is no just cause for any such movement.*" On the other hand, if any in the face of these anti-divisional facts, advocate this broken condition of the church—plead for its continual disunion—oppose any plan to bring it firmly and lastingly together, we would not in Mosaic ire say, "Ye *rebels!* ye traitors! ye secessionists!" but we would strive to speak in the spirit of Christ, (which should characterize the members of every orthodox church,) and say, brethren, ye know not what you advocate. You plead in spite of stubborn facts, and favor obstacles to the course which would be effectual in converting sinners, making happy members, and in gaining hosts of friends.

Again:—We are *colored* Methodists. In this mixed Republic there is probably more distinction in society than in any other nation extant. Not on account of a German, Irish, French, or Italian brogue; but strictly on account of color. It is to the 'whites,' you stand here; and to the 'blacks,' you stand there: and be it remembered that by 'blacks,' is meant every tint that marks the descendants from Ethiopia's ancient stock. This necessarily doubles the case in our favor, that we, *among ourselves,* are brethren: not according to nominal arrangement, but real lineal brethren. We are, moreover, driven to acknowledge our own selves by this great distinction, as a separate people having an interest in many things which chiefly concern us; and, furthermore, which demand our attention, apart from the mighty population of this continent. We stand as Hebrews to Egyptians. In this position is included every form of society, *every one of our people,* and in saying 'we,' in this paragraph, the meaning is not—we, the Methodist, but—we, the colored people. We dwell on the left hand to look for ourselves, if we will, at such means as are most beneficial to us in our situation, and whatever is neglected adds to the power that makes us weaker. Stretching out before us, like the wild, broad prairie, is a spacious field in which we are to labor for the accomplishment of something, and the tasks which are to be performed present themselves as stupendous. For example: "The emancipation of four millions of the human race from galling servitude, is an event which will drag from the abyss of ignorance and degradation, and distribute through the varied ramifications of society, those who are to be instructed and enlightened, that they may assume the responsibilities of men and women." To do our duty, in every case of such vital importance, there is a requisition of our talents to frame so as to do it faithfully and completely to the very end. Emerging from this vast political multitude which is to fortify itself with the strongest means, there is the great African Methodist Church: but, alas! coming up divided.

Now we put the interrogation here, and the staggering reply is,—We are *colored* Methodists. This is enough for *us,* but it may not be for others: so we will continue a little farther in the discussion. Being *colored* Methodists, we have in common, wants with colored people. We want 'our rights,' we want schools, we want colleges, we want to be *elevated.* How are we to be satisfied according to these wants? is a question that arises and gains our serious consideration, and to finally determine what to do in the present state of the church, it often happens that the puzzled mind is unable. If we go to the field in which are the *white* sheep of the same denomination, instead of getting wool, we get nothing but a bleat: and they, like the rest on their side, graze away in their own green pasture. And in a great measure, this is the case among ourselves, so the very thoughts of the proper resource lie buried in despair, whilst our wants in greater numbers grow.

It is evident that our energy is to be brought up to the work required for our own benefit, and it is equally evident that we must be in a suitable condition to arouse that energy to the desired mark. By our being deficient in this state, not only we, as Methodists, are affected injuriously, but our brethren in general. Bishop Payne says in his "Appeal in behalf of Wilberforce University:"—"The marvellous providence of God has placed this splendid property, with all its assets, *in my hands, and through me into the hands of the colored race.*" He does not say into the hands of *this* connexion, or of *that* connexion of the African Methodist Episcopal Church: but "*into the hands of the colored race* to be used for the benefit of *all races.*" I can hardly see any point more illustrative than this. It is the acme of our want from which we can see the universe, and upon which we can more sincerely glorify the Lord God of Israel.

If there were such a provision for the education of our young people as we should have, it would be the greatest agency for our general enlightenment that we could establish; and instead of having men to boast of their "know-nothing ism," we would have men so accomplished that they would not boast at all. We would have just such Theologians as other denominations have—men competent to explain the Word of God, and who would speak "the things which become sound doctrine." We would have men well read in law to investigate and expound it, as those do who stand as the pre-eminent ones amongst those who are on the other side. Our doctors would be skilful, our writers terse and fluent, our learned men profound.

We also want temples of worship: not such as are seen throughout the land:—fabrics lean and dirty, with one built here, and one built there on a grander scale than the rest; but, nevertheless, only as prodigies of architecture among our colored Methodist churches. We should have splendid temples with lofty steeples and chiming bells as common things, and ugly huts with white-washed walls as rare. This is feasible: and it, *moreover,* with parsonages for the accommodation of the ministers of the gospel, in lieu of the *place* where they will stay, perchance, when sent unto a strange people! When we, the colored Methodists of this country, make an indefatigable effort, and do these things, a body of light will burst upon our people with such refulgent power, blessed by Heaven's inspiring smiles, that we will be almost blinded by its brightness, and filled with devotion to say:—

"Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from thee.
Where'er we turn, thy glories shine,
And all things fair and bright are thine."

But how can we do such work as this, some may ask. Why, to be sure, we must make a good beginning, and just like men who are about to run a race—"lay aside every weight." We must have less religion in form, and *more Christianity* in practice. Then will we be what we ought to be. I mean, (for I would not be misunderstood here.) speaking strictly this *party* religion—such as Mohammedanism; for those who are truly religious are Christians, and those who are Christians have religion, or are truly religious. So then we must have that Spirit that will make us 'first pure.' The colored Methodists, as a religious body, occupying a more prominent position than any other colored church in the nation, are consequently more closely observed: and is it not reasonable to suppose that during this observation, the opinion is expressed that they (we) are not right? It was shown in the first part of the argument that we all cling to the doctrine of the Methodist Episcopal Church, and so cannot every observer see that being divided against ourselves we have lost a great deal of strength?

Yes, plain it is to every one that this day we are not as strong as we would have been had we been united. The experiment has proved unto us now what we can do as we are. We can take down the bars and let in the devil: he knows this and likes this. The two know that it is one of the worst things for men to be divided on the same rule; and if so in a general sense, what must it be of the church of Christ? Divided thus, creeping lizards, venomous scorpions and death-dealing vipers crawl upon the sacred ground and prevent holy things; but this should not be, no matter who undertakes to make apologies to hide the case from view. And whatever cause superinduces this state of affairs, it should be speedily removed.

The time has come in which we may begin to propose some plan that will make the change required to do all that can be done in the name of our Lord, for our common good. In all things appertaining to real religion, there is a perfect meaning, and when the words—

"Help us to help each other, Lord,"

are repeated by our mouths, they mean a great deal more than we prove that we mean, not as a people, but as a church. Can it be supposed that our beneficent Father who illuminates the heavens for all mankind, wills that we, in asking him "to help us to help each other," should help only those in our circumscribed space? If then the true meaning of this spirit of benevolence should extend to every man, certainly we should mean an extension of it to each and every one person and transaction of the Colored Methodist Church, whenever help should be required. Now if we were strong—had but one interest, and an impartial sympathy as Methodists—had but one *general Conference* as the grand head of the church, we would be so consolidated that not a thing desired by our people, neither schools nor colleges, churches nor parishes, books nor papers—would fall in want of beating hearts and outstretched arms, nor suffer us now for proper aid. The projects of a congregation in one city to advance the gospel and elevate the people would be carried out by assistance from congregations of other cities far away. Indeed with us the Lord Jesus would reign, and you and I, instead of belonging to this side or that, would be members of the African Methodist Episcopal Church of the United States, which in its happy state would cause Presbyterians and Baptists and Episcopalians to look and say—"Behold how pleasant *it is* for brethren to dwell together in unity!" We wrote these things not from a scribbling disease, but from an earnest desire, therefore let it be

Resolved, we say, that a great convention of the Colored Methodists be called to assemble in Washington or elsewhere, to devise a plan for the purpose of bringing together the several divisions of the church, that it, united, may be able to do what it can not do now.

When this is consummated, then will our desire be granted; and we will give glory to God for the performance of a work that generations yet unborn will hail with joy and gladness in praise to the most High.

(TO BE CONTINUED.)

GOOD PEOPLE ALWAYS HAPPY.

"*Good* people ought always to be happy (except when "the corruptible body presses down the incorruptible soul;") if they are not, there either must be some error in their conceptions of things, or some fault in their moral organization. Is it not strange that the contemplation of Deity in the Psalms should be so much more cheerful, fiducial, and even familiar, than that which seems to be admitted by the generality of sincere Christians? The feelings of depression under trials are poignant; but the returns of confidence and comfort are replete with the brightest exhilaration. And the piety itself, when in its actual exercise, is perfectly of this latter character. It is, truly and strictly, the sunshine of the breast; and it unites by natural congeniality, with all that is gay, and radiant, and beautiful, in the external creation.

The 104th Psalm is full of exemplifications of this delightful sympathy; and numberless instances of the same kind meet us in every part of that divine collection." John Wesley used to repeat with rapture the following lines of Prior, when speaking of the happiness of true religion.

"Sweet peace she brings wherever she arrives,
She builds our quiet as she forms our lives,
Lays the rough paths of peevish nature even,
And opens in each breast a little heaven."

There is a movement in Cincinnati for an non-denominational theological library somewhat after the plan for one in Boston, commenced two or three years ago.

LETTER FROM WASHINGTON.

Movements of troops to the army of the Potomac.—Divine service of the 19th inst., at the Israel Church.—Sickness on Rev. H. M. Turner.—Demonstration of the Israel Lyceum.—Address of Miss Madison.

MR. EDITOR:—Taking into consideration the many things that have taken place in our city, there may be something worth our attention to lay before the readers of the Christian Recorder. Our city has been much enlivened by the movements of troops to the army of the Potomac, for the last eight or ten days. This appears like Gen. Hooker intends to make a move towards Richmond. May God grant him the victory. The weather is quite gloomy and rainy, which is very disagreeable to the army of the Potomac whilst under marching orders, yet we must not grumble at the work of the Lord, as it is our nature to be dissatisfied, let the case be as it may, yet we give thanks unto the Lord for one bright Sabbath of the 19th inst. The element was clear, and the glorious sun burst his beams upon the earth, and the streets were pleasant to walk upon. But the best of all, the Lord blessed us throughout our religious services, the Sabbath School was well attended, the little children chanting praises to God. As our pastor, the Rev. H. M. Turner, was indisposed, the pulpit at the eleven o'clock services was filled by the Rev. James Reed. I failed to note the text, consequently I cannot impart any information on it. At love feast in the afternoon, the Lord was with us in the outpouring of his Spirit upon us. At half past seven o'clock, the Rev. David Smith preached for us from the following words, "Set your affections on things above, and not on things on earth."

The sermon was replete with spirituality, and the church was alive with Hallelujahs and amens on either side of the church. At the conclusion of the sermon, the reports of the finances of the several departments of the church were read, showing that the Israel Church is in a very prosperous condition. It appears from the reading of the reports, that since last June, up to the present month, nearly three thousand dollars have been collected to support the church.

I also have the pleasure to announce, that on Monday night, the 20th inst., the Israel Lyceum held a grand literary demonstration in the Israel Church. On the occasion a committee of ladies presented the Lyceum with a collection of books, comprising some of the popular works of the day. The committee of ladies consisted of Mrs. Emeline Hillery, Miss Ann M. Madison, Miss Elizabeth Hicks, Miss Margaret Dongley, Miss Rosetta Forrest, and Miss Eleonora Burton. The ladies were so limpid in their appearance, that one of the members of the Lyceum remarked that they looked sweet enough to eat, if such were practicable.

The exercises consisted of addresses and essays, interspersed with music by the celebrated choir of the Israel Church, under the supervision of Prof. J. F. N. Wilkerson. The opening address was delivered by Mr John T. Costin, in a manner creditable to Mr. Costin and the community of our city generally. As I did not take particular note of any of the addresses, excepting the one delivered by Miss Madison, consequently I am inadequate to do justice in full to the speakers. Without further comment, suffice it to say, the address abounded with elegance and neatness. At the conclusion of the above address, the master of ceremonies, Mr George Brown, introduced to the audience Miss Maria Madison, who addressed the Lyceum on the part of the committee of ladies. The above named lady proceeded in a calm and lady-like manner, with the following remarks:

"Mr. President and members of the Israel Lyceum and respected audience.—It is my first attempt to address an audience like this, consequently you cannot expect to hear one very eloquent. These books that I have here to present you is the cause of placing me in this condition, though it is with pleasure that I address you as the representative of the ladies, who have come to your assistance to establish a literary resort, in order that minds of the oppressed colored Americans may be more fully developed in shedding their lustre over the minds of posterity yet unborn, hoping that future generations may have abundant cause to exemplify your attainments by these literary achievements. The last inhabitant of the universe is marching on to the summit of science and refinement. Permit me to ask, shall you remain inactive? No! There is not a shadow of reason for inactivity, but awake to a sense of your future position, let your motto be ever for an impregnable elevation. Permit me to ask, shall the colored Americans remain insensible?

Whilst the world is becoming more and more refined, and marching on to her God-destined position, whilst the boon of partial liberty has bee proclaimed. Let your intelligence plainly exhibit the evidence that you are entitled to life, liberty and the pursuit of happiness. Let concert of action and unison of sentiment and feeling be your indissoluble bonds of friendship.

"Accept, sir, this small present, as a token of our regard, who are yet zealous for the success of your good and glorious enterprise, and our concerted desires, that the Israel Lyceum may gain the summit of science and bask in the effulgence thereof."

The lady retired amid the plaudits of the assembly. Mr. Thomas H. C. Hinton received the presents on the part of the Lyceum in an able and commendable style, expressive of the gratitude of the Lyceum.

Our distinguished friend, Mr. John H. Butler of Baltimore, was introduced to the audience. The above-named gentleman is the ex-President of the Galbreath Lyceum of Baltimore. He addressed the audience in fine style, eloquently portraying the abilities of the colored race as invincible in a military point of view. Surely the cause of the colored man will not suffer in the hands of Mr. Butler. During the remarks of this gentleman, he was frequently applauded, closing amid the plaudits of the Assembly.

Mr. G. W. Hatton was afterwards introduced to the audience. Mr. Hatton delivered an essay on the Monuments of Falling Races, and Anglo-African Nobility. The essay was well-timed in its merits. Upon the whole it was an able production, demonstrating the fact that Mr. Hatton is not designed to occupy any obscure position.

Mr. Samuel M. Savoy also delivered an essay on Female Lustre, portraying the beauty of females, in a high-toned style, receiving the plaudits of the audience.

Mr. Collins delivered the closing address in his usual Republican form, concluding with a eulogy to the ladies, by remarking, that the honor that so distinguished the occasion, may continue to enlarge, until it should crown them with immortal glory and renown.

The demonstration was a decided success, a flow of reason, and a feast of soul. After the benediction, the audience retired to the Lyceum Hall, where rich tables were laid with the luxuries of life.

R. J. C. and L. H.

Washington, D. C., April 24th, 1863.

A new and complete edition of Bryant's Poetical Works is about to be published.

Mr. Thomas Carlyle has written a characteristic and highly complimentary letter to Rev. Charles T. Brooks, recommending in the strongest terms his translation of "Titan."

The Christian Recorder.

Philadelphia, Saturday, May 2, 1863.

ANNUAL CONFERENCE.

Notice is hereby given, that the Philadelphia Annual Conference of the African Methodist Episcopal Zion Church will open its annual session in this city on Saturday, May 2d, 1863, in Wesley Church, Lombard Street, between Fifth and Sixth Streets, under the superintendency of Rev. J. J. Clinton.

There will be a number of visiting brethren present, representing the various districts of the connexion. There is no doubt but that the occasion will be interesting. There will be preaching every evening, and a change of exercises every afternoon. A cordial invitation is given to the friends in general to attend; and it is also hoped that we shall have their co-operation in sustaining the conference. The sessions will be held with open doors.

JOHN A. WILLIAMS, *Minister* of Wesley Church.

ADVERTISEMENT.

Our readers will notice that there is a beautiful cottage for sale at Newport, R. I. This is said to be a good house, and any one who may want to do business would do well to examine it, as it is a good opportunity for such. We refer our readers to the advertisement in another column.

EMANCIPATION.

We have been shown a beautiful allegorical picture, illustrating the past and the future of the slave. It is published by Messrs. King & Baird, No. 607 Sansom St., Philadelphia. See Advertisement.

NOTICE.

The editor of this paper has been, and will be, absent from the city for a few days, attending the Ohio and Baltimore Conferences on business connected with the book concern. If there should be any thing wrong in regard to correctness in any of the communications of correspondents or mailing the paper, it will be corrected immediately on his return.

For the Christian Recorder.

AN INCIDENT.

A few evenings since, an incident occurred on one of the Green and Coates St. passenger cars, which is worthy of record:

A colored woman with a child in one arm and a basket in the other, hailed a car and asked the conductor if she could ride. The conductor immediately stopped the car, and addressed the passengers as follows:—"Ladies and gentlemen, here is a colored woman with a basket and child who wants to ride; have you any objections?" One unanimous no, rang through the car. The conductor then very politely helped her into the car, and she went on her way rejoicing.

This is an evidence that it is not the passengers that keep respectable colored persons out of the cars, but an assumption on the part of ungentlemanly conductors. If the colored people knew the conductor who acted so gentlemanly, I venture he would lose nothing by an acquaintance.

ACKNOWLEDGMENTS

XENIA, OHIO.	
Mrs Biddle,	$2 00
J. H. Howard,	2.25
Mr. Newby,	1.25
Rev Mrs. Mary Smith,	
Nathan James,	1.25
James Harris, box 47,	2.25
John R Blackburn,	2 25
MINISTERS OF THE OHIO CONFERENCE.	
Rev. G. H Graham,	2.00
" H. A. Jackson,	1 00
" Samuel Watts,	2 00
" R. L. M. Logan,	2.00
" Wm. Davidson,	1.00
" J. Divine,	4 00
" John Tibbs,	2 00
" E Epp,	1.00
" L. Gross,	2 00
" Isaac Dillon,	2 00
" Wm. Ralph,	75
" John Gibbons,	1 50
" S H Thomas,	2.00
SPRINGFIELD, OHIO.	
Thornton Love,	1.00
PITTSBURG, PA.	
Mrs. Mary J. Scroggin,	2.25
Prof M. H Freeman,	2 75
F. G. Louden,	1.75
Mrs. Elizabeth B. Briss,	2 00
Mrs. S. Billows,	2 25
Rev. John Peck,	2 00
Thomas Norris,	2.25
Mrs. Lucinda E. Bradford,	1 25
Nathaniel Allen,	1 25
A. J. Billows,	1 25
ALLEGHENY CITY, PA	
Thomas Rock,	1.00
FRANKLIN, OHIO.	
Herman Smith,	2 25
WEST ELIZABETH, PA.	
Mr. Ebenezer Larue,	2.25
PENNINGTON, N. J.	
Mrs Rebecca M. Hall,	2.25
SOMERTON, BELMONT CO, OHIO	
Mr. John D. Harper,	2.25
DANVILLE, PA	
Rev John W Henson,	1.25
BOSTON, MASS.	
Rev. George A. Rue, papers sold,	3.00
MOUNT LAUREL, N. J.	
Mr Harris Thomas,	1 00
Charles C. Green, per T. Lloyde, books, &c.,	2 25
FRANKFORD, PA.	
Mr. Wm. S. Walker, papers sold,	1 05

NOTICE

TO THE DISTRICTS OF PHILADELPHIA, NEW ENGLAND, OHIO, INDIANA, AND MISSOURI, OF THE A. M. E. CHURCH MINISTERS.

Dear Brethren: As we have a number of superannuated ministers on the list in said Districts, therefore it will be expected that the ministers and preachers, on their circuits and stations, will do all they can to collect the *two cent money*; and we also recommend that the Class leaders be instructed to collect and set the amount on the Class book opposite each member's name, as also all the collections called, per Discipline, for the Annual Conference, and publish the same once every quarter, that it may be seen who they are that work for God and his cause. We think it is time to give credit to those of our people who do work, so that God's name may be glorified.

OHIO CONFERENCE.

The thirty-third Ohio Annual Conference of the A. M. E. Church met in Springfield, Il., on Saturday, the 18th, 1863, at 9 o'clock, A. M. Bishop Quinn presided, assisted by Bishops Nazrey and Payne. Conference opened with religious services by Rev. John A. Warren. Rev. Samuel Watts was elected Secretary of the Conference.

Conference fixed upon the hour of meeting to be from 9 o'clock, A. M., until 12 o'clock, M. To adjourn and meet again at 2 o'clock, P. M., to continue until 5 o'clock, P. M. Conference then proceeded to the appointment of committees. One very important committee was appointed, which was for the government of the Conference. Bishop Quinn is looking very well, does not appear to get much older in appearance. The brethren are all looking in fine spirits. We had a good and hearty shake hands with brethren, and all things seemed to go on nicely. We omitted to say that we arrived in Springfield on Saturday, the 18th, at 12 o'clock, M. At 2 o'clock, P. M., the Conference met, Bishop Quinn in the chair, assisted by Bishops Nazrey and Payne. The most business was done in the afternoon. Bishop Payne presented the matter of the Wilberforce University. He desired to know whether the A. M. E. Church was willing to approve of his course, and purchase the same for $3000. He read the plan, which was left for consideration, to be the first thing attended to. Conference adjourned to meet on Monday morning, at 9 o'clock, A. M..

The appointments for the Sabbath were then read. We were glad that two of the Bishops were appointed to preach, viz., Bishop Nazrey at 10½ o'clock, A. M., and Bishop Payne at 3 o'clock, P. M., to a large Hall that the brethren had secured for the benefit of the Conference; so they had preaching both in the church and in the hall.

Monday morning, April 20th, 1863. Conference assembled, Bishop Quinn in the chair, assisted by Bishops Nazrey and Payne. The Wilberforce University matter was then taken into consideration. After some discussion, the plan offered by Bishop Payne was adopted by a standing vote, without a dissenting voice. The conference then appointed a committee of five to draw up a plan of operation. Committee, Revs. Shorter, Davis, Warren, Tibbs, and Watts. At two o'clock, P. M., Conference assembled and proceeded on unfinished business. Brethren made reports of their two-cent money, Bishop's money, and the allowance of the preachers. The committee reported the plan for the purchase of the Wilberforce University. The committee recommended that the sum be equally divided between seven annual conferences, $2000 each. They also recommended that the Union Seminary be sold.

Tuesday, April 21st, 1863. Conference assembled, Bishop Quinn in the chair, assisted by Bishop Nazrey. Conference was opened by singing and prayer. The minutes were read and approved. Conference then proceeded with the unfinished business. The two cent money was meagre, considering the extent of the District. Rev. James A. Shorter made a very strong speech against the negligence of some of our brethren who have large circuits and stations, and only bringing one dollar for the support of the Book Concern and the worn-out preachers; and unless brethren go to work with a determination to aid our literary and financial department, the connexion had better abandon the Book Concern.

Bishop Payne left this morning for the Baltimore Conference.

Tuesday afternoon, April the 22d, 1863. Conference met per adjournment, Bishop Quinn in the chair, assisted by Bishop Nazrey. The character of the ministers having been gone through with, there were some marks made against a few of the brethren, which were disposed of in a kind and humane manner. A question rose as to whether a brother was justified in going to his charge. The Conference voted that such a case was not justifiable, and then left the matter for farther consideration. Brother Joseph McCarren was censured, after which the Conference located him. The case of Rev. W. H. Hunter came up, and it was decided that he, Hunter, was not a member of the Ohio Conference. Another question was, What or how did he stand, inasmuch as he had been called up before the Conference last year, and received a certificate from under the hand of Bishop Quinn, and was appointed to the Lebanon district? It was decided that it stood as though taken up in the interval. The brethren introduced candidates for conference membership and itinerantship. Quite a discussion arose in relation to a brother who came from another denomination. There were many objections brought to bear on the minds of Conference to consider what they were doing. After some considerable discussion the case was laid over for farther consideration. After some more preliminary remarks, Conference adjourned.

Thursday morning, April 23d, 1863. Conference met, Bishop Quinn in the chair. Conference was opened by singing and prayer by the Rev. James A. Shorter. The minutes of the previous session were read and approved. The Wilberforce University plan of operation was finally disposed of by a unanimous vote at the afternoon session. The general Book-steward made his report, which was received unanimously. The Rev John A. Warren offered the following resolutions.

Resolved, That we have listened with interest to the instructing remarks of our General Book Steward and Editor.

Resolved, That we go forth with renewed energy to sustain him in his laudable object.

Rev. James A. Shorter arose and seconded this motion. Brother Shorter then made one of the strongest speeches we ever heard him make, in behalf of the raising the two cent money, and for the support of the book concern and paper. He did not leave a stone unturned; he spoke severely of those brethren who had brought little or no two cent money. The bishop then put the resolutions, which were carried unanimously.

The ladies' sewing circle presented a large and beautiful Bible through Rev. Edward Davis, who was responded to by Rev. Samuel Watts. It was for the church. This was done between four and five o'clock, P. M. The bishop then announced that there would be no preaching, but there would be meeting at the hall in behalf of the book concern and paper.

Thursday night at 7½ o'clock, the hall was crowded. The meeting was opened by Rev. J. Shorter, one of the general committee. The meeting was addressed by your humble servant, who set the matter before the audience. He was followed by Rev. Lewis Woodson with a most powerful speech. Also by Brother John A. Warren, which was to the point;—by the bishop also, and Rev. James A. Shorter. Now comes the collection, and notwithstanding the people had not been apprised of it the previous evening, and collections had been taken up on Sabbath and during the week, they raised us twenty-five dollars ($25) and some cents, to aid in this laudable enterprise. Bishop Quinn deserves much credit for the interest he has taken for the advancement of the cause. And we hope that as the Ohio Conference has led all in devoting one entire evening to the benefit of the book concern and paper, that every other conference will follow the example. Then we will have some hope of keeping our publishing department alive. The Lord be praised for this act.

Friday morning, April 24th, we left Springfield, in company with Rev. Lewis Woodson, for Pittsburgh, to spend the Sabbath in behalf of the book concern, &c.

Pittsburgh, Sabbath morning, April 26th, he preached in Wiley St. Church, at 11 o'clock, A. M.; at 3 o'clock, P. M., he preached in Allegheny city, and took up a free-will offering for the book concern and paper of $6. The congregation was small, but noble-hearted. Every body wanted to give something to keep the paper and the book concern alive. At night we preached again at Wiley St. Church, and took up a free-will offering of $3.70. As to the number of subscribers, we refer our readers to the list of acknowledgments.

Monday, April 27th, left Pittsburgh at 4 o'clock, P. M., for the Baltimore Conference by way of Philadelphia.

ED.

LETTER FROM BISHOP NAZREY

Springfield, O., April 20th, 1863.

We have received from one of the original trustees and acting agent, in the person of Bishop Payne, in relation to the Wilberforce University, the following information.

First, after describing the premises as seen in his published plan, there are seventy-five rooms in the building, apart from the nine cottages, all standing on fifty-two acres of good land, and forty acres in the state of Illinois, belonging to the institution, and out-standing debts to the amount of $5000. All can be in our possession on the payment of $3000 on the tenth day of June next, and the other $7000 at whatever time can be agreed upon by the parties. There is also a subscription list of about $10 000 that will be turned over to us with the property. And now, add to the $10,000 the sum of $4000 more, which is wanted for immediate use to put the institution in working order, and it will be $14,000 that we shall have to pay for the above mentioned property and all its assets.

The reasons given by the Bishop for assuming the responsibility without consultation, are these: There were certain parties who had examined the property and concluded to purchase it for State purposes, and this information was brought to him, and he requested as a trustee to meet the Board, to consult on the propriety or impropriety of selling the property. The conclusion of the majority was, that if the Bishop could not take the responsibility to purchase the property for the A. M. E. Church that night, that they must meet and sell it to the other parties the next day: and hence he was compelled then and there to become responsible, or it was forever lost to us. I believe I have given the true statement of the case as given to the Ohio Conference, and will, I presume, be submitted to all the other conferences. I shall make no comment now, but may be heard hereafter.

W. NAZREY.

For the Christian Recorder.

A LETTER FROM LOUISVILLE.

April, 1863.

MR. EDITOR:—With the highest joy of soul, I write to acquaint you that the good Lord has greatly revived his work of grace. Truly, the lapse of time has not wearied the wings of the celestial Dove that descended and abode on the Redeemer of the world after his baptism, for that great Spirit has visited Asbury Chapel first, and the faith of the church is greatly strengthened. Sixty-five persons have been born of the Spirit and the water, and they are happy converts; and sixty odd have joined Asbury Chapel, and the good work is going on through the city. All the colored churches have been greatly revived.

Yours in the bond of Christian fellowship.

REV. L. ROSS, *Pastor in charge*.

For the Christian Recorder.

BALTIMORE CORRESPONDENCE.

MR. EDITOR:—Your readers will doubtless peruse this letter with a sorrowful heart, as it announces the death of a colored man, who recently filled the highest position known to the Christian church. Bishop Francis Burns is no more! He left Liberia a short time since, with a constitution swiftly yielding under the fatal disease of consumption, with the faint hope that a transatlantic voyage, and the genial influence of a closing American spring, and a summer season might prove its restoration. He arrived on the 15th inst., and on the 19th inst. closed his eyes in death.

During the few days of his illness, the clergy of this city, both white and colored, were unremitting in their attention. From the time of his arrival it was evident to all that death's cold chill was slowly stealing over his frame.

Bethel Church being in the immediate neighborhood of the house where he died, Rev. A. W. Wayman, the pastor, asked that his body might be rested there until the last respect paid; but as the Bishop was a member of the M. E. Church, the Sharp St. M. E. Church (colored,) was selected. The ministers of the A. M. E. Church called a meeting, passed resolutions of condolence, and resolved to attend the funeral in a body.

The remains were deposited in Sharp street Church, Tuesday morning last. Long before three o'clock, the hour appointed for service, the church was filled, white and colored vieing with each other to obtain seats.

Three o'clock arrived, and carriages containing the widow of the deceased Bishop, the pall-bearers, officiating clergy and friends, paused at the door of the church, and these wended their way amid unbroken silence to the front of the altar, followed by the ministers of the different denominations, the latter taking seats within the altar. Rev Dr Durbin, (who came up from New York city to attend the funeral) took his seat in the pulpit, in company with other distinguished divines of the M. E. Church.

Rev. Dr. Durbin commenced the services by reading a portion of Scripture. He then gave out the hymn, commencing,

"And must this body die!"

after which he gave out the hymn, commencing,

"Why should we start at death's alarm?"

This was sung in plaintive tones by the choir. He announced as a text, Acts xx. 24. The Doctor then said, "Naturally, nothing was dearer to man than life. 'All that a man hath will he give for his life,' but he owes it to a higher source that he can be a possessor of something dearer than life—fidelity to his sacred calling." He quoted the Apostle's declaration, 'I count not my life dear.' He considered Bishop Burns an illustration of this assertion. To him fidelity to the ministry was dearer than life." After a farther thorough analysis of the text, the reverend Doctor spoke of Bishop Burns personally; and as the Doctor's statement is the best eulogy we can bestow on the lamented and honored dead of whom we write, we give it in detail.

"Bishop Burns was born in the city of Albany, N. Y., 1809, of poor parents. They were so poor that they gave him away to a religious man named Atwood, binding him as an apprentice. This gentleman discovered that the constitution of young Burns was too delicate for farm labor, and he released him from it—not to send him home to his poor parents, but to send him to a district school in the neighborhood with his own children. Young Burns was subsequently transferred to the High School, where he gave much promise of future usefulness. There was not a single colored person living within fifteen miles of young Burns; not being subject to the usual prejudices of the whites, an apt scholar, of keen perception, and unsullied reputation, he was favored with the position of teacher of the white district school. [When the doctor made this statement, there was a suppressed sensation among the whites, there being a large number in the church.]

The doctor said that the first religious impression made upon the mind of young Burns was made by the admonition of a young lady, when he was about thirteen years of age. He was answering her, and faltered in his speech,—tempted to speak falsely—she admonished him kindly, and from that hour he commenced to seek the Lord, and found him, not in a storm, but quietly and alone. The Doctor remarked, that in part that was his own experience—finding God when alone crying out of darkness, surrounded by the light and glory of God. He was early called to the ministry, licensed as an exhorter, and then as a local preacher; about eighteen months after he was licensed as a preacher, a Rev. Mr Seyes, a missionary, was passing through that country on his way to Africa. Bishop Hedding suggested that he would take young Burns as a teacher. He took him, and Burns continued to teach and preach in that benighted land. The missions having extended, many ministers of the M. E. Church thought that as the state was self-governing, the church there should be also. The General Conference of 1856, which sat in Indianapolis, made provision for the election of one of the colored preachers in Liberia. All eyes there turned to Francis Burns as the man. After his election, on his arrival at the Annual Conference, which met in the interior of New York, the North was delighted that this new era in Methodism had taken place."

Rev. Francis Burns was ordained Bishop by Bishops Janes and Baker. He returned to Liberia, and there remained, faithfully performing his labors, until failing health induced him to seek restoration. His last moments presented a scene of physical decay which caused the beholder to drop a tear and go away saddened; but thanks be to God, they presented a scene of spiritual triumph that would increase the joy of an angel's heart, and cheer the Christian pilgrim on—too weak to talk—too far gone to give the parting hand, he was strong enough to let you know that he was being undressed of his flesh for glory.

Rev. Dr. Sargent read the burial service in the church, in an impressive manner. The widow and friends took a final look at the deceased Bishop, after which the remains, (which had been previously embalmed and enclosed in a metallic coffin) were given in charge of the undertaker, to be taken care of until the sailing of the Mary Caroline Stephens for Africa.

BALTIMORE CORRESPONDENCE.

MR. EDITOR:—The Baltimore Annual Conference commenced its session on Thursday last, 23d inst. Bishop Payne arrived the day before, and it is a source of great delight to witness the amount of vigor which is manifest in his constitution. The characteristic elasticity of step and celerity of movement he still retains, and promises many years of usefulness.

Most of the members were present at the opening of the Conference. The opening address bore a very striking feature, which was a deep and sincere solemnity that clearly manifested a reliance on Him, to whom we must look for success in all our labors.

*Great care and pains were taken in the appointment of committees, particularly the committee on education, as it was remarked by the bishop, that duties more weighty than ever before, would devolve on this committee.

The following are the committees:—

On Public Worship—A. W. Wayman, J. M. Brown, James Lynch, R. F. Wayman.

On Admissions to Conference:—S. L. Hammond, M. F. Sluby, D. W. Moore.

On Orders:—J. M. Brown, A. W. Wayman, B. T. Tanner.

On Missions:—J. M. Brown, H. M. Turner, J. A. Handy.

On Memoirs:—J. J. Herbert, John Jordan, W. H. Hopkins.

On Education:—J. M. Brown, D. W. Moore, S. L. Hammond, A. W. Wayman, James Lynch, B. L. Tanner, George T. Watkins.

On Memorials:—M. F. Sluby, Wm. H. Williams, R. F. Wayman.

On Post Office:—Jas. A. Handy.

On Book Concern:—David Smith, J. J. Herbert, D. W. Moore, R. P. Gibbs, W. H. Waters.

On Temperance:—D. Ridout, J. Mills, J. A. Handy.

On Circuits and Stations:—J. J. Herbert, H. J. Rhodes, R. A. Bell.

On Publication:—James Lynch, B. T. Tanner.

The appeal of Bishop Payne, in behalf of the Wilberforce University, was read and entertained by the Conference. They also referred to the committee on education. The Conference listened to the appeal with an enthusiastic delight, that foreshadows the success of the purchase of Wilberforce University.

Bishop Payne read a clear and practicable plan for making Wilberforce the common property of the A. M. E. Church, which was referred to the committee on education.

After fixing the hour of meeting and adjournment, the Conference adjourned to meet at 4 o'clock, P. M., to hear the annual sermon by Rev. M. F. Sluby.

The Conference accordingly assembled promptly at 4 o'clock, notwithstanding the very inclement weather. Rev. S. L. Hammond opened the services by singing and prayer. Brother Sluby announced as a text, Daniel xii. 3, theme, "Wise and useful men will shine in glory."

The sermon was quite lengthy, and showed much care and preparation; as a literary production, it was excellent. But as our brother was unaccustomed to preaching from manuscript, he lost much force in his delivery, and many thrilling sentences that might have otherwise set the heart all aglow with joy, fell upon the ears of many as water upon the rock. However, our brother pleased us well.

On the second day of meeting, the reports were made. The brethren did well during the past year. It is sometimes the case, that brethren are ashamed to report their missionary money, so pitiful is the sum; this year they were eager to do so. Some reported as much as fifty dollars for the missionary cause.

The elders were then called upon to offer their candidates. Several local brethren were offered for membership to Conference. The Bishop, however, announced that no local preacher could be admitted into Conference until he had completed the course of study laid down in the appendix of the Discipline. Local brethren looking forward to ordination must not, therefore, expect to be "carried on flowery beds of ease."

Thus closes the first days of the Annual Conference.

Every conference year in the border states is one of increasing interest. The booming cannon, the heavy tread of infantry, the martial strains of music, all speak to the A. M. E. Church, saying,

"Let Zion's watchmen all awake."

And the blood from the soldier's wound marks out the course they should travel; SOUTHWARD! SOUTHWARD! that as the stars and stripes waving over the war-scarred soldier announced an emancipated nation's emancipation proclamation—so too, may the embassador of Jesus, fighting under a banner more sacred, that has waved in victory over a million of battle-fields, and with arms burnished with celestial power, "proclaim liberty to the captives, and bind up the broken hearted," liberty in Christ Jesus.

Your correspondent asks no higher favor than to have permission and authority to enter into the opening fields of Christian labor in the South. The Bible and the school book is a power that will elevate our Southern brethren to a position that will command respect.

I now close my letter. It is Friday afternoon. Monday I will again take up my pen to keep your readers posted about our affairs in this region.

JAMES LYNCH.

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* James Lynch was elected Secretary, B. T. Tanner, Assistant.

For the Christian Recorder

DEAR BRO:—Our Conference year is near its close, and soon I hope to see the good brethren of Ohio assembled at Springfield. This year has been one of marked events, worthy to be held in lasting remembrance by the *Colored Citizens* of America. First in order, was the act that gave freedom to the District of Columbia. The capitol of the freest nation in the world had from the first been the Central mart of slave-breeders and traders; there the clanking manacles, and the groans of slaves, mingled with the sound of the church bell, the appeals of the pulpit and the thunders of the rostrum. The slave-pen stood almost in the shadow of the capitol. The voice of the auctioneer rang along the avenues, urging the traders in the bodies and souls of men to advance their bids. What tears, what sighs and groans were there! Heaven hears, God speaks, the guilty land trembles, the scene changes, and like the evil beasts (as they are) they fly before the rising sun. Columbia is redeemed; the capitol is free; the proclamations of September and January made legally free over three millions of our race; and the act permitting the employment of colored men in the militia service of the country, furnished an opportunity for them to vindicate their manhood. The enemies of the race had boastingly said that the stimulus of the lash was necessary to induce the negro to work. Gens. Hunter and Mitchell by actual experiment exploded that false slander. Slaveholders had always represented the slaves as a race of cowards. I remember a fable that will illustrate their mistake. It runs thus: A certain lion-tamer boasting of the superiority of his race, in the presence of a caged lion, who gazed incredulously at him as though he doubted both his veracity and courage. When the tamer pointed to a picture on the wall, where a man stood with his foot on a prostrate lion, and said triumphantly, *See how my race have always served yours*, the royal king of the forest raised himself to his full height and replied, *Wait till we paint some*. Well at Hilton Head, South Carolina, in Florida, Kansas and Louisiana we have been painting *some*, and *General Saxton states it as his opinion*, that no work of the fine art since the war begun has produced such a sensation as the late exhibition at *Jacksonville, Florida*. The *lion* is painting some, and so far from being cowards they seem to like it, and take to soldiering like ducks to water. Massachusetts, New York, Pennsylvania, and I am proud to say it *Ohio*, is preparing to take part in the national Exhibition, that has for its auditors the civilized world.

It is thought that the queen city will respond most handsomely to the call of our zealous Bishop D. Payne in behalf of the *Wilberforce* college. I have adopted Brother L. Woodson's plan, and shall do what I can to raise one hundred dollars or more at the earliest period possible. The increasing disposition of our people to bring the corpse of their deceased friends to the Sanctuary on all funeral occasions, seems to be a growing evil that should be discouraged. I have known people to be brought there whose life was without a history and whose death was hopeless so far as man can judge, and yet their friends were desirous that the minister would deliver a eulogy, but in the house solemnly consecrated to God, the place for the dead?

Our young men hold a military meeting to-night, with a view of preparing for the pending draft or to volunteer and join the 54th Mass. Regiment.

Next Monday is election day for city officers. It is hoped that the negro-hating mayor and the unjust judge Baffin will be permitted to retire from office to make room for honest men. Lest I tire you with my scrawl I will close.

Most truly yours for God and humanity.

ALEPH.

Cincinnati, April 4th, 1863

CAMDEN CORRESPONDENCE

Our people seem to be so much prejudiced against the colonizationists that the mere mention of the name is sufficient to make some present a front, apparently so disturbed, that one frequently finds himself in need of a little more nerve in order to proceed. The great opposition to the principles advocated by these reformers, so to speak, mostly grew out of the impression that their sole aim was to get us away, being unwilling that we should live on the same continent with them; hence their efforts to colonize us. On that account the whole plan became objectionable; and the leaders, up to the present time, have met with the most determined opposition. The anti-colonizationist, continually on the lookout, invariably detected the first coloring of each new scheme, and at once denounced it as the same old cooke in another skin. What induced those men to manifest so much interest in Africa is a question which I am unable to answer; for God alone knows the heart; but I propose to notice what appears to be our duty in relation to civilizing and evangelizing the land of our ancestors. And if we have a duty to perform in that direction, it does not cease to be binding because white men grow anxious about the matter. Are we not identified with the African in condition, color, and in all of the characteristics of the race? Then it is plainly our duty to write, speak, and preach in favor of all that can be done for its moral and religious elevation. Let us not be guilty of the two fold sin of refusing to enter ourselves, and hindering those who would go in. And if there are white men, colonizationists or others, who will aid in this matter, we will not stop to question their motives. At all events we will not refuse their aid. As well might the panting fugitive, en route for Canada, refuse to receive aid from a man known to be opposed to fugitives stopping in the States, and upon that principle aid him in making his escape. It may be assuming too much, but it is my honest and most heartfelt conviction that it is the ultimate design of Heaven to build up the waste places of Africa by the very material which is fast maturing in this country. It is admitted that we are in possession of knowledge sufficient to develop her vast mineral and agricultural resources, and create in Africa a power which would soon be felt throughout the entire habitable globe. To build up this power is not only a duty we owe to God and our race, but one which is indispensable to our own elevation, for, be it remembered, that while Africa occupies a place so low in the scale of nations, her sons, wherever found, will in a great degree be regarded as inferior to men of other races, all the advances in wealth, literature and science, to the contrary notwithstanding. But if it can be proved that it is not our duty, we shall still be under obligations to do something in that direction to be consistent; we profess to love our brethren, and to be willing to make sacrifices for them; we have published to the world our heart longings and our desires unto God that Ethiopia shall stretch forth her hand. And if it appears that we are not willing to do what we can for our own, and the elevation of the race, who will believe that we love them? If we refuse to allow ourselves to be willing instruments in the hands of Almighty God to hasten the time when "Princes shall come out of Egypt," who will believe that we are more concerned than other men? The slave trade during the last twenty-five years would have been far less profitable to those unprincipled money-getters if black men had taken advantage of the first opportunity to go to the rescue. Forty years ago the colonizationists opened an avenue through which black men could have reached a point from which blows deadlier and more terrible (could have been dealt upon the head of the monster—slavery,) than all the Anti-slavery speeches made since that time. "The white people brought us here—the soil has been saturated with the sweat and blood of our forefathers and made rich—they want to get rid of us," &c., are no arguments. Had the plans of the colonizationists been promptly responded to, my impression is, that to day would have found us in a position far more elevated than any we shall occupy for a much longer time to come, and that without losing as many precious souls as we shall lose by the rebellion. I am aware that much of the Negro-hate actuated those men; but what of that, if any set of men through prejudice and anxiety to get rid of me will assist in placing me in a position where I cannot only force them to acknowledge that I have rights which they are bound to respect, but that my brother has rights also which must be regarded? Again, white men who are already masters of more than three-fourths of the globe, have set about enrolling Africa, and are fast gaining a foothold there too; and who will dare say that twenty-five years hence, will not find our masters in Europe and America, also our dictators in Africa. English capitalists have already expended thousands in purchasing machinery and establishing trading posts throughout her rich domain: and are virtually getting possession of territory which of right we should hold for ourselves, our children and our children's children down to the latest posterity. Again, what is our duty in a religious point of view.

"Shall we whose souls are lighted
With knowledge from on high?
Shall we to men benighted
The lamp of life deny!"

Are there not in Africa over fifty millions of souls who are destitute of the knowledge of God, and totally ignorant of the plan of salvation? It doubtless sounds badly to say that there are in our midst those who say they have been called and commissioned from on high to preach God's unsearchable riches to a lost world, and yet contend for a place in a part to the vineyard where the wall is crowded with Zion's watchmen, who pray for the spread of the gospel! But when they take up their parable, like the one of old they can say, "I shall see it, but not nigh; shall behold it, but not now." True, it does sound badly; but the tale must be told, though it scorch the cheek with shame to breathe it; let it go forth to the winds that the wide world may know our vileness, and the rudest savage turn away with disgust. It seems to me to be perfectly inconsistent with a true spirit of religious reform, to say that we may not brave the dangers of the ocean, as Paul did, and subject ourselves to the inconvenience of a new climate to do what kind Heaven hath decreed must be done. Scores of young men are annually finding their way into the ministry. Some to take the places of our worthy fathers, who have been called from labor to reward; and some to job around and wait for chances. 'Tis true, conference has narrowed the entrance, requiring them to master or study Grammar, Arithmetic, Geography, Etymology, History, Chemistry, Watson's Life of Wesley, Theology, &c., in which they advance more rapidly than students in our collegiate institutes under the tutorship of the most efficient teachers, or else they are dragged through by their friends. I would respectfully suggest that conference make Africa the field of operation for all who may come into the ministry from this time forward, and if Africa is not evangelized thereby, the removal of a few of the surplus evangelists who swarm our cities, towns, and villages, and devour the living of the widows and orphans, would certainly be desirable. While they are here, and in service, we must support them, in order that they may prepare themselves to go in and out before the people. They do not work at their nets, since Christ has called them to be fishers of men. That much I heartily endorse; for in my opinion when God calls a man and sends him forth to warn sinners, he should go from Dan even to Beersheba; and more especially, those parts wherein there are no laborers. There is constant employment for all the God-called preachers, and if there are any without work, while work is so plentiful, it is proof positive that God has not called them, or that being called they have refused to cry against Nineveh. A short time since in speaking of the missionary subject to a certain brother, he replied that men of letters are the ones to go; and yet when we speak of a prepared ministry, they tell us "The letter killeth, but the spirit maketh alive." Go preach the preaching that I give you, saith the Lord; open thy mouth and I will fill it, &c. The letter killeth. Yes, 'tis true; for the Bible says so, or in other words the gospel killeth. That is the intention. If it failed to do so surely it would come short of its mission. No one desires to substitute education for the grace of God; and all will admit that the more knowledge a bad man has the more harm he can do. It is equally true to say, the more knowledge a good man has the more good he can do. "The letter killeth, and the spirit maketh alive." Do ye mean that the Spirit of our God is opposed to light and knowledge? Do ye mean that a knowledge of Physiology, which treats of the wonderful structure of the human frame, &c., will serve to lessen our admiration of the great Author of our being? That a knowledge of the laws which regulate the motions of the heavenly bodies will make our minds more depraved? That a knowledge of nature's laws of health will not assist us in preserving these bodies which God in his infinite goodness has given us in order that we may glorify him? O tell it not in Gath. Will ye in the face of the fact that learned men were called upon to translate our holy Bible, our heavenly guide, from the original Greek, say that a knowledge of languages is all tom-foolery? By the goodness of God, through the instrumentality of learned men, you and I can read it to-day, and among the many holy commands written therein, we may find on one of its bright pages the text, "Go into all the world and preach the gospel to every creature."

WEST JERSEY.

Canada, April 27th.

For the Christian Recorder.

LIFE OF ST. CYPRIAN.—THE AFRICAN BISHOP, MARTYR AND SAINT.

CHAPTER IV.

Martyrdom of Perpetua and Felicitas.—Their Constancy.—Thrown to a Wild Cow.—Finished by a Gladiator.

But the daughter was not to be moved; she was unchangeably fixed: she was sealed; and however much filial love towards him who begat her might grieve the soul, she still was without a thought of faltering.—The sad day of trial is at hand, trial to the body, greater trial to the soul. Behold! Perpetua, in company with those similarly accused, in the presence of the Judge. Curiosity and tender interest bring hither a vast crowd. There may be seen her father, bearing in his arms her infant child.

To move Perpetua, the eloquence of three tongues is employed. There is her child, it spake not, save its childish mutterings; it cried not, for it was born with a smiling face; but then, its looks,—those unconscious smiles, those emotions which made it hold away from its grand-pa, and lean with outstretched arms towards me; these were a power of themselves to draw her from Christ. And then, the pleadings of her father, so full of paternal earnestness, while his gray locks fell dishevelled upon his shoulders. Even Hilarion, the Procurator, joined his eloquent entreaties to that of the father and the child in beseeching her to sacrifice to the gods. But all was in vain. And shall we wonder at the steadfastness and strength of this broken reed! Is the look, even of a babe beloved, as attractive as a look from the Saviour! Is the pleading of an earthly parent as earnest as the heavenly Father's! And is not the Holy Ghost more eloquent than a Roman procurator! All persuasions cease, and the members of the holy company are condemned and sentenced to be thrown to the wild beasts.

In this company of confessors, Perpetua had a congenial companion in the person of a young woman named Felicitas, the happy. The two maiden martyrs possessed a kindred spirit, and mutually supported and cheered each other.

The dreadful hour is at hand, and the executioner comes to lead them forth to be slain. The doors of the amphitheatre being open, it is already filled by a blood-thirsty audience, waiting impatiently the coming of the victims. As the procession moves toward the spot of death, they sing a song of faith and of triumph. "Thou judgest us," said one of the martyrs bend to Hilarion, "and God shall judge thee." At this declaration the audience became enraged, and demanded that they should first be scourged. It is done. The servant is not greater than his lord, and so they rejoice that they are accounted worthy to suffer for his name. Perpetua and her sister Felicitas naked, but overspread with a net, are placed in a ring, and lo! a wild cow is let loose upon them. The conclusion of this touching tragedy let us give in the more eloquent words of Milner.

"Perpetua was first attacked, and falling backward she put herself in a reclining posture; but seeing her habit torn by her side, she retired to cover herself; she then gathered up her hair that she might seem less disordered; she raised herself up, and seeing Felicitas bruised, she gave her her hand and lifted her up; then they went toward the gate, where Perpetua was received by a catechumen called Rusticus, who attended her. 'I wonder,' said she, 'when they will expose us to the cow.' She had been, it seems, insensible of what had passed, nor could believe it till she saw on her body and clothes the marks of her sufferings. She caused her brother to be called, and addressing herself to him and Rusticus, she said: 'Continue firm in the faith; love one another, and be neither frightened nor offended at our sufferings.'"

The people insisted on having the martyrs brought into the midst of the amphitheatre, that they might have the pleasure of seeing them die: some of them rose up and went forward of their own accord, after having given one another the kiss of charity; others received the last blow without speaking or stirring. Perpetua fell into the hands of an unskilful gladiator, who pierced her between the ribs, so as to give her much unnecessary pain. She cried out, and then she herself guided his trembling hand to her throat—and thus with the rest she slept in Jesus."

TO BE CONTINUED.

LINES.

The ever weary watchful day
With all its glare hath passed away.
The night is here.
And through the cold and sparkling air,
The moonbeams glisten every where,
Most beautifully clear.

No single cloud: but all serene
The starry heavens seem to lean
More near the earth.
The same old stars whose music rang
Throughout creation, when they sang
Together, at their birth.

The river glancing in the light
Reflects another moon as white
As that on high.
And countless stars are glittering there
As they had fallen through the air
And left their native sky.

Afar, beneath me, and around,
All things are lovely: not a sound
Disturbs the ear
And grief remembered doth but seem,
More like the memory of a dream,
Less worthy of a tear.

ADDRESS OF THE UNION RELIEF ASSOCIATION OF UNION BETHEL CHURCH, WASHINGTON, D. C.

Brethren and Sisters:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old man and woman to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been tasked almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the exciting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them; and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate brethren that has ever been experienced in the Capital of this once peaceful and happy nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish as much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind-hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation, and, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults or children of both sexes. Bedding or bedclothes, old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

Thomas E. Green,
No. 490 11th street, between I and K streets.

By order of the Association:

James L. Thomas, }
Hilliard Bush, } *Committee.*
Jane A. Sears, }

AN APPEAL TO CHRISTIANS.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Dan. 12: 3.

Christian Reader—You have solemnly dedicated yourself to the service of Almighty God; what are you doing to promote his glory? You are surrounded by thousands of unconverted fellow-creatures, who, if they should die this night, would be lost forever. What are you doing for the salvation of their immortal souls? If you are idle in the Master's vineyard, is it not high time to awake out of sleep? If you are active in God's service, is it not possible that you may increase your usefulness? Where you are now, perhaps, the humble instrument of saving *one* soul a year, may you not, by God's blessing, be the means of saving a *hundred?*

I beg, in the name of our common Master, to lay before your conscience a simple, practicable instrumentality, by which you may reasonably expect to bring *thousands* to the knowledge of the truth, and to the kingdom of our God. Do you ask, "How?" I answer, "By the distribution of religious tracts." Would you not consider that a happy and profitable day, in which you had had religious conversation with twenty unconverted friends?—Would you not hope much from your earnest exhortations to flee from the wrath to come? Then why not avail yourself of a plan by which you can daily address twenty or a hundred friends or strangers upon the subject of their highest interests, and send them home, too, with this address in their pockets, to be read again and again? Observe, I do not urge you to become a regular tract visitor, though you would find it difficult to hit upon a more useful employment; but if you have no time for such duties, this need not prevent you from becoming a distributor of tracts.

There are many ways of putting them into circulation. Always have them in your pocket. Give them to mendicants and laborers, at your door or at your place of business. Drop them in the street, as you pass to and fro in the course of your daily engagements. The "handbill" tracts, ten for a cent, folded in *note form*, with the white sides out, are especially suited for this purpose, and will be picked up by day or night, perhaps as fast as you drop them. Give them to children and others, and throw them into the road as you ride through the country. *Let no day pass on which you do not put some tracts into circulation.* Then, on the great day of judgment, no day will be condemned as an entire blank.

Why should you not distribute tracts? Do you doubt they do good? You might almost as well doubt your own existence. Volumes could be filled with anecdotes illustrating the benefits of religious tracts. Let me tell you of a fact which came under my own observation. Some years since, a gentleman of Philadelphia determined to put into circulation a large quantity of religious tracts. He did so; and the next year he heard of twenty-five to thirty persons who had been changed in heart by the means of a few of these tracts. One person told him, "I gave some of the tracts you handed me, to a family near our house, who never attended church. They commenced going; and now, the father, mother, and eldest daughter are members of the church." Another person said, "I distributed the tracts you gave me to families near Bordentown, and they read them; and twenty or more have joined the church."

A gentleman passing through St. James' Park, London, handed the tract called, "The Great Question answered," to a young man whom he met; this young man proved to be possessed of great wealth and influence. He read the tract, was deeply affected, organized extensive operations of an educational character; and in a few years, it was computed that one hundred thousand *children were under religious instruction from the influence of this one tract!* Do you object that you are poor, and cannot afford to buy tracts? You must indeed be very poor, if you cannot afford to buy tracts? You must indeed be very poor, if you cannot afford the small sum for which you can distribute a great many tracts.

Consider for a moment how much good the humblest Christian may accomplish by a small annual outlay, which would hardly be missed from even straitened incomes. The cheapest kind of tracts, "handbills," are the best. First, they are short, and people will therefore read them; secondly, this brevity secures a condensation of thought, a pungency of language, and a striking exhibition of truth, which are well calculated to arouse the most careless. These invaluable tracts are sold by the American Tract Society at the rate of ten for a cent. Now, who would miss three cents a day? Yet this would distribute thirty tracts; thirty per day, amounts in a week to 210; in a year, to 10,950; in ten years, to 109,500.

Many of these tracts will be read each by three, four or five persons, or a whole family; but making allowance for the few which may be wasted and destroyed, it is probably much within the truth to assume, that on the average, each tract will be read by one person. This will give in ten years, 109,500 readers. Perhaps one-half will fall into the hands of Christians; very good; they can pass them round to those who need them. Is it too much to hope, that of seventy thousand unconverted readers of these tracts, one thousand may become savingly interested in the truths thus promulgated? If this calculation be too large, assume one hundred, or fifty, or ten, or five, or one; and, Christian, is not the salvation of this one soul for whom Christ died, a sufficient reward for thy toil? And is three cents daily too much to employ in so good a work? But remember always this advice: let no tract go forth unaccompanied by thy soul's prayer for the blessing of God's Holy Spirit upon its perusal.

Before leaving the pecuniary view of the subject, it is proper to add, to avoid misconception, that the writer has no interested object in view in urging the distribution of tracts; on the contrary, he pays for all he distributes. He recommends the publications of the American Tract Society, because he considers them eminently adapted to do good, and because Christians generally can unite in their circulation. Some of the best *handbill* tracts, ten for a cent, are, "Important Questions;" "To-morrow;" "God is Merciful;" "I hope to be saved;" "Quench not the Spirit." Four page, and larger tracts, fifteen pages for a cent, "One Thing Needful;" "Prepare to meet thy God," "Conviction at the Judgment day;" "Swearer's Prayer." Make your Sunday scholars missionaries, by sending them with tracts to taverns, ships, etc. Servants can be so employed.

PACKAGES FOR TAVERNS—15 TRACTS.

Eight of four pages each, namely, Rewards of Drunkenness, two; Swearer's Prayer, two; One Thing Needful, one; Poor Joseph, one; Remember the Sabbath-day, one, Fifty Reasons for attending Public Worship, one.

Seven handbills, namely, Appeal to retailers of Ardent Spirits, one; Set down that Glass, one; One Glass More, one; A Wonder in Three Words, one; Important Questions, one; Reasons for Total Abstinence, one; to Buyers and Sellers on the Sabbath day, one.

Cost of the above package, say three cents.

PACKAGES FOR SHIPS, ETC.—16 TRACTS.

Nine of four pages each, namely, James Covey, two; Bob the Cabin Boy, one; Swearer's Prayer, two; One Thing Needful, one; Rewards of Drunkenness, one; Remember the Sabbath day, one, Fifty Reasons for Attending Public Worship, one. Six handbills, namely, A Good Bargain, one; Important Questions, one; I Hope to be saved, one; God is Merciful, one; To-morrow, one; The Saviour's Invitation, one.

Cost about four cents.

Enclose the above in either of the following: Seaman's Chart, The Shipmates, Conversation in a Boat, Seaman's Spy-glass. Also, enclose the directions of some church which the sailor can attend on Sunday.

Christian reader, the day of judgment will decide whether this solemn text will apply to thee: "Therefore to him that knoweth to do good and doeth it not, to him it is sin."—James 4: 17.

"TE DEUM LAUDAMUS."

A new method of chanting the "Te Deum" has been prepared and published in London: "The *Te Deum*, &c., consists of three parts: 1st, an act of praise; 2d, an act of faith; 3d, an act of prayer. To adapt a chant tone, which by repetition is to be the medium of expressing these three different sentiments with proper effect, is extremely difficult. It is, therefore, recommended to change the tone, and even the key, to obtain the effect required for the 2d and 3d divisions. Three different tones are here used, and varied, as to unison or harmony, as indicated; the 1st, for praise, jubilant in the key of E; the 2d in A, for faith, a little slower and softer; and the 3d, for prayer, in C sharp minor, much slower and softer. The changes of key, being within certain harmonic relations, do not create any difficulty or prevent the congregation from joining with heart and voice."

ORGANS IN ITALY.

I remember six organs in St. Peter's, and am not sure there were not more. There are two very large ones in what we very incorrectly call the choir, but which is known there by its proper designation of the Tribune; two in the chair, an immense chapel, the left hand of the nave as you enter; one in the chapel of Sacrament, and one in the Sacristy; those in the Tribune stand upon large platforms, on which also the singers, the conductor (*Maestro di Capella,*) and some double-bass players are placed. The whole is moved on immense rollers according to the number of the congregation or space intended to be occupied. The largest I could not get access to. The smaller, or *ripieno* organ, had one row of keys, fourteen stops, among which were metal diapasons to a large scale, and two octaves of pedals. In almost all large churches in Italy there are two organs, one on each side, which are played in *duo concertante* by two players. One perhaps will take the string band part of a composition, while the other plays that of the wind band, and sometimes they will play duets on the solo stops. The effect is extremely fine, the most like that of an orchestra I ever heard and the organs among the best in Europe. They play with extraordinary fire and vigor, and at the same time with great breadth of style. The same man will play a fugue of Palestrina's, and immediately after the last favorite motivo of the opera equally well. However incongruous this may appear to our ears, both are equally well done. Organists elsewhere either seem to have their fingers tied, or to scramble over the notes, as if playing on the pianoforte. The Italians are masters of the instrument in any style.

In the large Jesuit church at Rome there are *three* organs: two, as before described; and one over the entrance door, raised as high as possible; in fact, close to the ceiling. This third organ is mainly of large reed stops, resembling, in fact, trombones, and comes in at intervals in the performance with splendid effect.

The most I ever saw in any church combined together, was at San Antonio at Padua. There are four large organs there, occupying the four sides of the main supports of the great central dome. On grand festivals they are played on in concert by the four best players that can be had. The tradition is, that St. Anthony of Padua was a great lover of music, and an excellent organist himself. It is not improbable that, from the circumstance that he is always depicted with a hog following him, the saying about "pigs playing the organ" has arisen.

It is, however, a very curious fact, that while the Pope says mass no instrumental music whatever is permitted. In the Sistine Chapel there is no organ; and at high papal masses at St. Peter's no music accompanies the mass itself.

THE IMPORTANCE OF RELIGIOUS PRINCIPLE.

Where religious principle is absent, the most amiable characters, in other respects, are, in some instances or other, uniformly found inconsistent. No man considers the integrity of such persons as any pledge for their command of temper; nor would it occasion any surprise if the most benevolent, and even the most temperate of this class were observed to be deficient in strict purity of conversation. I lament to acknowledge, that neither is an outward respect for religion itself any security for complete moral consistency, in fact, this can be secured only by a radical principle of religion established in the heart. He who with the Psalmist, "sets God always before him," and he alone, is the same person at all times and in all places,—in his most public conduct, and in his inmost thoughts. The sun in the heavens does not more certainly communicate light and heat to the orbs which revolve round him, than this holy sentiment, when fixed and predominant in the soul, makes all our feelings pure, and all our movements virtuous.

As genuine virtue can thus be derived only from true religion, so true religion can be maintained and cherished only by habitual devotion. For what is devotion but the mind's actual communication with the source of its moral life? What the vital air, which we continually inhale, is to our corporeal life, that, and infinitely more, the ever-present Deity is to the higher life of our immortal part; and that which the organ of respiration performs in the one case, is, with the strictest analogy, effected in the other by the unforced and spontaneous actings of the heart upon its first and greatest object. Addison most truly observes, that faith and morality naturally produce each other; but he adds, that in order to strengthen faith, no method is so persuasive, as "an habitual adoration of the Supreme Being." "The devout man," says he, "does not only believe, but feels there is a Deity;—he has actual sensations of him. His experience concurs with his reason. He sees him more and in all his intercourse with him, and, even in this life, almost loses his faith in conviction."

Alex. Knox.

In a certain place the people began to complain of their minister. His preaching was poor. Other ministers preached much better. They talked of dismissing him, and getting another. At length, one of them said it was no wonder that he did not preach better; they showed that they thought little of him, and how could he preach well? Let us change our tone. Let us show that we think a good deal of him, and try him at that. They concluded to do so. He immediately began to rise. He grew, and soon they had good reason to speak of him as one of the ablest preachers about. This is good philosophy, as well as Scripture. Do this, and your minister will preach well. Do all the things named above, and you will probably have no occasion to change your minister, and he will have no occasion to seek another field of labor.

Those who are on the look-out for good Sunday School music, will notice the following criticism, by Mr. John Zundel.

THE SABBATH SCHOOL HOSANNA.

A new and choice collection of popular tunes, original and selected, by Edward Roberts and a Committee of Pastors and Superintendents in **New York and Brooklyn.** *G. S. Scofield*, **599 Broadway, New York.**

To make a book with the hindering help of a Committee may well be called a labor under difficulties. If in such a case the chief editor succeeds in making the work commonly good, he certainly deserves uncommon praise—but when, as the Sabbath School Hosanna, the book proves to be uncommonly good,—either the committee has been uncommonly pliable or enlightened or we must credit the chief editor with an uncommon good judgment and skilful management. The *selection* of tunes, which under the influence of a Committee is very apt to include music unworthy to be sung or printed, is unexceptionably good in regard to old and new tunes.

The *Melodies* of the new tunes are such as will take with children, without being of that trivial character so often met with in other Sabbath School books. A large number of them will be immensely popular, and, on account of their solidity, live a long life.

As regards *Harmony*, the Sabbath School Hosanna stands above all others known to us. We could not detect more than two trifling instances to which we could take exception; there are no such things as "thin harmonies," even in the three-part-songs; no such things as chords that are no chords.

The *Modulations* are judicious,—none unmodified and no monotony.

Domestic Items.

Edward Everett's Latest Speech.—Consider what makes a just war, even in the opinion of those who condemn the North. England, a little more than a twelve-month ago, thought it a just cause of war that a merchant-packet was brought to at sea, by a belligerent cruiser, in the exercise of the undoubted right of search, and that four persons were taken from it, as she considered, without warrant in the law of nations, though she in the last general war had taken more than 4,000 persons from our neutral vessels, equally without warrant in the law of nations. The Federal Government, in the paralysis of its powers, caused by the interregnum between the old and new Administration, submitted with patience to the affront of having two ships, laden with supplies for a fort belonging to the United States, fired upon in profound peace, by a pretended Government unacknowledged at that time, even as a belligerent, by any foreign power. It was not till the third act of open, organized war, as mean as it was murderous—the assault on Fort Sumter from eleven batteries manned by eight or ten thousand men—a fortress belonging to the United States, built by the General Government upon a spot ceded by the State of South Carolina to the United States, and then occupied by one company of seventy men, provisioned but for forty-eight hours: not till the threat had gone forth, on the same day, from the capital of the pretended Confederacy, that in three weeks their flag should float over the dome of the Capitol at Washington, and in due time over Faneuil Hall; not till their emissaries in London had claimed that Mr. Adams, the Envoy of the United States, ought not to be received on his arrival, because before that event, the Confederacy would be installed at Washington, and the United States would have ceased to exist; it was not till all this had taken place, that the General Government drew the sword.

Some trouble occurred at a political meeting in Brown county, Indiana, on the 18th, resulting in the death of a sergeant named Daniels, and the wounding of Lewis Prosser, ex-member of the Legislature. The telegraph charges the disturbance to the "Knights of the Golden Circle." Daniels was shot in attempting to take a gun away from Prosser. Another difficulty occurred at Danville, on the same day, where five persons were wounded—one mortally. Gen. Carrington has issued orders declaring the K. G. C.'s to be public enemies, and to be dealt with as such. He also cautions people against the use of "Butternut" and "Copperhead" badges.

The Pittsburgh Subsistence Committee, a local organization, which has been forwarding hospital stores, for more than a year, has transferred to the Christian Commission its store-room and stores, and has united heartily with the National Organization.

The Subsistence Committee will still continue its proper work of feeding all troops passing through the city, and caring for the sick and wounded left in the city.

The War in Southeast Missouri.—St. Louis, April 24.—The Rolla correspondent of the Democrat says, that Marmaduke has a force of twenty thousand rebels in Southeast Missouri, and Price has twelve thousand conscripts at Pocahontas, Arkansas, but this is doubtless an exaggeration.

General Vandever left Rolla on Wednesday, with a brigade of cavalry, a battery of artillery, and his force of infantry. The remainder of the cavalry and artillery of General Ewing and Orm's divisions were to move yesterday.

Official Report of the Celina Expedition.—Washington, April 25.—The following despatch has been received at the headquarters of the army:

Cincinnati, April 21, 1862.

Major General H. W. Halleck, General-in-Chief:

The following despatch has just been received:

Headquarters, Louisville, April 22, 1862.—The expedition to Celina was entirely successful. Colonel Graham reports, through General Hobson, that they destroyed the town, and took vast quantities of stores.

Gen. Halleck's Visit to Suffolk.—Washington, April 25.—General Halleck's visit to Norfolk and Suffolk is of considerable importance. The Republican, of Wednesday evening, contained a letter from Norfolk, which states that Gen. Dix has recently become possessed of very important information respecting the purposes of the rebels in that vicinity, and it is not improper to say that Gen. Halleck visited Gen. Dix to consult in reference to these recent developments.

The Army of the Potomac.—Headquarters Army of the Potomac, April 26.—Two or three days ago a party of our troops paid a visit to Port Royal, on the Rappahannock, capturing fifteen or twenty prisoners, a mail and several horses. They also destroyed a quantity of forage and many wagons.

The Invasion of Missouri.—The Rebels Attack General McNeil, and are Repulsed.—St. Louis, April 26.—Despatches from Gen. McNeil, at Cape Girardeau, dated seven o'clock on Saturday evening, announced that the rebels about 8000 strong, under command of Marmaduke and Burbridge, were eight miles distant, and approaching on two roads.

This morning a flag of truce brought a demand for a surrender in half an hour, signed by order of Major General Price, to which a defiant reply was returned.

11.30 A. M.—The rebels attacked our position in force, and after three hours' severe fighting, were handsomely repulsed. It is supposed, however, that they would change position and attack from another point. Reinforcements reached General McNeil to-day. He has two gunboats ready for any emergency, and expresses the utmost confidence in his ability to whip the enemy, and pursue them in case of a retreat.

Later.—The Rebels Repulsed with Severe Loss.—A later despatch from Gen. McNeil says, We have repulsed the enemy with severe loss. He is now retreating, but will be taken care of. Our loss is less than twenty in killed and wounded.

Later from New Orleans.—General Banks moving toward Texas.—New York, April 20.—The steamer Fulton, from New Orleans, has arrived at this port with important advices.

On the night of the 17th inst., General Banks had reached Vermilionville after a hard fight at Vermilion Bayou, where the rebels had posted batteries and infantry, but they were driven from them, after a hard fight, with considerable loss on both sides.

A letter to the Era, dated on the field, above New Iberia, April 16, states that Col. Kimball, with the Fifty-third Massachusetts regiment, entered the rebel works at Bethel Place, on the morning of the 14, planting our flag on the parapet. Gen. Weitzel's division followed, succeeded by the whole line.

The rebels left numbers of their dead unburied, and evidence was plenty of bloody work in their ranks.

Large stores of ammunition, some Enfield rifles and other arms, were captured.

Our army then marched through Pattersonville, skirmishing continuously, and reached Franklin on the 15th.

Prior to Thursday night some thousand prisoners had been brought to Franklin, captures of whole companies of rebels being made at a time. At Franklin the gunboat Cotton was captured, with three officers of the late gunboat Diana on board, thus restoring them to our service. The rebels also destroyed two steamboats, to prevent them falling into Gen. Banks' hands, and also two large gunboats and the Diana. Included in the destruction of those boats were immense stores of provisions, twenty thousand pounds of bacon, and a thousand cases of ammunition. It was expected that General Banks would capture Opelousas on the 18th, and occupy it.

U. S. Christian Commission.—The United States Christian Commission, under full sanction of the President, the Secretaries of War and of the Navy, the Generals commanding the armies of the Union, and the Admirals commanding its squadrons, is prepared to minister, by its own volunteer, unpaid delegates—Christian gentlemen of the highest respectability—to the wants, religious and temporal, of every man, on land and on sea, wearing the national uniform.

Its plan is to have at least one minister and one lay delegate in each brigade of the army, and each squadron of the navy, to preach the Gospel, hold prayer-meetings, relieve the sick and wounded, instruct and console the dying, write to their friends at home, receive and distribute the Scriptures, books, papers and tracts, with clothing and comforts, and accompany all with words of cheer to the men from home, and with prayers to God for His blessing upon them.

Three hundred and seventy-four men have already enlisted as delegates, many of whom are still in the field and at work, whilst others, as minute-men, hold themselves ready, in case of a battle, at a moment's warning, to strap on blanket and haversack, take the express train, and go forth to minister to the wounded and dying.

Thus, by the hands of its own self-sacrificing, respectable, responsible delegates, the Commission places whatever is committed to it, in the hands of the very men for whom it is contributed, in the most direct, speedy, and certain manner, enhanced by kind words and deeds from those who make the distribution.

Nearly every office and store-room of the Commission, is given rent free for its use, nearly every employee gives his services without salary; all railroads afford their facilities either free or at half-price, over the wires of twenty-five thousand miles, telegraph companies transmit despatches to and from the Commission, without charge; and the Government gives free transportation over all its lines.

George H. Stuart, Chairman.
Rev. W. E. Boardman, Secretary.

From the Lower Mississippi.—Cincinnati, April 25.—Advices from below state that there has been a cessation of fighting on the Coldwater. During the fighting thus far, the Federal loss has been small. One Colonel is reported killed; his name has not been ascertained.

On the 26th the rebels attacked McNeil at Cape Girardeau, and were repulsed with heavy loss.

Pegram is again in Kentucky in large force.

Official returns of the vote on the amended constitution in West Virginia have been counted in Wheeling. Twenty-eight counties were in, giving 24,874 for the Constitution, to a mere nothing against it. Last spring, the vote for the new State Constitution, which did not provide for the gradual emancipation of slaves, was only, in thirty-five counties heard from, 16,797. Thus, twenty-eight counties gave this Spring 8060 more votes for the amended anti-slavery Constitution, than thirty-five counties gave last year for the unamended Constitution.

The latest news from Cape Girardeau, Missouri, states that the loss of the rebels in the recent attack was about sixty killed and two hundred wounded. It was reported that General Marmaduke was in great danger of being cut off. A despatch, dated at the Cape yesterday, from Colonel Pomeroy, says:—"The enemy are moving off fast, and General McNeil was starting in pursuit. There is no doubt but General Vandever will strike him to-day."

Late advices from Bermuda inform us that the Anglo-rebel trade in contrabands of war and supplies for the Southern people is very brisk from the island harbors to the rebel ports, and vice versa.

NOTICE.

The public are hereby warned not to trust my wife, Ann Maria T. Bundick, as I will not pay any debts of her contracting, she having left my bed and board without any just cause. PETER D. BUNDICK.

April 20th, 1863.

Church Directory

OF

PHILADELPHIA.

FIRST (COLORED) PRESBYTERIAN CHURCH—Seventh Street, below Shippen.

SERVICE.

Morning, 10½ o'clock.
Afternoon, 3 o'clock.

LECTURES every Friday evening, at 7 o'clock, at the BENEZET HALL, Seventh Street, below Lombard Street.

JONATHAN C. GIBBS, Pastor,
107 North Fifth Street.

SABBATH SCHOOL.

The Sabbath School connected with this Church meets at nine o'clock in the morning, and at half-past one in the afternoon.

Jacob C. White, Superintendent.

CENTRAL PRESBYTERIAN CHURCH—Lombard Street, below Ninth.

SERVICE.

Morning, Prayer Meeting, 10½ o'clock.
Preaching, afternoon, 3 o'clock.
Preaching, evening, 7½ o'clock.

LECTURE every Thursday evening, at 8 o'clock.

JOHN B. REEVE, Pastor,
Residence—907 Lombard St.

A. M. E. UNION CHURCH—Coates Street, below Fifth St.

HOURS OF DIVINE SERVICE.

Preaching at 10 A. M.
" 3 P. M.
" 7 P. M.

Preaching on every Thursday evening.
Class on Sabbath, at 2 o'clock, M.
" Monday evening, at 7 o'clock.
" Friday evening, at 7 o'clock.

SABBATH SCHOOL.

Sabbath School at 9 o'clock, A. M., and at half-past 1 o'clock, P. M.

REV. HENRY DAVIS, Minister in Charge,
Residence—No. 816 Wood Street.

MRS. M. BENNETT,

HERB DOCTRESS,

NO 405 S. SEVENTH STREET, BELOW PINE,

is prepared to cure Debility of the System, Bilious Fevers, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

BOARDING.

MR. & MRS. H. M. CROPPER,

Have opened up a Boarding House at No. 433 Lombard St., between Fourth and Fifth Sts. Persons travelling through Philadelphia, will find accommodation at this House.

COUSIN'S HOUSE,

EAST MAIN STREET,

XENIA, OHIO.

This House has been thoroughly repaired, adding much to the comfort of guests. Is now open for the accommodation of old friends and the public generally. Neither pains nor expense will be spared to give general satisfaction to Bridal Parties and others seeking pleasure, and they will do well to call.

Feb.7-6mo. JOHN COUSINS, Proprietor.

If you wish your clothing made to look equal to new, go to the Old Established

STEAM-DYEING, SCOURING, AND REPAIRING WORKS,

NO 136 S. SIXTH ST., ABOVE WALNUT, AND NO 1003 SHIPPEN ST., PHILADELPHIA, PA.

JAMES W. BROWN.

(Formerly with Granville Stokes, No. 608 Chestnut St.)

EMANCIPATION,

THE PAST AND THE FUTURE.

A Beautiful ALLEGORICAL PICTURE, illustrating the PAST AND THE FUTURE OF THE COLORED RACE, HANDSOMELY PRINTED IN COLORS.

Price, 50 Cents.

KING & BAIRD,
607 SANSOM ST.

For sale by
WILLIAM A. POTTER.
1m No. 722 Lisle St.

A BEAUTIFUL COTTAGE AT NEWPORT

FOR SALE.

One containing two parlors, five bed rooms, kitchen, and cellar. It has a fine piazza in front, which is pleasantly shaded. There is a fine well on the premises.

For particulars address,

J. J. BOX 89,
NEWPORT, R. I.

MANY EFFORTS HAVE BEEN MADE TO PRESERVE THE form and features of the dead, without the usual mode or recourse to the bandages, of placing the body in ice. This difficulty has been overcome by Good's Air-Tight PATENT RECEIVER. Cold air is the medium used—acting as a preservative—in the warmest weather, and for any length of time required. Likewise, bodies may be conveyed for hundreds of miles with perfect safety and in a good state of preservation. JOHN GOOD, Undertaker, No. 921 Spruce Street.

N. B.—Lead, Metallic and other Coffins, Furnished at the shortest notice. Hearses and carriages of the best quality. Lots, half lots, and single graves, in the different cemeteries, one square lot in Mount Moriah Cemetery, one, two, three, or four hundred feet, can be had cheap for cash, or trade.

REFERENCES—Dr. [illegible] Jackson, 234 South Eighth Street, Dr. J. G. B. McLellan, 1039 Walnut street. 1m

PERRY & FITZGERALD'S

PROCESS FOR MAKING LIGHT, NUTRITIOUS, AND UNADULTERATED BREAD, WITHOUT FERMENTATION.

The new process of bread-making, patented by Perry & Fitzgerald, removes all the obstacles which have hitherto rendered it impossible to manufacture perfectly pure, sweet, and nutritious bread. The entire process is performed by mechanical means, and is eminently cleanly.

The process consists in mixing the flour in a closed vessel, and the application of pure carbonic gas, under pressure, by which the dough comes to be made thoroughly light, and ready to be formed into pans, by baking, in the brief space of fifteen or twenty minutes. The "change" is usually 2½ pounds, and the machine completes the operation, in all its details, from the putting in of the flour to the discharge of the dough, in from twenty-five to forty minutes.

The invention of Perry & Fitzgerald effects a revolution in the preparation of bread. By establishing a system of wholesale manufacture not subject to the vicissitudes and evils of fermentation, but exact and certain in its results—1. Because, by the substitution of mechanical for manual labor, and in the superior value of the article produced, it promises large profits upon the capital employed. 2. Because such employment of capital as well as the protection afforded by the patent, gives adequate security against competition. But whilst preventing undue competition it prevents one of the evils of a monopoly, because it leaves the consumer at all times in possession of his former means of supply, to be resorted to, should the monopoly become prejudicial.

The application of pure carbonic acid gas, under pressure, to mechanically kneaded dough mass, as in the invention of Perry & Fitzgerald, did not occur to Dr. Ure, though he seems to have had a clear foreshadowing of the importance of the artificial use of the gas, since he states, hypothetically, that "if water, highly impregnated with carbonic acid gas, be used for kneading the dough, the resulting bread will be somewhat spongy. Could a slight [illegible]," he continues "be produced in this way then, as the sugar would remain undecomposed, the bread would be so much the sweeter and more nourishing."

What, to Dr. Ure, was evidently a clearly comprehended chemical truth, has been practically developed by the brilliant invention of Perry & Fitzgerald. Posterity will hold their names in grateful remembrance, as among the most eminent benefactors of mankind.

ITS SUPERIORITY.—The superiority of unfermented bread is by no means new. Dr. Cullen, who wrote more than seventy years ago, says:—

"In Scotland, nine-tenths of the lower class of people and that in the greater part of the whole, live upon unfermented bread, and unfermented farinacea in other forms, and there are not a more healthy people anywhere to be found. In the course of fifty years, that I have practised among them I have had occasion to know this, and have hardly met with a disease, of any consequence, that I could impute to the use of unfermented farinacea."

At a later period, Professor Thompson, of Glasgow, in his work on the "Food of Animals," after alluding to the facts referred to above by Dr. Cullen, and other kindred facts, observes:—

"Such, then, being sufficient evidence in favor of the wholesomeness of unfermented bread, it becomes important to discover in what respects it differs from fermented bread. The result gained by this process (fermentation) may be considered to be merely the expansion of the particles of which the loaf is composed, so as to render the mass more readily divisible by the preparatory organs of digestion. But, as this object is gained at a sacrifice of the integrity of the flour, it becomes a matter of interest to ascertain the amount of the loss sustained in the process."

The result of Professor Thompson's experiments showed a difference in favor of unfermented bread of nearly seven per cent. over that made by the ordinary process. In other words, there was a loss of over one-fourteenth of the nutritive properties of the flour, which, by the process of fermentation, was driven into the air and lost.

We come now to a more particular consideration of the superiority of the Bread made without fermentation, or the use of chemical agents, over the Bread made by those processes. Although, from what has already been said, this superiority appears in most vivid contrast, yet the public will be better satisfied to have the points stated specifically, for it only needs that the advantages secured by this method be clearly understood in order to its universal introduction in the manufacture of Bread.

I. Its Cleanliness.—Instead of the dough being mixed by the naked hands or *feet* of the [illegible], from the wetting of the flour to the completion of the baking, is not, and scarcely can be, touched by any one. "One desideratum attained in its manufacture," says Dr. Willard Parker, "is its entire cleanliness." Says Dr. [illegible]: "The process is not only purely scientific, but pre-eminently cleanly."

II. Its Preservation of all the Nutritive Principles of the Flour.—As the raising of the dough is by the mechanical introduction of pure carbonic acid gas, under pressure, in a closed vessel or receiver, it takes a perfect vesicular or spongy texture. All the constituents of the flour remain wholly unchanged, while the process of raising bread by fermentation inevitably sacrifices some of them, as has been already shown.

III. Its Uniform Character.—Bread made by the New Process is uniformly light, sweet and nutritious. The conditions being simple, and not liable to variation, no failure can occur to always producing bread of the same quality. It retains its moisture much longer than fermented bread, and may be eaten warm with impunity. The process also insures a perfect freedom from all acidity, even in the hottest weather. Says the London Times:—

"The objectionable consequences of fermentation being avoided, the constituents of the flour are left both unchanged and uncontaminated, the resulting loaf being absolutely pure."

IV. Its Wholesomeness.—Being free from the deleterious substances which are the product of fermentation, or chemical reactions, by the old modes, the bread made by the New Process is easy of digestion, and agrees with the most delicate stomach. "To dyspeptics," says Dr. [illegible], (late of the N. Y. Medical College,) "it will be invaluable as they will be able to eat it when the fermented manufactured bread has been found to be [illegible] as an article of diet." Says the London Medical Times and Gazette:—

"Since the introduction of the new unfermented bread, there have already been received from members of the medical profession, who have recommended it to their practice, as well as from non-professional sources, accounts of the really astonishing results that have followed its use in cases of deranged digestion and assimilation. Many persons have reported their recovery to health, after years of suffering and misery, by the simple use of the bread as a diet. Some cases have also been reported by medical men of position, in which certain distressing forms of dyspepsia, which had remained intractable under every kind of treatment, have yielded as if by magic, almost immediately after adopting the use of the unfermented bread."

"The beneficial effects of the new bread are attributable to two causes. The one is the absence of the prejudicial matters imparted to ordinary bread by the process of fermentation, and the other is the presence in the bread unchanged, of those elements which are the essential agents of digestion and assimilation."

The most eminent members of the medical profession, both in Great Britain and in the United States, not only speak in the highest terms of the ease with which it is digested and of its rich, nourishing qualities, but especially of its peculiar palatableness and wonderful keeping properties. The absence of acidity and other strong flavors, which, in a greater or less degree, are characteristic of fermented bread, renders the new bread peculiarly delicate to the taste.

V. Its Rapidity and Economy.—By the use of mechanical means, instead of manual labor, a barrel of flour is converted into baked loaves in forty-five minutes; whereas, by the ordinary process, four or five hours are occupied in the formation of the "sponge," and a further time in kneading, raising and baking the dough.

"The cleanliness of the manipulation of bread," says a correspondent of the *Journal of the Society of Arts*, "renders it an article peculiarly suitable to be prepared and supplied by a public company. And since the new process removes all the vicissitudes of manufacture, and the expense of the machinery gives a comparative monopoly, the supply of bread is placed at once in the same category with gas, water, or other articles of prime necessity."

VAN RIPER & CAMP,
EXCLUSIVE MANUFACTURERS,
Corner of Broad and Buttonwood Streets,
PHILADELPHIA.

LEWIS FAYETTE,

GENERAL FURNISHING UNDERTAKER,

No. 410 South Second Street, above Catharine,

WOULD respectfully inform the Citizens of Philadelphia that he still continues [illegible]

Old stand, [illegible]

A POSITIVE CURE FOR

DYSPEPSIA.

THE GREAT AMERICAN DYSPEPSIA PILL.

A Cure Warranted for $1, or the Money Refunded.

WHAT IS DYSPEPSIA?

Dyspepsia has the following symptoms:

1st. A constant pain or uneasiness at the pit of the stomach, which is caused by a permanent contraction of the stomach upon indigested food. It generally begins immediately, or a short time after eating; is often very severe and obstinate.

2d. Flatulency and Acidity.—These symptoms arise from the indigestion of food, which ferments instead of digesting.

3d. Costiveness and Loss of Appetite.—These symptoms are the effects of the unnatural condition of food in the stomach, and the want of pure bile and gastric juice. The stomach is often painfully distended by wind, the appetite is sometimes voracious.

4th. Gloom and Depression of Spirits.—This state unfits many for the enjoyment of life, and is caused by the impure blood furnished by imperfect digestion. In this stage of the disease many persons commit suicide. There is a constant foreboding of evil, and an indifference and positive inability to perform the offices of life.

5th. Diarrhœa.—After being at first costive, the sufferer is afflicted with diarrhœa, which is owing to a diseased condition of the bowels, produced by the undigested food, which is evacuated in the same condition as when eaten, and, of course, gives no strength to the system.

6th. Pains in all parts of the system arise from the action of impure blood upon the nerves. They are felt chiefly in the head, sides, and breast, and in the extremities. In many cases there is an uneasiness in the throat, with a sense of choking or suffocation. The mouth is often clammy, with a bad taste and furred tongue.

7th. Consumptive Symptoms and Palpitation of the Heart.—Many persons pronounced as having these diseases have in fact nothing but Dyspepsia, the lungs and heart disease being only symptoms.

8th. Cough.—This is a very frequent symptom of Dyspepsia, and leads very often into confirmed consumption.

9th. Want of Sleep.—A very distressing symptom, resulting often in mental derangement.

10th. Blotches or External Eruptions.—The patient is affected painfully by cold and heat, which is owing to unnatural dryness of the sky, and the skin is often affected by eruptions and tetters. The gloomy dyspeptic avoids society as much as possible.

11th. Vomiting.—A frequent and distressing symptom. It relieves the pain, but emaciates and wears out the patient.

12th. Dizziness, Dimness of Vision, Headache and Staggering in Walking.—These are very alarming symptoms, which are speedily removed by our medicine, but if neglected, are quickly followed by numbness and sudden death.

13th. It is impossible for us to give all the symptoms of Dyspepsia, in so small a space, but the above are considered sufficient—if we add that the patient loses his memory and attention to surrounding objects, and frequently becomes morose, and sour in disposition. We should say, however, that pains in the joints and stiffness in the limbs, which go by the names of rheumatism and neuralgia, are very often produced by Dyspepsia. Also, a hardness of the muscles of the abdomen, which become contracted and hard; and in some cases the belly sinks, instead of being gently prominent.

☞ In cases of general debility, use Wishart's Pine Tree Tar Cordial with the Pill.

N. B.—All orders promptly attended to on receipt of the money.

Price, $1 per box.

Sold wholesale and retail by the proprietor,
Dr. L. Q. C. Wishart,
No. 10 North Second street, Philada.

☞ All persons beware of counterfeits.

The above Pills are purely vegetable. Sent by mail, free of charge, on receipt of price.

MRS MARTHA COLLINS.

730 Russell Street, above Fitzwater,

Begs leave to inform her friends and the public generally, that she has opened an INFANT SCHOOL for Boys and Girls, to whom she will pay special attention in teaching the primary departments of Reading, Writing, and Arithmetic, also Singing, upon the most reasonable and accommodating terms. She does not hesitate to say that she will be able to please all who may give her a trial.

SHROUDING.

Mrs JANE JOHNSON & Mrs ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place.

No. 618 South Eighth Street, Philada.

and are always prepared to serve customers at the shortest notice possible.

☞ TERMS MODERATE. 1y

ENGLISH, SWISS AND AMERICAN

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FINE GOLD,
CORAL, PEARL, ONYX, JET, &
OTHER JEWELRY.

A large assortment of RINGS, BRACELETS, ARMLETS and THIMBLES.

Also, the latest styles of Silver Forks, Spoons, Ladles and other Silver Ware,

SUITABLE FOR PRESENTS,

for sale cheap at
JOHN S. WILSON'S,
1808 MARKET STREET, PHILA.

nov29-5t

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NEW AND SECOND HAND

CLOTHING STORE,

No. 12 Myrtle Avenue, Brooklyn,

CLOTHES MADE TO ORDER.

Also, Second hand Garments Cleaned, Repaired or Dyed, at short notice.

SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE.

No. 5—1y

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FURNITURE WAREHOUSE,

NO. 207 North Second Street,

Third door above Race, East Side, Philadelphia,

Manufacturer of Cane Seat, Windsor, Boston, Rocking and Nursery Chairs, &c., Clocks, Looking-Glasses, Bedsteads, Tables, Washstands, Bureaus, Sofas, and every variety of useful Furniture, all of which he will furnish at the LOWEST CASH PRICES, Wholesale and Retail.

CHAIRS RE-PAINTED, GILDED AND VARNISHED.

THOMAS W. ALLMOND,

FURNISHING UNDERTAKER,

No. 102 RODMAN STREET,

Between 10th and 11th and South and Lombard Sts.,
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SPRING AND SUMMER

GOODS.

The Subscriber would invite the attention of her friends and the public to her large assortment of

New Fancy and Domestic Dry Goods.

SPRING SHAWLS, AND BALMORAL SKIRTS,

HOSIERY, GLOVES, &c., &c.

TO SUIT THE SEASON.

Mrs. H. still [illegible] to sell linens and Regalia Trimming as cheap as possible.

At the OLD ESTABLISHMENT,
S. SHORTER HAWKINS,
615 Lombard Street,
PHILADELPHIA.

N. B. Muslins selling ten per cent. cheaper than can be bought elsewhere. 1t

NOTICE.

Wednesday, March 23d, 1863.

This is to certify that on Tuesday, the 17th last, my wife, Elizabeth Andrews left my bed and board, without any provocation whatever. I therefore warn and forbid all persons of harboring her on my account, for I will not pay or be responsible for no debts that she may contract from this date.

1m JOHN ANDREWS.

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convocation, April 10th, 1863. Representatives from Lodges are as follows:—

From Garnet Union No. 4, G. of T.; from Phoenix Union, No. 6, G. of T.; from Northern Union, No. 16, G. of T.; Webb's Union, of Chambersburgh, Pa.; from Dr. Bias' Union, of Carlisle, Pa.; from Mount Olive Union, No. 19, G. of T.; from Vaubrackle Union, No. 18, G. T. of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennet; Grand Associate, Sister Butts; Grand Treasurer, Sister Fawcett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dorsey; Grand Chaplain, Sister Hall.

G. P. P., Sister E. Roberts,	G. R. P. Sister Anderson,
" " E. Bowers,	" " J. B. Black,
" " M. R. Busby,	" " E. A. Clark,
" " S. Newman,	" " White,
" " S. Davis.	" " S. Hall.

THE DAUGHTERS OF CORNISH SOCIETY.

The Stated Quarterly Meetings of this Society are held on the first Wednesdays of February, May, August, and November.

The meeting of the Board are held on the Wednesday previous to the regular stated meetings of the Society.

Mrs. Sarah Carter,
President.
Mr. L. R. Seymour, Sec'y.

THE BOOK DEPOSITORY

OF THE

AFRICAN M. E. CHURCH,

No. 619 Pine Street,

PHILADELPHIA.

We keep on hand, in connexion with our other books Sabbath School books of various kinds. Question Books; Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Paper, Envelopes and Blank Books.

THE DEATH-BED OF THE REV. JOHN WESLEY.

Wanted Canvassing Agents for this splendid large engraving which should be in every house of all admirers of that great and good man. The most liberal inducements offered to those selling this print. Send for Catalogue and instructions.

WM. SMITH, Publisher,
708 South Third Street, Philadelphia.

WANTED.—The charge of a Public School. Reference as to ability can be given. Apply to
J. W. A., 1641 Helmuth St.

ONE-PRICE CLOTHING,

OF THE LATEST STYLES,

Made in the Best Manner, expressly for RETAIL SALES. Lowest Selling Prices marked in Plain Figures. All Goods made to order warranted satisfactory. Our One-Price System is strictly adhered to. All are thereby treated alike.

JONES & CO.,
Dec25-1e 604 MARKET STREET.

GOOD NEWS.

To Tailors, Dress-makers, and to those wishing to be such. Also, to owners of sewing machines, store-keepers, and large families,—for in one day (by printed directions which each Delineator has) you can learn to cut and fit perfectly, Ladies' Dresses, Boys' and Men's Pants, Vests, Jackets, Sacks and Over-coats.

Local and Travelling Agents Wanted.

Address REV. WM. BRADLEY,
Curwensville, Bucks Co., Pa.

Or, apply to Mrs. Mary C. Warren, (wife of the Editor of this paper,) 619 Pine St., Philada., Pa. Jan13—1y

JAMES DOWNS,

DEALER IN

NEW AND SECOND HAND

CLOTHING,

No. 225 South Second Street,

Ro. 17—3mo. PHILADELPHIA.

WILLIAM STILL'S

STOVE STORE,

107 NORTH FIFTH STREET, PHILADELPHIA.

The subscriber would respectfully inform his friends and all in want of good stoves, that he has now on hand a general variety of excellent PARLOR, COOK and CHAMBER STOVES, including the burning, as well as other patterns, which he is selling at very low rates. He buys entirely for cash, of the best wholesale foundries, and of course can sell much cheaper than those buying on the usual credit system. At any rate his friends are invited to give him a call and examine for themselves before purchasing elsewhere, as he feels that they would be convinced that it would be to their interest to give him their patronage. Coal orders constantly on hand. WM. STILL.

JOSEPH H. COLE,

CONTINENTAL RESTAURANT,

NO. 717 LOMBARD STREET, PHILA.,

(Above Seventh St., under Philadelphia Institute.)

Where he continues to keep always on hand the very best assortment of OYSTERS and other refreshments—hoping that all his friends and the public in general will favor him with their patronage.

☞ Meals served at all hours. Families supplied with Oysters of the best quality and flavor at the shortest notice.

☞ Also, public and private waiting done on the most reasonable terms. 1y

"UNION COTTAGE,"

ATLANTIC CITY, NEAR THE INLET.

The subscriber will always be happy to welcome her numerous friends, and the public in general.

TERMS:

Board per week, $6 00
" " day, 1 00
Single meals, 50

S. H. WAILES, *Proprietress.*

BOARDING

IN BROOKLYN.

MRS. S. PLANT (formerly Richardson) respectfully announces that she has opened a first class BOARDING & LODGING HOUSE at No. 97 HIGH STREET, Brooklyn—where she is prepared to accommodate the public on the most reasonable terms.

Her house being located in a very pleasant part of the city, and within five minutes' walk of Fulton Ferry, is made thus a very desirable and convenient place.

BOARDING.

Mrs. AMIA WILLIAM, of Cape May, will open the Banaker House for the season, for the accommodation of all who wish to spend the season there, and she will spare no pains to make all comfortable. Those wishing to spend one, two, or three days, will find the Banaker House the right spot. Terms very reasonable.

COAL, STOVES, &c., &c.

The subscriber respectfully informs his friends and the public generally, that he has taken the store,

NO. 107 NORTH FIFTH STREET,

formerly occupied as the Anti-Slavery Office, (where he has been engaged for the last fourteen years,) to occupy it henceforth as a place of business for the sale of

COAL, STOVES, &c.

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THE GLORIFIED

They are all gone into a world of light,
And I alone sit lingering here;
Their very memory is fair and bright,
And my sad thoughts doth clear.

I see them walking in an air of glory,
Whose light doth trample on my days—
My days which are, at best, but dull and hoary,
Mere glimmerings and decays.

O, holy hope and high humility!
High as the heavens above!
These are your walks and you here showed them me
To kindle my cold love.

Dear, beauteous Death, the jewel of the just,
Shining nowhere but in the dark!
What mysteries do lie beyond thy dust,
Could man outlook that mark!

He that hath found some fledged bird's nest may know
At first sight if the bird be flown;
But what fair dell or grove he sings in now,
That is to him unknown.

And yet, as angels in some brighter dream,
Call to the soul when man doth sleep,
So some strange thoughts transcend our wonted themes,
And into glory peep.
—*Henry Vaughan, A. D.*, 1640.

GOSSIP ABOUT THE LATE DR. BEECHER

Dr Beecher was the pastor of my native parish when I was a boy, and many of his ways and doings are firmly fixed in my memory. The people worshipped then in a great old-fashioned barn of a church, with a spire running up from the western end like an elongated pepper pot. The building was full of windows, and when the northwest winds howled around it, how these windows rattled, and how the people wrapped their cloaks and great coats about them, cold and chilly in spite of the warmth of the preacher's eloquence and a solitary box stove in the centre of the church, and the private foot-stoves of each family. The old meeting-house split the people into two parties, one who would build, and one who would not; but at last the women took the matter in hand and showed how to do it, and the thing was done, not, however, until one of the village wits got off the following:

"Shrine of my fathers' sacred fame!
For what thou hast done art thou spared?
How long at thee shall women rail,
Men be made mad, and strangers scared?"

And the people and the families who sat in the church, even their faces and peculiarities, are all fixed on my mind. There was the W. family; what an array of beauty there was around the sides of that big square pew, and the father himself used to sit in the centre in an arm chair, with his fine, manly face, and portly form, and his black small clothes, and his white stockings. And there was one old gentleman who wore a cue, and it stuck out from the back of his head like a pipe-stem, and how it used to wriggle and jerk every time the head was moved. And there was old Governor, too, who stamped through the aisle to his pew, with his cane under his arm always elevated to the same angle, and what grand proclamations he used to write for thanksgiving and fast days, and how the people used to say the minister must have helped him. With what emphasis the latter used to read the conclusion; "By his Excellency's command. Thomas Day, Secretary." Seventeen years, I think it was, these worthies held uninterrupted office in the land of steady habits. And there were old Revolutionary worthies, colonels and majors, captains and lieutenants, and pensioners, and judges, and lawyers, and doctors, and Miss Sally Pierce, who taught one of the first female seminaries of the country so long and so well that mother and daughter came under her instruction. But I have wandered away from the preacher. He came into the church, and along the aisle, and up the pulpit steps with a quick nervous step. And half way up the stairs he would jerk a little string, (that was before the days of the electric telegraph, but intelligence ran along that little twine, for after the jerk the bell ceased tolling.) When I grew older, I solved the mystery. The string ran up through the ceiling and among the rafters, and finally came to the belfry, and was attached there to a solitary sleigh bell; and when the bell jingled, of course the minister was in the pulpit. A stranger minister did not understand the mystery, and one of the venerable deacons then had to leave his seat from under the pulpit and work the telegraph. The pulpit was painted white and ornamented with lilies, as my youthful fancy supposed, after the very pattern of Solomon's temple. Overhead was a monstrous dome which used to fill me with fearful forebodings lest it should fall and crush the preacher's head. Why it did not fall was a mystery and ever will be a mystery to me. I have seen triumphs of engineering in my latter days, but what kept that vast structure, suspended like the coffin of Mohammed in mid-air, has never had with me a satisfactory solution. And then there was a pulpit cushion of faded red velvet, from out which the energetic thump of the preacher would start the venerable dust.

Being but a boy, I could not think the preacher meant anything for me, (ministers, I think, did not preach much to children in those days,) but I used to wonder why all grown people were not converted, so convincing and earnest did the appeals seem to me to be. "My dear dearers," (rapid for dear hearers.) And then the face would be lifted from the manuscript, and would light up with eloquence, and the eyes would flash, and the voice ringing out in trumpet tones. The sense of that ringing voice slumbered in me for twenty years; but then I heard it, and all the sympathies of boyhood were again as fresh and clear as yesterday. Now I recall a sermon on the death of Lord Byron—"the memory of the wicked shall rot:" one on the Falls of Niagara, and those wonderful sermons on intemperance. It is hard to recall now the fearful progress this vice seemed to be making. "We are fast becoming a nation of drunkards," was a common remark. Young men, great men, good men, all seemed to come under the universal curse, and the remedy did not seem to be discovered. At this time Dr. Beecher lifted up his voice. The incident which it is said led him to preach on this subject is too long for this article, but perhaps I will tell it some time. I well remember how to my youthful imagination as the preacher declared the evils, woes, and dangers of intemperance, the pulpit seemed fairly to lighten and thunder with the flashes of his indignant eloquence. I remember the preacher crying out as he portrayed the sorrows of the household where the father was intemperate. "For the stone shall cry out of the walls and the beam out of the timber answereth it;" and there were many families the walls of whose houses were made vocal and pronounced in woe and lamentation against the vice. The sermons created a profound sensation—the fountains of the great deep were broken up. The parish demanded the publication of the sermons, but, alas, when the committee waited on the Doctor to confer with him in the matter, one of the sermons could not be found. It was mislaid, lost. The Doctor could not tell where it was. The matter had to be postponed until the lost Pleiad should be found. It turned up finally, and the world has the benefit of the light that first flashed on Litchfield Hill.—*The Pacific.*

THIRTY SECONDS TOO LATE

The Rev. Mr. Bell was always punctual. Whoever might be late at meeting, at the funeral or anywhere else, they all knew that Mr Bell would not. If called to attend a wedding, his foot was on the door-step and his hand on the bell handle when the clock was striking the hour. It was, at first, quite annoying to his flock to go according to their old habits to a funeral, and meet it on the way to the grave, or to go to a wedding and find it all over before they thought of getting there. So old Mr. Slow waited on the minister to ask him why he "was always in such a great hurry, and so afraid of being too late."

"Well, my good friend, I will tell you; and if, after hearing me, you do not think that I am about right in this thing, I will try to alter."

"That's surely fair," slowly said Mr Slow, as if afraid to commit himself.

"When I was a young man, and had been preaching only a few months, I was invited to go to a distant mountain-town and preach to a destitute people. I went for some weeks, and then returned home for a few days, promising to be back, without fail, the next Sabbath. Well, I had a pleasant week among my kind relatives, and was so much engaged that I hardly thought of my solemn duties till Saturday returned, and then my sister and a beautiful friend of hers persuaded me to go out a little while in the little white boat Cinderella, on our beautiful lake.

The day was fine, and Cinderella open and darted under my oars as if a thing of life. When I got ashore, I found it two o'clock, and I knew the cars started in fifteen minutes! I left the ladies and ran home, caught up my carpet-bag, and ran for the depot. I saw that the cars had arrived. I heard the bell ring. With all my strength I ran. I saw them start. I redoubled my efforts, and got within fifteen feet of the cars! O, for thirty seconds more! Thirty seconds too late! No more! The next day was a still, fair, sweet Sabbath. My mountain people gathering, coming down from the glens and following the rills, filled the house of worship. But there was no minister; and the hungry sheep had no shepherd to feed them! He was thirty seconds too late!

"There was a poor, old, blind man who lived four miles from the church, and very seldom could he get to meeting. That day he ate breakfast early, and his little grand daughter led him all the way down the mountain to the church. How weary, and sad, and disappointed he was! There was no minister to speak to him. He was thirty seconds too late!

"There was a great gathering of children at the Sabbath school. And their little eyes glistened, for their minister had promised to preach them a 'little sermon' to-day. But he was not there; he was thirty minutes too late.

"There was a sick child up one of the glens of the Mountain, and she had been inquiring all the week for her minister. She was anxious to see him, and have him pray with her. How she hailed the Sabbath when he would be there! But no! He was not there!

"That poor old blind man never came to the church again. He was too feeble; and he never heard another sermon or prayer. The minister was thirty seconds too late!

"That little girl was dead before I got back; and I could only shed tears over her cold corpse! I had been thirty seconds too late!

On my bended knees I asked God's forgiveness, and promised Him that, if possible, I would never be thirty seconds too late, again!

"And now, Mr. Slow, am I not about right in my punctuality?"

"Well, I-guess-it-don't-look quite-so-unreasonable-as it-might-be!"

ENGLISH WOMEN.

BY NATHANIEL HAWTHORNE.

I have heard a good deal of the tenacity with which English ladies retain their personal beauty to a late period of their life; but (not to suggest that an American eye needs use and cultivation before it can quite appreciate the charm of English beauty at any age) it strikes me that an English lady of fifty is apt to become a creature less refined and delicate, so far as physique goes, than anything that we Western people class under the name of women. She has an awful ponderosity of frame, not pulpy, like the looser development of our few fat women, but massive with solid beef and streaky tallow; so that (though struggling manfully against the idea) you inevitably think of her as made up of steaks and sirloins. When she walks, her advance is elephantine—When she sits down, it is on a great round space of her Maker's footstool, where she looks as if nothing could ever move her. She imposes awe and respect by the muchness of her personality, to such a degree that you probably credit her with far greater moral and intellectual force than she can fairly claim. Her visage is usually grim and stern, not always positively forbidding, yet calmly terrible, not merely by its breadth and weight of feature, but because it seems to express so much well founded self-reliance, such acquaintance with the world, its toils, troubles, and dangers, and such sturdy capacity for trampling down a foe. Without anything positively salient, or actively offensive, or, indeed, unjustly formidable to her neighbors, she has the effect of a seventy-four gun ship in time of peace; for, while you assure yourself that there is no real danger, you cannot help thinking how tremendous would be her onset if pugnaciously inclined, and how futile the effort to inflict any counter-injury.—She certainly looks tenfold—nay a hundredfold—better able to take care of herself than our slender framed and haggard womankind; but I have not found reason to suppose that the English dowager of fifty has actually greater courage, fortitude, and strength of character than our women of similar age, or even a tougher physical endurance than they. Morally, she is strong, I suspect only in society, and in the common routine of social affairs, and would be found powerless and timid in any exceptional strait that might call for energy outside of the conventionalities amid which she has grown up.

HOME TYRANTS

Thackeray, as an author, is not a favorite with the gentler sex. Indeed, many of them regard his writings with decided aversion. Nor is their antipathy altogether unreasonable; for, sooth to say, Thackeray's opinions of women, to judge by his books, are not flattering. His female characters, for the most part, are either clever Jezebels or insipid goodies. He does not seem to have been able to conceive of a woman at once amiable and sensible—devout and intelligent. And yet the great Satirist has said many good words for womankind, and knows how wives should be treated. Witness these thoughts on the subject of domestic tyranny, which rise from the level of ordinary satire to the very eloquence and sublimity of manly censure:—

For his rule over his family, and for his conduct to his wife and children, subjects over whom his power is monarchical, any one who watches the world must think with trembling of the account which many a man will have to render. For in our society there is no law to control the king of the fireside. He is master of property, happiness, life almost. He is free to punish, to make happy or unhappy, to ruin or to torture. He may kill a wife gradually, and be no more questioned than the grand seignior who drowns a slave at midnight. He may make slaves and hypocrites of his children, or friends and freemen or drive them into revolt and enmity against the natural law of love. I have heard politicians and coffee-house wise-acres talking over the newspapers and railing at the tyranny of the emperors, and wondered how these who are monarchs, too, in their way govern their own dominions at home, where each man rules absolute. When the annals of each little reign are shown to the Supreme Master under whom we hold sovereignty, histories will be laid bare of household tyrants, cruel as Amurath, savage as Nero, and reckless and dissolute as Charles.

MY BEST SCHOOLMASTER.

At the time of opening school, the boys gathered and took their seats, and soon the teacher, with two of the trustees, was seen coming up the road. The school-house was pleasantly situated, with a large lot around it, with shade trees, and a grassy play ground. When they entered, every eye was turned to Mr. Daboll. He took his place, and after some conversation between the trustees and himself, one of them stood up and addressed the boys. He told us of our duty, reminded us of the rules of the school, spoke of the necessity of obeying the teacher, and in fact gave us a stern exhortation and warning of the penalties of delinquency and disorder, and closed by introducing Mr. Daboll as our new teacher. He then gave the school into his charge, and the two trustees withdrew.

Daboll was a pleasant-looking man, and seemed to be at home almost from the first. He listened to all that was said, looked very sober during the lecture, and seemed to feel quite easy when it was done. Then politely bowing the trustees out of the school, he waited a little to see that they were well out of the way, and returned to the desk.

"Boys!" said he, in a kind and familiar tone of voice.

It was the first word he had said to us. Every eye was fixed on him in a moment. Every ear was quick to catch a really friendly sound from the teacher. A pin could be heard dropping on the floor.

"Boys!" said he, "I am glad to see you all looking so well, and in such excellent order and attention. I am to be your teacher for a time, and I hope we shall be good friends, and find the school a pleasant place. Your friend, Mr. Wiseman, has just given you some good advice, and as it is a kind of rare occasion to have a new teacher come in, and the time is already pretty well along, I think we may as well have a little talk together before we begin to work. It's right to work, boys. Everything around us works in some way or other. The bees at the flowers are storing up their golden honey for the winter. The hill-ants are at work at the school-door. The birds are doing the will of the Creator, in making music near our heads in the trees. The sunbeam is silently drawing up vapors from the earth and the rivers, to form clouds to bring the rain, which makes the earth itself labor in bringing forth grass, and flowers, and fruit trees for our happiness and enjoyment. It is right to work, boys, and I hope you and I will do our work well."

You can easily imagine that all our eyes opened wide, and that we could hardly believe our ears, to hear such an address from our new teacher. He had taken the citadel at the start. The boys all said they had never felt before to any teacher as they did to Mr. Daboll when he spoke to them in that way. But to go on.

"Now, boys," said he, "I shall read to you," and taking a book out of his pocket, he opened it, and commenced reading a very interesting story, which only added new wonder and admiration on the part of the boys. After he had read two or three pages, and had secured our close attention, he stopped short and said:

"By the way, boys, there are two or three things I ought to say to you, and I will stop and say them now.

"I have had an idea that school should be made pleasant and happy for children, and I am going to do all that I can to make it so for you. I want you to feel that I am your friend. Not only that, but I want you to feel that I am your elder brother, and that I have lived longer than you, have learned more, and that I can teach you something that will be useful to you all your lives.

"Whenever you have anything difficult that you do not understand, come to me, and I will help you out of it. Do not try to get round your lessons with them half learned, and make a show of knowing them, but come up and honestly tell me you are in difficulty. I shall gladly help you; and we will see whether it is so hard thing to learn or not.

"Then, again, I want you to help each other. We live in the world with people around us to do good to one another. It makes life pleasant to make others happy. I find it so. There are some who think they can get along best by living for themselves. But it is a mistake. When they die, no one misses them, on account of any good or kind actions they have done. They might as well be a thorn-bush on a rocky hill-side, as to live without doing good to others. But," said Mr Daboll, "I suppose you would rather hear the story."

He read several pages farther, and then stopped and said:

"There are two or three other things I want to say to you, boys, before I forget them.

"I spoke, just now, about honesty in your conduct to me; but I want you to be honest in your conduct to each other. Honesty and virtue can be exhibited in your sports and plays, as well as in your dealings. Avoid all unkind and ungenerous tricks that will annoy a playmate. Be careful not to break this rule in anything, for you do break it whenever you do to others what you would not like to have them do to you.

"Avoid angry words and improper language. If possible, I do not wish an unkind word to be spoken while I am in this school. The Bible says, 'He that ruleth his spirit, is greater than he that taketh a city.' If you want to be true heroes, try hard to rule your temper and your tongue, for little words often lead to great and serious results."

"In this way," said my friend, "Mr. Daboll continued with his story, occasionally stopping to make a remark of his own, or to tell us of a thing or two he wanted us to remember. After a while he looked at his watch, and said that, as it was noon, he would dismiss the school, and he would go to work in the afternoon. Noon indeed! Twelve o'clock already! Twelve o'clock already! That could not be! The time had passed so happily, and the boys had been so much interested, that the hours passed by unheeded, and all were surprised when Mr. Daboll told us the time."

"And you had a *very* disorderly school with such a teacher?" I asked.

"It put new life into us all," said my friend.

The advanced scholars actually jumped ahead in their lessons. The dull fellows woke up, and surprised everybody with their progress; and I then myself began to learn. All I know I am in debt to him for. He did not raise his hand during the time he was in the school, to punish a scholar. There was hardly a case of bad conduct in the school, and he had a way of reproving the culprit so kindly that a repetition was not known; and when he left the school after a long service, to go to another and higher situation, the children cried at the loss of their friend, the parents presented him with a valuable memorial of their esteem, and he left on my own and the hearts of others, an impress as lasting as our existence.—*London Sunday School Teachers' Magazine.*

CHURCH FLUNKEYISM

A gentleman with rather a seedy overcoat on, some time ago, attended a funeral in the fashionable Grace church, New York city. He took a prominent seat, but the ceremonious sexton sent him off to a free pew near the door. A pompous little lieutenant, wearing an elegant new uniform, was graciously shown to the eligible seat. On the congregation rising at the singing of a hymn, the seedy over coat was partially removed, displaying the starred shoulder-straps of a Major General. Urgent civilities were now pressed on the distinguished officer—prayer books, offer of a better seat, etc.; but Gen Banks quietly declined these flunkey attentions, and concluded his devotions in the free pew near the door.

A little Miss of six, with whom the word skeleton and skeleton skirts were synonymous terms, in relating the melancholy story of the lost bride who hid away in the trunk and perished, and was not found till many years after, with wide-staring eyes, said:

"And on opening the trunk, what do you think they found there, aunt?"

"Why, what did they, my dear?"

"Nothing in the world," answered the little story teller, holding up her hands in horror, "but a hoop skirt!"

VERY EASY

A weak minded boy who listened to the account of a dozen men pursuing a fugitive without success, musingly said, "Why—I should think it easy enough for a dozen men to catch one—first one must run a little while and then another!"

A Suggestive Hint.—Blondin's caution to a nervous man whom he was carrying on his back across the Falls, was:

"I must request you to sit quiet, or I shall have to put you down."

The idea of being left on the rope to shift for himself kept the terrified burden in obedience to the bearer, and so they reached the bank in safety.

THE BREAD-FRUIT TREES.

Here is something useful, as well as curious. Would that it grew somewhere besides in the Islands of the Pacific. The fruit attains the size of a child's head ten years old. If wanted for food, it needs to be gathered a little before it is fully ripe, and then baked, like hoe-cake, in hot ashes. When properly cooked, it resembles not a little the taste of a good wheaten loaf. Nor is this the only use of the tree. Its timber is excellent for house-building, for making canoes and agricultural implements. The sap is a gummy substance, very useful as a pitch for calking the seams of vessels. The fibre of the inner bark is used by the natives for making cloth, which in that climate answers a good purpose. It is the favorite tree of its native region; and well it may be.

THE UPAS TREE

The "deadly Upas," of which we have all read and heard from childhood, which was supposed to diffuse a poisonous air, fatal to animals or men who came beneath its branches, has no existence, and never had. The only possible ground for the superstition was this:—On a certain Island of the East Indies there is a valley, in which there is a deposition of carbonic acid gas. This gas spreads itself among a few trees of the neighborhood, and, of course, if birds, animals, or men inhale much of this gas, it will quite surely be fatal to them. But this is no fault of the trees, which have been found to possess no poisonous quality.

PAPER CURRENCY.

In the year 1484, during the war with the Moors, the Spaniards captured the town of Alpama. The commandant, Count of Tendilla, found himself without the necessary funds to pay the troops, who murmured greatly at the delay, as it prevented them from purchasing any of the luxuries which the town afforded.

In this extremity the worthy Count took a number of small pieces of paper, on which he inscribed various sums, large and small according to the nature of the case, and signed them with his own hand and name. These he gave the soldiers in earnest of their pay.

His manner of increasing their circulation was rather peculiar, as he issued a proclamation, ordering the inhabitants of the town to receive these pieces of paper for the full amount inscribed thereon, promising to redeem them at a future time with gold and silver, and threatening severe punishment to all who should refuse.

"Thus by a subtle and almost miraculous kind of alchemy," says the Spanish historian Agapida, "did he turn worthless paper into gold, and make his late impoverished garrison abound in money.

This is the first instance on record of the issue of paper money, which has since inundated the civilized world with unbounded opulence.

THE WIND A MUSICIAN

The wind is a musician by birth. We extend a silken thread to the crevices of a window, and the wind finds it and sings over it, and poor Paganini must go somewhere else for honor, for lo! the wind is performing upon a single string. It tries almost anything upon earth to see if there is music in it. It persuades a tone out of the great bell in the tower, when the sexton is at home and asleep; it makes a mournful harp of the giant pines, and it does not disdain to try what sort of a whistle can be made out of the humblest chimney in the world. How it will play upon a great tree, till every leaf thrills with the note in it, and the wind up the river that runs at its base as a sort of murmuring accompaniment. And what a melody it sings when it gives a concert with a full choir of the waves of the sea, and performs an anthem between the two worlds, that goes up, perhaps, to the stars that love music the most and sung it the first. Then how fondly it haunts old houses; mourning under eaves, singing in the halls, opening the old doors without fingers, and singing a measure of some sad old song around the fireless and deserted hearths.

RELICS IN ROCKS

Among the morsels of a portion of cliff which fell in the neighborhood of Havre during the late stormy weather, says *Galignani*, were found three bronze hatchets. Referring to that discovery, the Abbe Cochet, in a letter to the journals, states that those hatchets are found almost all over Europe. They are common in France, and are generally found in groups. Some of them have been analyzed, and found to be composed of 14 parts of tin, and 86 of copper. The bronze is the same as that of an antique poniard brought from Egypt and analyzed by Vauquelin, from which it would appear that the composition of ancient Gallic bronze came from Egypt. Archæologists generally attributed hatchets of this kind to the Celts and Gauls, and give them the general name of Celtæ. Those now found are neither pointed nor polished, but just as they came from the hands of the founder. One of them had formerly a ring by which it was suspended.

PAPER AND CLOTH FROM INDIAN CORN HUSKS

Among the various substances which have been proposed and tested as good substitutes for cotton and linen rags in the manufacture of paper, a decided measure of success has been achieved in Austria by the use of the husks of maize (Indian corn.) We have received from Chevalier Loosey—the Austrian consul for this city—several specimens of paper, fibre, and a piece of coarse cloth, all made from the husks of maize at the imperial paper mill, Schlöglmühle, Austria, under the superintendence of Dr. Auer von Welsbach. The sample comprises varieties of thin and stout printing, wrapping, and other sorts of paper. They are all strong and beautiful, and much resemble some kinds of linen paper. The manufacture of these products is now carried on at Schlöglmühle.

WHY BOILING MILK FOAMS

When milk is boiled, its volume is very much enlarged, while water merely bubbles without any increase in bulk; why is it that the two liquids, under the same circumstances, behave so differently? When water is gradually heated to the boiling point, the portion nearest the fire first reaches the temperature of 212°, and the first particle that is heated to this degree is immediately converted into steam. As in its new form its volume is about 1700 fold greater than in the liquid state, while its weight remains the same, it floats upward through the water, being held in a nearly spherical shape by the nearly equal pressure of the water against all its sides. When it reaches the surface it is lighter than air, and consequently floats away in the atmosphere, and being invisible, it is lost to our sight. The rapid formation of these little globes of steam, and their rising through the water, produce that peculiar disturbance of the liquid which we call ebullition or boiling. When milk is boiled, the same little globules of steam are formed, but their surface is coated with an exceedingly thin film of the casein, which is one of the constituents of milk, and which has sufficient tenacity to prevent the bubbles from breaking when they reach the surface, or from being separated from the liquid. They consequently accumulate as they successively rise to the surface, forming the white foam which so frequently flows over the edge of the vessel into the fire.—*Scientific American.*

POWERFUL EXAMPLE.—Example is a living lesson. The life speaks. Every action has a tongue. Words are but articulate breath. Deeds are the *fac similes* of the soul; they proclaim what is within. The child notices the life. It should be in harmony with goodness. Keen is the vision of youth; every mark is transparent. If a word is thrown into one balance, a deed is thrown into the other. Nothing is more important than that parents should be consistent. A sincere word is never lost; but advice, counter to example, is always suspected. Both cannot be true; one is false.

HOW FLINTS ARE FORMED

The rounded nodules called "flints" are usually found in chalk beds, and are supposed to be organic remains transformed into chalcedonic quartz. Flint is nearly pure silicic acid, and at one time it was extensively used in the manufacture of pottery and glass, hence the common term "flint glass," in the production of which white sand has superseded it. It has been a subject of some wonder how flint, which is nearly pure silica, could be formed out of organic remains, such as the eggs of extinct creatures in chalk formations. This subject was lately brought before the London Chemical Society, when Dr. Church stated that the origin of flints could be traced to water holding silica in solution. During the percolation of such water through beds of chalk, the silica became separated and the carbonate of lime took its place in the water thus deprived of its silica. An interesting example of the deposition of silica in the form of chalcedony took place within a comparatively recent date, geologically speaking. About the year 1400 a basket of hens' eggs had been left in a chalk pit at Winchester, England, and this basket was lately found covered up with broken chalk. The organic matter and the shell of the eggs had entirely disappeared, and their places occupied with the semi-transparent variety of silica—chalcedony. Silica was also deposited upon the willow twigs composing the basket forming a crust of silica.

Family Circle.

TO MY BIRD AMONG THE MOUNTAINS

Go! I release thee, little bird,
A prisoner no more,
Yet sometimes come with thy sweet voice,
And sing about my door.

Flit lightly now from bough to bough,
Where lurk the shadows green,
A singing sunbeam that thou art!
And happy too, I ween.

Sing on! sweet bird of sunny climes,
Enjoy the fleeting hours
No Queen is happier on her throne,
Than thou among the flowers.

How oft I've wished that I like thee,
Could lightly fly away,
Could soar free and happy be,
The whole long summer's day.

And when the sunbeams dimmer grew,
Far to the glowing West,
Beside some fountain's glittering spray
Could lay me down to rest.

With one sweet star above my head,
The evening star of Love,
Reflected in the wave below,
Clear as it shone above.

The pupil bright in heaven's blue eye,
Reflected in my own.
Till twilight deepened into night,
And that sweet star had gone.

But ah! such joy is not for me,
Sweet warbler of an hour!
My life is like the troubled sea:
And thine is like the flower,

Which feeds on sunshine and the dew,
And passes in a day:—
So thou at Winter's faintest breath
Will quickly flee away. A. E. C.

THE RAG PARTY

"O girls! I have something to tell you," cried Lucy Allen, coming into the school-room one morning long before nine o'clock. The girls, who had been gathered in groups, either talking or studying, all looked up as Lucy went on to say, "Mother says I may invite you all to my house to a rag party, next Saturday; won't it be nice?"

"What is a rag party?" asked Alice.

"Why, Alice! don't you know?" said Emma; "it's a party to cut and sew rags for a carpet; it's real fun; I mean to go, if mother will let me.

"A rag party!" said Kate, very scornfully; "who ever heard of such a thing? *My* ma won't allow me *to sew rags*. I don't think it is very genteel."

The tears came into Lucy's eyes at this unkind speech; but she tried not to appear hurt, only saying, "But, Kate, this is to *do good*, and we needn't be ashamed of that."

"No, indeed!" said Julia, putting her arm lovingly round Lucy; "but what are you going to do with the carpet when it is finished, Lucy?"

"Why, you know the old lady who has moved into the little cottage at the foot of our lane, and has only her little grandson living with her; well, mother went to see her the other day, and says she is *real poor*, there is no carpet on the floor, and she told mother she couldn't afford to get any now, because the boy had no work. When mother told me, I thought right away about the rag carpet that I saw aunt Betsey Hall making, and it is such easy work that Annie and I thought we would try and make one as a present for the old lady."

"Good! that's a first-rate idea!" said Nellie; "and you are going to let us all come and help you?"

"Yes, if you would like to, you can begin at two o'clock and sew till tea time, then after tea mother says we may play and have some music; so it won't be so *very* ungenteel, Kate, after all."

"I don't think I can come," said Kate.

"Well, I do; don't you, girls?" said Julia.

"Yes," "so do I!" "and I!" "and I!" cried the girls one after another.

"Next Saturday, then, at two o'clock; don't forget," said Lucy, just as the bell rang to call them to order.

Saturday came; a bright, sunny day; just such a Saturday as the school-girls like. Lucy and her sister were early at work, getting their rags ready for the coming party.

They were all there punctually at two o'clock; a happy industrious little company, very pleasant to look upon. They worked busily and talked busily—as girls always do when they get together; but no one spoke an unkind word about the absent Kate, for they all felt that she would be "sorry enough" after all at not having a hand in this very pleasant little labor of love.

"Can you find time to eat these?" asked Mrs. Allen, coming in after an hour or two with a dish of fine apples.

"No, ma'am," replied little Susan, who was trying very hard to "make the most," and had sewed her finger several times in her haste.

The larger girls laughed, and did not seem very unwilling to rest themselves by eating the apples. When the tea-bell rang they counted their balls, and found they had made twenty-eight.

"Almost enough for the carpet," said Lucy, joyfully; "O I am so glad!"

"How many does it take?" asked Alice.

"Forty, I believe; you know we do not want a large carpet."

It was a merry party at the tea-table that evening; one might easily tell, by their satisfied and happy faces, that they had been doing a good work.

How they enjoyed eating Mrs Allen's "good things," and how kind Mr. Allen was; and what funny stories Lucy's brother George told, and pretended he felt very much offended because they had not invited him to help them sew.

Then after tea they had some pleasant games; and last of all, Mrs Allen played on the piano, and they sang all together before going home.

"Why, mother, it was just the nicest party I ever went to!" said Emma, when she reached home.

"And not a bit ungenteel, either," said her sister Sarah laughing. And they both went to bed, thinking how happy and comfortable the poor old lady and her grandson would be, when the new carpet was put down in their humble room.

"If Kate only knew *how happy it makes us feel* when we do good to others," thought Lucy, as she read her chapter that night and came to the verse, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."—Matt. xxv. 40.

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(Signed) ELISHA WEAVER,
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For the Christian Recorder.

BUCKS COUNTY SS.—TO ALL TO WHOM THESE PRESENTS MAY COME.

I, the subscriber, a Justice of the Peace, in and for the county of Bucks, do hereby certify that I am acquainted and know Emily Johnson—formerly Rodney, who was married to Samuel Johnson, who was married before William Hawk, Esq., of Bristol, Bucks County, as appears by record on his docket; and after careful examination and mature reflection, I feel myself fully safe in saying that the said Johnson had a wife living at the time he married the said Emily Rodney; and I further say that I have the evidence of Daniel Emmons (local preacher of the Methodist Episcopal Church) Charles Emmons, (Class leader) and Benjamin Cummings, (who is exhorter;) that he had one or more wives living at the time he married the said Emily Johnson; and the evidence, on affirmation, of the said Emily Johnson, that he had a wife living at the time she married him, which, at the time she married him, she had no knowledge of.

Affirmed and subscribed } her
Before me May 8th, 1863 } Emily Johnson.
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CERTIFICATES.

PROVIDENCE, R. I., Nov 27, 1861.
Rev. L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev GEORGE A. RUE.

NEWPORT, R. I., October 29, 1861.
Rev. L. S. Lewis—Dear Sir: I have been affected for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost. ANTHONY RANDOLPH.

NEWPORT, R. I., Nov. 18, 1861.
Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled.
RICHARD WHITE.

NEWPORT, R. I., Nov 17, 1861.
Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions. SOPHIA TAYLOR.

NEWPORT, R. I., Oct. 7, 1861.
Mr. Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public.
Mrs. EVELINA DEMOND.

PROVIDENCE, Dec. 10, 1861.
Rev. L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite result. I procured a bottle of your Liniment, and was effectually relieved. Mrs PHEBE A. MORSE.

NEWPORT, R. I., Oct. 15, 1861.
Rev. Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints. Mrs. ELIZABETH THOROUGHGOOD.

NEWPORT, R. I., Nov. 20, 1861.
Rev. Mr. Lewis—My boy was troubled with the chilblain. I applied your Liniment a few times, and it cured him. Mrs. ADELINE JONES.

STRAWBERRY FERRY, Sept. 3, 1861.
Rev. Mr. Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs. SUSAN GARDINER.

PROVIDENCE, RHODE ISLAND, Aug. 18, 1861.
Rev. L. S. Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT.

PROVIDENCE, Nov., 1861.
Mr. L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost everything—but nothing so effectual as your Family Liniment. I would not be without it.
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Rev. Elisha Weaver, Editor. PHILADELPHIA, MAY 9, 1863. Vol. III.—No. 19.—New Series. Whole No. 122.

THE CHRISTIAN RECORDER
Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
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Poetry.

THE GOLDEN YEAR.

We sleep and wake and sleep, but all things move;
The sun flies forward to his brother sun;
The dark earth follows wheeled in her ellipse;
And human things returning on themselves
Move onward, leading up the golden year.

Ah, though the times when some new thought can bud
Are but as poets' seasons when they flower,
Yet seas that daily gain upon the shore,
Have ebb and flow conditioning their march,
And slow and sure comes up the golden year.

When wealth no more shall rest in mounded heaps,
But smit with freer light shall slowly melt
In many streams to fatten lower lands,
And light shall spread, and man be liker man
Through all the seasons of the golden year.

Shall eagles not be eagles? wrens be wrens?
If all the world be falcons, what of that?
The wonder of the eagle were the less,
But he not less the eagle. Happy days
Roll onward leading up the golden year,

Fly, happy, happy sails and bear the Press,
Fly happy with the Mission of the Cross;
Knit land to land, and blowing heavenward,
With silks, and fruits, and spices, clear of toll,
Enrich the harvest of the golden year.

But we grow old. Ah! when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Through all the circle of the golden year?
—*Tennyson.*

For the Christian Recorder.

THE BALTIMORE A. M. E. ANNUAL CONFERENCE.

This conference has been in session five days, in Bethel Church, Saratoga St., Baltimore, Md. The Conference is large, and many ministers are in attendance. The beloved Bishop, D. A. Payne, D. D., presides. The bishop is looking well. This is one of the most interesting and peaceful Conferences that I ever attended. I have visited the Philadelphia A. M. E. Conference, also the Zion Wesley Conference, the New York A. M. E. Conference, and the Zion Wesley New York Conference, the M. E. Conference, and several times the United Brethren Conference, but I have never found a Conference more interesting. What makes this Conference so interesting, is the fact that the all-important question of education, for several days, has constituted a great portion of the business, so much so, that the brethren are enthusiastic upon this great question. A proof of this fact is, that they have entered upon ways, and are collecting means to purchase the Wilberforce College, at Xenia, Ohio. This is one of the greatest, did I say one of the greatest! I will go beyond that, and say, this is the greatest move that has ever been undertaken by the colored citizens in the United States of America. In connexion with this, is the momentous question of missions, for the great missionary question has been before the Conference in its most practicable form, and they have acted upon it, and passed resolutions, requesting the bishop to send two missionaries to the coast of South Carolina, one from the Baltimore Annual Conference, and one from the New York Conference. Last night there was a great missionary meeting held at Bethel Church, Saratoga St. The meeting was addressed by the Rev. R. H. Cain, of the New York Conference, who made a most eloquent address, followed by the Rev. Wm. H. Hunter, of Baltimore Conference, whose oratorical style and sublime words animated the audience to that degree, that there could be heard many cries of Amen! The Rev. S. Smith, of the Philadelphia Conference, made some very appropriate remarks. The Rev. J. Lynch closed the meeting. Those who are acquainted with Mr. Lynch, know that he never fails to be interesting. A very handsome collection was then raised, and the meeting closed with the benediction.

The Conference is not only interesting, but very pleasant and happy. What joy fills the heart of an itinerant minister, at the pleasure of being blessed by the merciful God to meet his brethren in an Annual Conference; not only to meet his brother ministers, but to meet many kind friends, whose acquaintance he has formed in other days. And more than this, he anticipates that he may be sent some place where he can do more good than in the past year; if he is to have the same field of labor, he hopes to be more successful; if the year has been a year of famine, he believes that the famine will be over by the time he returns, and hopes to receive the showers of divine grace upon his field; if the preceding year has been one of plenty, he trusts the succeeding one will be more plentiful, and the increase larger. Hence you see, the itinerant minister is expecting a greater and larger manifestation of the blessing from God when he comes to the Conference. This is not all that he hopes for, but he hopes to be able through divine counsel, to assist in devising plans to make the work more efficient.

We might say a great deal more, but time will not permit us. May the blessing of God rest on the Conference, the bishop, and its ministers. Amen. H. J. RHODES.

Baltimore, Md.

For the Christian Recorder.

SHOULD A HUMAN BEING BE ALLOWED TO LIVE AFTER THAT HE DETERMINES NOT TO SERVE GOD?

Mr. Editor:—You will recollect that in the last of my third article that I was speaking of the manner in which the poor had been oppressed, and of those by whom this had been done, that it was by the aristocracy of this nation that the poor had been forcibly torn from their native homes in foreign lands, and dragged into this strange land, where, through cruel and inhuman treatment they have been brought upon a level with the beasts that perish. Now vice and immorality in all of their varied forms, as mentioned above, and in the way as mentioned above to a great extent, are sins for which the Almighty is now visiting this nation. In the above mentioned way somewhat, has this whole nation been fearfully corrupted; and the Almighty seeing that there are hundreds, and perhaps millions, who are deeply corrupted, and that are past recovery, is determined in my opinion to wipe them from the face of the earth, and hence, according to his own plan of removal, we see them going by the sword and by disease; for what should a human being be allowed to live after he becomes thus corrupted, and has on that account passed himself over into the hands of the devil!

Now, there are hundreds and hundreds right in our very midst, who have passed themselves over to the devil, as already described. We see such every day. Let the reader begin to inquire, is it I? and is it I? and then let him consider what the true state of his condition is, as this is what every man must do for himself only; then each will be able to decide in his own case, whose he is; if the devil has a bill of sale of him, then he ought not to be allowed the privilege of partaking any longer of the temporal blessings of God, but be removed at once to his hard-earned home. And a hard one it will be to him; yet they are going rapidly. God Almighty will continue to send them away from the earth. I mean those as above mentioned, who have sworn allegiance to the government of the devil; and such are to be found doubtless, by almost whole neighborhoods, communities and nations, and it does seem to me that the world would not have to stand a great while longer, before it would compare well with the antediluvian world, which the Almighty, as it is well known by every Bible reader, destroyed with a flood, for their crimes.

CONCLUDED.

For the Christian Recorder

Mr. Editor:—Often the spirit of discord comes between men; at first as a thing so slight, so unsubstantial, that they see it not, nor consider it is not worth sweeping away with a breath of the mouth, or a fold of the garment; as a huge inexpugnable cloudy giant. So was it here in regard to the new-comers and Washingtonians.

Gov. Joseph E. Williams was to be dreaded, on account of his famous petition in the American Congress, to aid in the colonization of freed persons of African descent, to a portion of Central America, with a view of making an independent colored nationality; I could not at that time imagine who this great monster was. The Haytien emigration agent thundered out against him, organised mobs, and sought secret ambush to waylay him; indeed he was surrounded on every side by the enemies of his famous enterprise; he threw everything behind him, and stood as an object of scorn as he persisted in his hazardous scheme, promising himself that he would struggle as long as life remained, until he involved our greatest men, white and colored, in his movement; in an act that he thought would be for the elevation of his race from the disparity of their degraded condition. But our inquiry was, who is this Joseph E. Williams? where did he come from? Some would say, this man ought not to live; others would say, it is better for one man to die rather than our whole race should be ruined through him. But he was impulsive and ardent, he was all courage, all impetuosity; he was willing to become a martyr for his cause, and the vindication thereof. My opinion is, that no man of ripe years and sound mind, acting freely and with his eyes open, ought to be hindered with a view to his advantage, to know what is necessary for the elevation of his race, to secure them a place in this continent to rise from their hopeless and deplorable condition, which is the honest sentiment of this young man. The subject discussed by him on this matter, is one on which the opinions of mankind seem never to have been fully at ease. For several years past it has been attracting increased attention among American statesmen. I must say, that the true spirit of liberty runs in the course that Gov. Williams has been trying to pursue. He was beginning to demand in tones which brook no evasion, reasons why a man should not enjoy the same liberty in respect to all great movements, and to inquire the soundness of the reasons he has offered, which reasons are, that colored men are capable of governing themselves. I think him the Governor, that colored men are capable of self government. Governor Joseph E. Williams has won for himself an immortal name, and an enduring place in American history, and in the mouths of posterity, with a fame that is as pure as it is noble.

Many and strange are the incidents of his eventful history. Awakened from an ecstacy of contemplation destined for the elevation of his race, with the ambition of chivalry to rescue the oppressed by self denying endeavors, he stands a counsellor, inspired with noble impulses and high resolves for the accomplishment of his tasks and the encounter of his trials.

Yours truly,
W. J. E. JENNINGS.

Washington, D. C., April 25th, 1863.

For the Christian Recorder

Mr. Editor:—Please make room for this article in your paper—to the numerous readers of the *Recorder*.

I saw three letters lately in the *Christian Recorder*, from Rev. R. H. Cain, Rev James Lynch, and Rev. D. A. Payne, Bishop, recommending to our people the purchase of the Wilberforce property, for the education of young men, for the Christian ministry, and also for the education of young men and women for teachers. The appeal by Rev Bishop Payne to our people and ministers is very strong. Now, I want it to be understood, that I am as much in favor of an educated ministry, as any man in the connexion; but I am not in favor of purchasing the Wilberforce property; I think we have too many irons in the fire already and if we are not more careful, some of them will burn before they are taken out.

I have some seven reasons for not purchasing the Wilberforce property. First, we have a Union Seminary in Franklin Co., Ohio, some ten or twelve miles from Columbus, the capital of the state. This institution has one hundred and seventy-two acres of land connected with it, and this institution has been struggling very hard between life and death, for some years. But Rev Edward Davis has been there for some years, teaching and laboring to keep that seminary alive; and I have never yet heard a single word from any of those intelligent men to devise some plan to improve our own property, the Union Seminary. And I am sure one-half of the money it would take to purchase the Wilberforce property, would so enlarge the Union Seminary that it could accommodate all the young men and ladies that could be found; and if not improve that property, why, then, sell the whole concern, land and all, and then purchase the Wilberforce property at Xenia, Ohio.

My second reason is, a great number of young colored men and women have graduated at Oberlin, Allegheny and Galesburg, and I suppose those places of learning are not closed up against our people.

My third reason is, our book concern is not supported as it should be, and our beloved Editor and Book Steward, Rev. E. Weaver, is making as strong appeals to all the ministers and people of our connexion, for the support of our Book concern and paper, as Revs. Cain, Lynch and Payne do for the purchase of the Wilberforce property.

My fourth reason is, because many of our churches, East, West, North and South are in debt, and many of them have been sold; and these war times make it very hard to even get money enough to support ourselves and families as we should do.

My fifth reason is, some of our Annual Conferences out West are in debt to both Bishops Quinn and Payne, and I think we had better pay off our honest debts before we contract any more.

My sixth reason is, to our disgrace, we, as a connexion, have never taken interest enough to raise money, and to send one of our bishops out to California to pay an Episcopal visit to that part of our connexion who so badly need it. Bishop Scott remarked to me in Bloomington, some three years ago, that our missionary field in California is very much in need of a visit from one of our colored bishops.

My seventh reason is, we know not where our final destination will be, when this bloody conflict is settled between the North and South. And in conclusion let me ask my good Brethren Cain and Lynch, yes, my liberal-hearted brethren, if they can't devise some plan to raise money and send one of our bishops to California before our next General Conference meets in Philadelphia, May, 1864, and if this is done, then like my good Brother Lynch, my heart and pocket will cry amen!

No more, but ever yours for the prosperity of Zion, and the elevation of our young and rising generation of the African race.

W. J. DAVIS.

Galesburgh, Ill., April 10th, 1863.

For the Christian Recorder.

TWO WEEKS IN CHICAGO.

Mr. Editor:—Perhaps a few lines from an "occasional" correspondent may not be uninteresting to your numerous readers, as some of them would probably like to hear of affairs "out west." Suffice then to say that the "Lake city" has been unusually favored in the last two weeks with distinguished visitors, among whom we may mention, Professor Johnson, the blind Phrenologist of New York, Elder H. J. Young, of Canada, Elder Webb, of Detroit, Dr. M. R. Delany, the recent explorer of Africa, J. M. Langston, Esq., C. H. Langston, and Massachusetts' favorite son, C. L. Remond. The inquiry will naturally arise, "What in the world were they all doing in Chicago at one time?" Well, I will tell you; Elder Webb was on a visit of pleasure (I suppose;) Elder Young, and Doctor Delaney were together, one lecturing on Africa, and the other soliciting means for his church in Chatham, C. W. Professor Johnson was lecturing on Phrenology, and other interesting subjects which he seemed to be entirely conversant with; the Professor is eminently practical in his lectures, and demonstrates their truthfulness, by critical examination both by the head and pocket. In his lectures he sometimes hits the "tobacco-chewer" and the parsimonious men some terrible blows, which make us who are "joined to our idols," wish the Professor would stop. He takes for his motto "Know Thyself," which is certainly very desirable (if a body could,) but which to my mind at least seems very difficult. But really I think the Professor is doing good, and consequently I bid him God speed. Doctor Delaney has given three or four lectures on Africa, but as I presume his subjects are well known to your readers, I will not mention them; all that I regret is that they were not a success financially. The two Langstons, with Mr. Remond, came in our midst in the new character of Recruiting officers for the "Colored Regiment of Massachusetts Volunteers," and it seems that they all landed here without a knowledge of each other's whereabouts. However, Mr. Langston went to work, got up a public meeting among our citizens, which was quite numerously attended, and went off with considerable enthusiasm.

The meeting was presided over by Mr. John Jones, with his usual ability, and Mr Steely acted as secretary. Mr J. M. Langston was introduced to the meeting by the President, and moved off at once in a speech of great power, and earnest force, warming as he progressed, until at times he was really eloquent. His diction is pure, and his gestures quite graceful, and while we listened to his earnest pleading, we wondered why he was not more successful as an advocate at the bar. The result of his speech, and his stay in this city, was the enlistment of over forty colored troops, who departed the same week, for the camp near Boston, and who long before this reaches you, will have arrived "in camp." Another small squad of men, numbering some eighteen stout able-bodied fellows passed through this city from Galesburg, Illinois, on Wednesday evening last, stopping long enough to be abundantly supplied with refreshments prepared by some of the ladies of this city; they were afterwards accompanied to the depot by quite a number of our people, passing through some of the principal streets of the city, and heartily cheered by the citizens as they went. It is true there was no flag floating over them, nor did they march to the strains of martial music, but I have no doubt but they will "keep step to the music of the Union." Verily, we have fallen upon strange times, *Mr. Editor*, since you and I were boys together; who can tell now what a day may bring forth? Should this meet your approbation, you may hear again from OCCASIONAL.

For the Christian Recorder.

LETTER FROM HOLLIDAYSBURG.

Hollidaysburg, May 1st, 1863.

Mr. Editor:—The delightful month of April has come, given us its number of days, and has gone to be recorded in the great volume of the past. And how many souls must this day be reckoned amongst the things that are past, whose eyes beheld all nature's beautiful sights, and whose ears heard her happy sounds with joy, but a few days ago. Among those we have not been numbered, but are still in the land of the living, while many who were far better than we are, have gone to plough the realms of an endless existence; there to enjoy the presence of our heavenly Father, where joy and happiness forever reign and scatter night away. We should be truly grateful to Him, then, who supplies all our wants, and cares for us so bountifully, having spared our unprofitable lives to the end that we might witness the return of another glorious May morning! This is a delightful morning; the glorious sun with his moods of light is shining bright and clear; the sky is clear from clouds, and a gentle breeze is keeping the air cool and refreshing. The birds with their chirpings and their warblings, tell us that the joyful season of Spring has again returned, and that they have come back once more to spend the summer with us. These entertaining little creatures, by some, styled the "feathered songsters of the grove," are filling the air with their heaven-taught music; while the creeks, brooks, and rills, that have been bound by the coldness and severity of the winter, have been released from their icy fetters, and go leaping through the fields, sparkling in the clear sun-light. The hills look up and are laughing; the trees are budding and putting forth their green leaves; everything seems to have received an impetus to new life and activity. All nature, both animate and inanimate, beam an aspect of cheerful happiness, yet in all this there seems nothing to make some feel truly grateful. And why? Shall the birds of the air, and the beasts of the field, and all the lower creatures abound with gratitude to their Creator, and man, the image of God, and the son of Heaven, not lead in the joyful strain? Shall the earth, and the seas, and rivers, greet the sky with their perfumes, and man with his celestial powers not pour out songs of praise so high? No; with immortal souls inherited from the fathers, and men, women and children, with grateful fervor, thankfulness, and love, should join in one continuous strain,

> "I'll raise my soul to heaven,
> And join the sons of light,
> To worship God, the fountain
> Of every pure delight."

But I may be intruding upon your time and space. As I intended only to give a slight sketch of things as they occurred here, I will proceed. Yesterday, being designated by our great and good president, as a day of national humiliation and prayer, was unusually quiet, the manufacturing establishments, stores, and all other places of business being nearly all closed. The morning was dull and dreary, the atmosphere was heavy and oppressive; but about eleven o'clock the clouds broke and passed away, the sky became clear, and the sun shone bright and clear the balance of the day. May the smiles of Heaven ever beam upon us with such uncommon refulgence. Notwithstanding the sacredness of the occasion and of the day, while the church bells were ringing, and ladies and gentlemen were passing in and from church, some were found imbibing rot-gut whisky, (pardon the use of the phrase here) and other fluids equally poisonous, until their brains become maddened to such a degree that they see pleasure in nothing else but perambulating the streets, insulting ladies and gentlemen, and making the air hideous with their shrieks and yells. By the upper classes, the day was observed with a commendable degree of solemnity and devotion; public worship was held in both of our churches. In the Bethel, prayer-meeting was held in the forenoon, at which time and place many very earnest appeals were made for the triumph of the national arms, and the speedy restoration of peace to our bleeding country. In the Wesley church, prayer-meeting in the morning, and preaching in the evening, by the Rev Solomon T. Scott, stationed minister there. I was not present on that occasion, but I have been informed by others who were present, who said that it was a very appropriate as well as an able discourse, and seemed to be immensely delighted with it. There was no other demonstration made here, but I have just been informed by a gentleman who just came in while I am writing, that at Altoona, just seven miles east of this place on the main line of the P. R. R., a very enthusiastic war meeting was held by the colored residents of that place. Some very able speeches were delivered; prominent among the most able speakers was Mr Benjamin Johnson, one of our townsmen, who, it is said, made a very stirring speech in behalf of the union and the enlistment of colored soldiers.

Our people are beginning to look up here; what has combined to produce the result, we know not, but new life, energy, and activity, seem to have infused themselves into all classes here, which is gratifying indeed.

Our Sabbath schools are progressing finely, now assuming an unusually interesting character. I listened to an address delivered by Mr. Moses Brown, of this place, a few Sabbaths ago to the Sabbath school held in the Wesley church. He commenced by referring to the necessities of such an institution in any community, its government; the happy result to be had by a regular attendance thereof; the moral and religious instruction there imparted, and the general good done to all who are interested in the improvement of the young. During its delivery, the whole audience listened with breathless attention, and left the house, seeming to be extremely delighted.

Yours, for the race,
O. C. HUGHES.

Rev. Lyman Coleman, D. D., and Professor H. S. Osborn have prepared a new Geographical and Historical Map of the Holy Land and Syria, which will be invaluable to students of Sacred History. It is fitted for use in the study, the lecture room, the Sabbath School, and in any scientific hall or library. It will be published in the course of the spring by subscription.

For the Christian Recorder.

A VOICE FROM THE YOUTH

Mr. Editor:—Permit the insertion of these extempore lines to appear in the columns of your worthy paper.

When we reflect that our grandfathers have died, and no history has ever recorded their names, it fills our hearts with grief. We can go to the cemetery and there view, engraved on their epitaphs, "Departed this life."—They are gone, and no memoir of theirs has been handed down to posterity. We have to leave them there in the silence and solitude of the tomb! their mother dust. Coming forward to our living ancestors, our appeal is to you. Perhaps you have spent the greater number of your days on earth, your *golden* moments are gone—your intellect may be impaired by old age, and *you* are incapable of receiving that knowledge for which we sigh; let me inform you, though you may be crumbling on the verge of the grave, you may *yet* do deeds of charity and honor, that will be ennobling to your race.

I fancy I hear some one saying, what is it, what is it! I am willing to do anything for the elevation of my race. To this I respond, *educate your children*. Had I the omnipresence of Deity, this eight I would dip my pen in indelible ink and write over the door of every inhabitant of the globe, *parents, educate your children*. On you we depend for aid. To you we look, in you we hope. If you do not give us an education, you who have it in your power, we will hold you responsible for it, and if we are wrong, God spend the right. We claim your influence, your means, and your *money*; and if you grant it unto us, we will honor you for it. Yes, educate us, and though you die and worms consume your mortal body, yet your name shall live; live, respected by us, and handed down with honor to generations unborn.

We desire no riches without knowledge, we want no wealth without *education*. O ye worldly, satyr parents, blind not from our understanding the invaluable riches of knowledge, grasp not at the vain delusive things of earth; but aid us in the implanting of the precious seed of knowledge in our immortal minds.

By educating us you may be instrumental in leading many a panting soul to the fountain from whence the placid water of wisdom is ever flowing.

Your unworthy writer is a farmer's boy. My occupation is farming. I have had but little schooling, consequently I feel myself incapable of appraising a financial education ad valorem: but I believe it to be a glorious reward, for unceasing labor (intellectual.)

Parents, listen to us; we have a claim on you; lay not up for us mutable treasures, things that are transient, things that can be taken from us; but help us to lay up immovable treasures, the treasure that is stable, treasures that will live when our bodies lie mouldering in the grave.

Though we may be driven from our homes into the wilderness, our knowledge is with us; we can muse on things valuable, we can raise our thoughts to delightful themes, and tune our voice, and fill the ethereal region with delightful anthems; yea, "The groves were God's first temples;" it matters not where we are placed, having our minds laden with wisdom, we can to some extent enjoy ourselves.

May the time soon come when our ancestors shall have been awakened to a sense of their duty, and by the wooing solicitations of their offspring grant unto us the privilege of acquiring knowledge, and aid us in the same.

Purchase for us, or for our benefit, Wilberforce University, and we will repay you with honor.

I am, youthfully yours for the cause of education J. M. MAXWELL.

Fayette County, Ohio, April 24th, 1863.

For the Christian Recorder

Mr. Editor: In perusing the *Christian Recorder*, I see a letter from our Camden Correspondent over the signature of "West Jersey" urging the claims of the colonizationists upon our people.

I regret, sir, that in times like the present, there should be any one found willing to occupy their time and paper to urge such claims, whilst our country is going through the severest ordeal that any country has had to encounter for some centuries, if ever. The best statesmen of the day are puzzled to know what to do for the best, or what to suggest, and the whole trouble is, what shall be done with the colored man? This whole trouble of the nation appears to have been brought about for the nation's sins, and among the greatest of its sins, are the outrages and insults that have been practised upon a certain portion of God's people whom the nation itself have brought to this land. It was by no petition or prayer of our fore-fathers that they were brought here, and it will be by none of ours that we will be sent back. This is our country, our home, and the land of our birth. Here we first breathed our existence, here we have suffered, and here we will die and be buried. West Jersey thinks that it requires a powerful nerve, to be the opposer of colonization, and so it will require more nerve and *back-bone* than the whole state of New Jersey can furnish. What have been the recent acts of that State? Who did they elect governor? Who did they elect to the United States Senate? What bill did a committee of the last Legislature propose to offer in that chamber only a few weeks ago? One to prohibit colored people from coming into that State, and if they did, they should be sent to Africa. Is not West Jersey's letter got up with the same spirit? Is not this Bill and his letter twin sisters? Please notice his words, "Respectfully suggest that Conference make Africa the field of operation for all who may come into the ministry from this time forward." He makes no provision for us here, for all must go to Africa, and when the ministers here have gone from labor to reward, we are to have none left for us unless Africa should be as liberal as to send us a missionary.

Thus I say the Bill for New Jersey and this letter of West Jersey are twin sisters, only the Bill is better matured and more fully developed for it suggests a plan by which the colored people may be sent to Africa. But West Jersey proposes no means by which they are to be sent to Africa, except by Conference who are entirely destitute of funds for such an enterprise. He suggests that Conference should make Africa the field of labor, but does not say which Conference, whether the General, Annual, or Quarterly Conference. It may be that West Jersey is anxious about the matter that he alludes to the Quarterly Conference at Camden, if so, I say go ahead. But the bishop of the Annual Conference I think will not assume the responsibility. The General Conference I believe has tried the experiment in part, and found it did not work well.

What would it cost the connexion to send one, and not all the ministers to Africa? I should think at least four times as much as it would to keep one here, for it is not expected that the heathen who he was to civilize and Christianize would support him, his support must go from here. There are no free schools in Africa, his children must be educated, the facilities for teaching are not as great there as here, and a number of other difficulties he must encounter. Does West Jersey suppose that the Conference could afford to send many at such a rate? Let us see how the matter stands at home. First, do the ministers at home receive a living salary? I mean when they receive all the discipline allows them? It is not half enough, it is perhaps enough to buy clothes. But that is not all a minister should receive; he should be provided with a salary that would enable him to educate his children, procure for himself a good library, that he may be able to infuse light and knowledge in the minds of his hearers. But that is not all. Ministers are allowed, if they could do so, to speculate, trade, traffic, or work as others do, that they may accumulate something for a time when they are worn out; but they must stand and depend upon their small salary; and do they always receive that? I think not. I have noticed one thing among our people, in the very churches where the people demand or expect the most labor from their minister, that is, the church where the minister receives the least salary. A few years ago, I was called upon to contribute to assist to send a minister to Africa, and I was informed that one church would do it if necessary. But a short time afterwards, the minister was compelled to leave the church because he could not get his salary, and not a sufficiency to live upon. Will the people who are so anxious about Africa, be careful of this, that our minister receive his pay, and the bishop his? This aforesaid instance reminds me of an old story, related by Frederick Douglas a few evenings ago, it was about an old lady that was so much troubled about the people who inhabited the moon that she thought they should have the gospel preached to them, and she found a number to argue with her, but she failed to find a way to send any one there. So does West Jersey fail to provide or suggest any other than the colonization society.

This is the place and this is the country for the colored man to make their *mark*. Here they can strike the blow, but not with the sword; but in their every day life establish themselves in business, and trust in God, and the whole machine will work free. We have gone to the forest, felling the trees, cultivating the land, we have planted our vineyards, fruit trees and shrubberies, and we are going to remain here and enjoy them. Now, another word about the ministers and their salaries. It will be said that the people cannot afford to pay any more, but this is a mistake, they can pay double the amount if they go judiciously about it, or remove the causes. First, the ministers in charge and trustees should not allow so many collections to be taken up in their churches for other matters than raising ministers' and bishops' salaries, for sometimes the people, tired with so many collections, when it comes to the one that sustains the church and ministers, are short of funds. Second, the people, if they love our church and take pride in our minister, should pay him living wages so that he may acquit himself at all times. How is this to be done? In the following manner:—Deprive ourselves of some of the superfluities of life, go to fewer picnic-parties and excursions, do away with the guitars, melodeons and pianos, and music-teachers, segars and tobacco, &c., and we will have a surplus at the end of the year, and money enough for the preacher and landlord, and to make our homes happy. A word about another matter and I will close; Bishop Payne is engaged in an enterprise that appears to me would reflect more credit upon the colored people, and bring down more blessing from Heaven, than all the African Colonization Societies have done since their organization; that is, the purchasing of Wilberforce College and lands. That, sir, if accomplished, will speak louder than thunder, and will shine as bright as the noon day sun, and generations unborn will exclaim, God bless Daniel A. Payne and others who may be interested in securing it! Yes, sir, when the ink shall have grown pale that wrote the history of Bishop Payne and when the winds and rain shall have erased off the letters that may have been engraved on his marble tomb, this college and land will be a living witness of his worth and virtues. May the enterprise prove successful. The next, is the *Christian Recorder*, as it is the only avenue by which we, the colored people, can communicate our thoughts. Let us sustain it without regard to cost. WILLIAM H. LONGFELLOW.

Philadelphia, May 6th, 1863.

In the recent debate in Edinburgh Free Presbytery, on training theological students to preach without notes, Dr. Candlish was quite prepared to say that every minister ought to be able to deliver a sermon without reading it. He, of course, was one of those unfortunate, stigmatised individuals who used paper; but he had this apology to make, that he could speak when the occasion required it without writing, and very energetically, too. The first charge he was in, the people had no objections to writing; but in the second charge it was not tolerated, so that he had been trained in both ways. He might mention that in his second charge the popular reason against writing was this, that it left no room for the "blast," though for his part he thought there was as much room for what was called the "blast" in the one way as the other. He had no hesitation in thinking that it was a great drawback in the case of any man who was so tied down to delivery from paper, that he could not deliver effectively without the manuscript before him. He did not, however, take the strong view which Dr Begg took; and he would like the overture a great deal better if it took the general form that sermons should be effectively delivered, no matter whether they were read or not.

For the Christian Recorder.

DIED.

On the 20th of April, about eleven miles from Terre Haute, in the 53d year of her age, Mrs. Elizabeth Evans, (wife of Isaac Evans,) of a disease which seemed to puzzle her physicians to find a cause for. She was taken some six months ago with a distortion of her limbs, which seemed to become located principally in one of her arms, and after a while it seemed to extend into her body. Her husband brought her to town, in order to get medical aid and advice, but the doctors here seemed not to be able to give her disease a name, and of course would not be able to prescribe to any advantage, as turned out to be the case; and her disease baffling the skill of all the physicians who were any way convenient of access, she became prostrated, though only about three weeks before her death. Her sufferings towards the last seemed to have been the most excruciating and intense, but to the great consolation of her surviving family and friends, she testified that all was well, and welcomed death with all his terrors, which none can do, but such as have had their names registered upon the Lamb's book of eternal life. Sister Evans was born in London County, Virginia, and was bound out to a white family by the name of Stewart, with whom she came to the West while quite young, who settled for a time in Jefferson County Ky. She left here in her 18th year, and came to the State of Indiana. She was a Miss Robertson, before her marriage with Mr. Isaac Evans, which connubial union took place in the year 1840. She joined the M. E. Church in 1840, and held her membership in that church until a short time before she was taken sick, as above mentioned, when she and her husband obtained their letters from that church, with the intention of uniting with the A. M. E. Church, but was soon taken so ill, that she never had the opportunity of joining the church of her late choice; but her husband on last Sabbath, placed his membership here in the A. M. E. Church of the city of Terre Haute. Sister Evans leaves a kind husband, and quite a family of children, though mostly grown, with a large circle of neighbors and acquaintances to mourn the loss of her, for her loss to them is great, while the great change which has taken place with her, is doubtless to her eternal advantage.

She lived some ten or eleven miles from this city. The writer was called upon this day week to attend to her obsequies, when he found a large number of neighbors, white and colored, greatly sorrowing for her departure. An attachment seems to have been formed between her, and her white and colored neighbors, so strong as to seem almost indissoluble. T. STROTHER.

Terre Haute, Ind.

For the Christian Recorder.

WRITTEN ON THE DEATH OF JIMMIE MIMMS.

We are told in the word of God, Jesus being asked by his disciples, Who is the greatest in the kingdom of heaven? called a little child unto him, and set him in the midst of them, and said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. xviii. 1, 2, 3. I can only direct the bereaved parents to look beyond the grave. When the trump shall sound, and body and spirit shall reunite, then we shall see how glorious immortality is.

Jimmie was indeed lovely. We knew him but to love him. But he is gone, and we deeply mourn his loss; but our loss is his eternal gain. The tear of sorrow never will dampen his little cheeks again, for he will dwell forever with the Lord.

Oh, they say since little Jimmie died
They all are lonely now,
When they assemble round the fire side
His voice is heard no more.

'Tis true, his life was very brief,
His years were not quite ten,
He scarcely caught a glimpse of earth,
And up to heaven his spirit flew.

Yes, he died, he died in December,
He died with the dying year,
But he died not like a stranger,
For he died with his mother near.

Oh, he died, he died in December,
Jimmie died on a cold win'ter morn,
When his cheek grew pale and paler,
And his pulse beat faint and few.

How oft have I plucked sweet flowers,
And placed in his little hand;
But the flowers I plucked have faded,
And he, like the flowers, is gone

To the land where Jimmie has gone
There are flowers that never fade,
Then, mother, weep not for your child,
But plant flowers upon his grave.

For the Christian Recorder.

WILBERFORCE.

Our plan in St. Louis for aiding in the purchase of the Wilberforce University, is this: To form an association called the Wilberforce Scholarship Association. Our object is to raise at once one thousand dollars, a part of which we have already in hand. One thousand dollars will purchase us ten scholarships, at one hundred dollars each. This will insure from St. Louis, a constant scholarship of ten students in the University. In this way we propose to serve the cause of education, not only by assisting in the purchase with one thousand dollars, but also by assisting ourselves and friends in the education of our children, having as an institution, a standing scholarship of ten students. We have a good prospect for raising the one thousand dollars by the 10th of June, but before that time we wish to make arrangements with the Trustees of the University, regarding our scholarship, whether it can be perpetual, or for a limited term of years only.

M. M. CLARK.

OLD BOOKS.

Messrs. Puttick & Simpson, London, disposed in February, of a number of literary rarities, amongst which we note, lot 227, Tyndale's Testament, 1550, £10, 10s. Lot 228, Bible, 1549, £11. 229, Cranmer's Bible, 1549, £10, 10s. Lot 232, Cranmer's Bible, the only Edition printed in the reign of Queen Mary, who is said to have ordered the destruction of it, £12. Lot 233, the first edition of the Geneva or 'Breeches' version, £11. Lot 806, Higden's Polychronicon, printed by Wynkin de Worde, 1495, £40, 10s. Lot 813, Shakespeare's Plays, second edition, 1632, £10, 5s. 6d.

The Christian Recorder.

Philadelphia, Saturday, May 9, 1863.

REPORT

Look here, brethren, read this: and remember it too:—

The meeting of the Executive Committee and their appeal to the ministers having the charge of circuits and stations, and to the members of the A. M. E. Church, is as follows:

DEAR BRETHREN AND FRIENDS:—According to the authority vested in our Editor and General Book Steward, he called together the Executive Committee of the Book Concern on the 13th of November, at which time we had a very pleasant interview together in relation to the present flattering condition of the Book Concern, and the wants of the Church.

Brethren, let me tell you for once that the Book Concern is really in a prosperous condition—and how it is that our Editor and General Book Steward has so managed to keep the Book Concern and paper in the hopeful condition in which we find it, and with such scant means, we confess we are at a loss to know—and more especially in times like these, when many a firm and paper, with a much larger capital, have succumbed. But, brethren, in order to hold this position, and to keep up a growing interest throughout the connexion, there are means needed—first, there is a very great demand for hymn-books, in every direction in the connexion, and our Editor and General Book Steward has informed us there are only seven or eight in the store, and he has no more to bind up. Therefore, the Committee deem it advisable, in view of such a demand for our hymn-books, and especially in the Western country, to advise our General Book Steward to get out another edition, so that our people may be supplied. To do this, brethren, it will require about $500! This should be done without delay. We therefore recommend each elder, deacon, and preacher to properly lay this vital matter before their congregations, and to take up a free-will collection, and to forward the same to the General Book Steward and Editor, so that it may be in his hands forthwith to operate with—and he will give each credit through this paper. Now we ask our brethren, shall the Book Steward have the amount? We will answer for the Philadelphia district, our portion will be forthcoming. We also recommend to our Bishops, while travelling around, to speak of this matter.

WILLIAM MOORE,
W. H. WATERS,
STEPHEN SMITH,
W. D. W. SCHUREMAN,
ELISHA WEAVER, *Ch'm.*

NOTICE.

TO ALL WHOM IT MAY CONCERN.

This is to certify that Benjamin F. Lloyd, a local preacher of the A. M. E. Union Church and connexion, is this day expelled from said church and connexion in accordance with the laws of said church and connexion. Given under our hands this 26th day of April, 1863, at Wilmington, State of Delaware, in conference assembled.

REV. ISAAC PARKER, *Pres.*
ABSALOM BLACK, *Sect'ary.*

NOTICE.

To the elders of the A. M. E. Church, who have been ordained since 1852, and whose credentials are passed:

If you will forward me, to the care of E. Weaver, or pay me fifty cents, I will have you credentials on parchment in a few weeks, that you may have them stamped and signed by the Bishop who ordained you, while we are living. The present ones that you have on paper will soon cut to pieces, and you will have none for your own use, much less to leave to posterity. It is a late arrangement of Bishops Quinn, Payne, and myself, as well as of the general Conference, that the credentials throughout the connexion shall be one form. I have been trying to get the general book steward and editor to do this before, but he has always pleaded want of means. I have therefore adopted this as the most sure and speedy remedy.

WILLIS NAZREY.

For the Christian Recorder.
Georgetown, D. C., April 27th, 1863

SIR:—Grant me a place in your paper to make known to the people the great success of the young ladies of Georgetown, which are as follows: Miss Martha Hawkins, Miss Lavinia Smallwood, Miss C. Dorsey, and Miss Elizabeth Tell, petitioned to the Trustees of Ebenezer Church for the use of the basement for ten days, to hold a festival for the Trustees. They closed on the ninth day, and placed in the hands of the Trustees the handsome sum of sixty dollars, for which we thank them, and hope that they may be blessed abundantly with the blessings of this life, and share the blessing of the next.

Y. H. F.

Jerdentown, May 1st, 1863.

MR. EDITOR.—I wish to occupy a small space in your paper to inform the public that Jerdentown still lives. We have this year some $50,00 on the church, and on April 30th they had a supper for the benefit of their preacher, from which they realized the sum of $28.43, which was paid over to their pastor on the same night.

Committee—Louisa Polk, Phillis Cooper, Lucy Amos, Mary A. Green.

May the Lord bless those sisters, and prosper them in all their effort, for which I return my sincere thanks.

JOSEPH H. LONG.

NOTICE

TO THE DISTRICTS OF PHILADELPHIA, NEW ENGLAND, OHIO, INDIANA, AND MISSOURI, OF THE A. M. E. CHURCH MINISTERS.

Dear Brethren:—As we have a number of superannuated ministers on the list in said Districts, therefore it will be expected that the ministers and preachers, on their circuits and stations, will do all they can to collect the *two cent money;* and we also recommend that the Class leaders be instructed to collect and set the amount on the Class book opposite each member's name, as also all the collections called, per Discipline, for the Annual Conference, and publish the same once every quarter, that it may be seen who they are that work for God and his cause. We think it is time to give credit to those of our people who do work, so that God's name may be glorified.

The Wilberforce University went through the Baltimore Conference like a hot potato; and we hope that they will keep the ball a rolling.

GENERAL Hooker's army has retreated

THE BALTIMORE CONFERENCE.

The Baltimore Conference has just adjourned, and we went to say something in behalf of the daughters and sons of the Conference of the Ebenezer Church. It was on last Tuesday afternoon, when very near all the preachers were present, that Elder Brown desired us to preach there a discourse, but we had caught a severe cold, and begged off. Rev. H. M. Turner agreed to preach one, which he did with great satisfaction to himself and his brethren. After he was through, the societies gave to each minister what they had accumulated during the year; and we must say that they do deserve great credit. They do not forget the General Book Steward, as he is placed somewhat like the bishops; he is every body's man, and the servant of all. They cheered our poor hearts. Also the daughters and sons of Bethel; they, too, came forward on Tuesday night after the minutes were read out, and gave to all of us an equal proportion. Oh that the Lord may bless the daughters and sons of the Conference! We hope to meet you in that fair and happy country.

SABBATHS IN PHILADELPHIA.

Twenty-five years ago, when Lombard St., from Fifth to Eighth was blessed with a respectable class of colored persons and property holders, the neighborhood was blessed with quiet Sabbaths; and as the colored churches were ranged in and about one square from this location, with decent pavements and quiet sidewalks. We could enjoy a very pleasant walk with friends to and from our churches, and sit at our front doors without our ears being saluted with profane language, or our eyes affected with lewd and vulgar scenes. But times have changed. The old heads of families have died off with very few exceptions. Property has changed hands and become dilapidated, and what is worse than all, affected with the greatest curse of the age. Every second house almost is an Irish groggery. Sixteen rum-shops in one square is, I think, a dose for any community; and I will venture that the latest walker and the earliest riser of respectability cannot tell what time they open, or what time they close. Like molasses thrown out to catch flies, they draw the worst classes of society—of every color, sect, and age, and make night and day hideous with their debauchery.

I do not like to complain of any race of people, and God knows I would not include the innocent with the guilty; but I do say that the low class of Irish will descend to the lowest strata of human degradation to make money. If any one doubts the statement, they may have their doubts dispelled by an evening's walk and a peep into the dens—from 8th to 7th in Lombard, and 7th and Lombard to St. Mary St., and through St Mary St from 8th to 6th, and thence to Lombard again, and if they do not return home under a concern of mind, then I will give them up as given over to hardness of heart. And this is only one area. I say nothing about Bedford, Spafford, Shippen, Seventh below Shippen, and Baker Sts. If any man finds an Irish shop without whisky in it, he has found a novelty, and may, with decent respect, invite us all to come and see. If it is not open and public, it has a blind front and a seeing back. Any one may have his liquor, from a penny up, and of its character and quality, let the horrid and ghastly appearance of their patrons tell. They sell to any one, old or young—age has no consideration, the penny is everything. And thus their parlors are filled from morning till eight.

They have no more regard for the Sabbath than for any other day in the week. Some few years ago there was either an old law revived or a new one passed, respecting the keeping open of taverns on Sabbath; and for two or three Sabbaths in succession all the taverns along the streets named, and, I believe, pretty generally throughout the city, were closed. But I believe the tavern-keepers formed associations either to resist the law or test its constitutionality; and as tavern-keepers and their patrons rule largely, the law, I think, from that cause could not be executed. On last Sabbath, however, in Lombard St. and vicinity the taverns were closed again, and we enjoyed a comparatively quiet Sabbath once more along that street. From what cause they were closed I have not ascertained, but I know that it was not caused by sudden conversion of the tavern keepers; for they were up and at it on Monday morning, bright and early. Thanks be to whoever caused it—we were allowed a breathing spell once more in our life-time, and have a clear passage to church. If whoever did it will be kind enough in God's name and in the name of humanity to keep it done, the colored people will pray for them while living, and when dying will bless their memory.

THE LYCEUM OBSERVER.—This paper is published in Baltimore, Md., by Messrs. Handy, Jordan, Fleetwood, Brown, and Chase, who are the principal editors. We have examined a number, and find it filled with good matter. The young men deserve much credit for their efforts. It is for the present, to be published semi-monthly. We hope these young men will receive much encouragement. We shall be happy to place it on our files.

HOME AGAIN, and at our post, striving to keep above ground.

THE Philadelphia Annual Conference meets this morning, at 9 o'clock, A. M., in Bethel church, Sixth St.; Bishop Nazrey will preside, and will be assisted by Bishops Quinn and Payne. It is hoped that we shall have a good time.

We have just returned from the Baltimore Conference, and they had a good, peaceable time. We hope that the Philadelphia Conference will bring up not less than $150 or $200, of two cent money. We look anxiously forward to the time.

Dr. J. W. Creek, of Baltimore, Md., residing at the North-east corner of North and Pleasant Street, teaches the system of the Thomsonian and botanic medicine. We are informed that he is very successful in his practice. We were several times in his Apothecary shop, and we must say that we did not see a single Apothecary in the city of Baltimore, who does more business than he does, and with as much ease and facility. We found him a perfect gentleman, and his wife is a perfect lady in her manners. We refer our readers to his advertisement on another page. We shall have occasion to speak of him again.

Mrs. Elizabeth Barrett Browning's posthumous volume of "Last Poems," edited by Theodore Tilton, has just reappeared in a fifth edition, being the fifth thousand,) from the press of James Miller, New York.

Messrs. Gould & Lincoln announce "Headship of Christ and the Rights of Christian People," by Hugh Miller; "Letters on the Ministry of the Gospel" by Dr. Francis Wayland.

ACKNOWLEDGMENTS

BALTIMORE, MD.	
Rev. George T. Watkins,	1 78
LYNN P. O., RANDOLPH CO., IND.	
Mr. Samuel Berrel,	1 28
ST. LOUIS, MO.	
Mrs. Lucy Roberson,	2 25
Mr. Charles Parker,	3 25
Rev M. M. Clark, two cent money,	6 00
A balance on subscriptions sent,	58
ATCHISON, KANSAS.	
Mrs. Lucy Phillips,	2 25
BALTIMORE, MD.	
Rev Isaac Pindel,	2 00
" Wm. H. Hopkins,	1 00
" Richard Hall,	2 00
" Daniel W Moore,	2 00
" Dennis Davis,	1 00
" Daniel Ridout,	1 00
" H. J. Rhodes,	3.00
" H. R. Revels,	1 00
" Wm. H. Williams,	2.00
" W. H. G. Brown,	1 00
" Wm. H Wood,	1 87
" Enoch Stewart,	1 00
" J. H. A. Johnson,	1 00
" James Deaver,	1 00
" Wm H Bishop,	1 72
" Celia Sterratt,	1.00
Mrs. Mary A. Frisby,	1 75
Mr. James H. Davis,	2.25
Rev John H. Sprigs,	
Mr. Wm L Freeman,	1.75
CUMBERLAND, MD.	
Mr. Philip M. Onley,	
FREDERICK, MD.	
Rev. Loyd Beason,	1.00
PORT DEPOSIT, MD	
Mr Richard Gavens,	2.00
" Ephraim Cornish, per D. W. Moore,	2.00
" Thomas Taylor, per D. W. Moore,	1 75
BALTIMORE, MD.	
Rev H. R. Revels,	1.00
Dr. Creek, on advertisements,	6 00
Mr Oliver Cooper,	2 25
Mrs. Susan Bond,	
WASHINGTON, D. C.	
Wm H. Myers,	1 75
GEORGETOWN, D. C.	
Wilson Hawkins,	1 50
HAGERSTOWN, MD	
Mr. John H Lewis,	1.00
SWEET AIR POST OFFICE, MD.	
Mr Elisha Johnson,	
ANNAPOLIS, MD	
John F. Zane,	

We arrived in the city of Baltimore at twenty-five minutes past four in the morning, and was conveyed by a hackman to the house of Rev. A. W. Waymon, roused him up, and after breakfast he conveyed us to our lodging place: after which we repaired to the church in which the conference is held, and met a number of brethren at the door. Ascending to the main audience room, we learned that the brethren had just passed through the morning prayer-meeting. Bishop Payne was sitting in the chair, looking as well as usual, and the Secretary, Rev. James Lynch, was calling the roll. The minutes of the previous session were read and approved. The Conference proceeded to the unfinished business. One important question was, Where shall the next Conference be held? Conference decided to hold their next meeting at Georgetown, D. C. Proceeded to the further despatch of business. Conference decided to obey the President's proclamation—to fast, and pray to God for deliverance from national sins. Preaching at night. Thursday morning, April 30th, at 11 o'clock, preaching by Rev. D. W. Moore—a good discourse. At 3 o'clock, P. M., Rev. B. T. Tanner, and at night, Rev. Wm. B. Hunter, all very good sermons.

Friday morning, May 1st, 1863. Conference met, Bishop Payne presiding. Roll called, minutes read and approved. The Bishop then proceeded to the business of hearing the reports of committees, &c. The General Book Steward read his report, which, after some remarks, was unanimously received. The Rev. Mr Saul was introduced, and made some very interesting remarks. He is a minister of the Episcopal Church. Conference was discussed until 7 o'clock, P. M., at which time they assembled to hear the essays read by the ministers of the literary society. The Church was crowded with anxious hearers. Rev. James A. Handy read one on John Brown of Haddington. The Rev. R. P. Gibbs was the next: he read one on John W. Fletcher: the Rev. B. T. Tanner read one on Wesley and Methodism. The Rev H. J. Rhodes, one on Fletcher. It now being near ten o'clock, the meeting was dismissed with the understanding that the essays would be finished on to-morrow afternoon.

Saturday, May 2d, Conference met per adjournment, Bishop Payne in the chair. Opened by singing and prayer. Conference proceeded to the unfinished business, &c. The conference also entered into the selection of delegates for the General Conference. The conference then went on to hear the reports of committees, up to the hour of adjournment.

Monday morning, May 4th, 1863. At half past ten o'clock Conference met to hear a discourse from Bishop Payne, on the subject of the duty of Deacons and Elders, which was from Deut. xxxiii. 8—11, inclusive: very interesting and appropriate, after which three deacons and six elders were ordained. The services were very impressive. Conference then adjourned to meet at 7½ o'clock in the evening.

Professor S. G. Brown, of Washington, D. C., lectured before the Baltimore Annual Conference. Subject, Natural History, or Geology. The meeting was opened by reading the first chapter of Genesis. Prayer was addressed to a throne of grace by Bishop D. A. Payne. The lecturer treated upon the earth. He also spoke of the three great kingdoms, viz., animal, vegetable, and mineral. He treated the subject under two general heads, organic and inorganic—stating that the organic kingdom embraces all things having life, and the inorganic the things which have no life.

He took up the first head and enlarged very beautifully upon it, showing the members connected therewith. The lecturer showed that he had also given some thought to the science of chemistry. He said that geology and chemistry were two twin sisters. Prof. Brown made a statement in relation to coal—its use in the United States. The people of the United States did not know what coal was—did not know its worth; hence, a man from Germany came over, and bought up some land in Pennsylvania, which was rich with coal mines. He had a considerable quantity taken out, and sold a load to a business man. There was great curiosity to see it burn, efforts were made, and finally all hands quit work, and tried with anxious hearts to make the coal ignite or burn. Failing in this, they became so enraged at the gentleman, that, meeting his team with another load of coal, they pounced upon the team and destroyed it. Some few years after this, another great man came from England, and pursued a similar course; great effort was made to cause it to burn. They left, faithless, and went to dinner; when they returned, to their great astonishment, it had become so ignited, that they could hardly get into the doors—the heart had become so intense. It now being ten o'clock the lecturer had to come to a close.

Tuesday morning, May 5th, 1863, 9 o'clock, A. M., Conference met, Bishop Payne in the chair. Conference was opened by singing and prayer as usual. Minutes of the previous session were read and approved. Conference proceeded to the unfinished business, the most interesting of which was a preamble and resolution brought before the Conference by the Rev. Jas Lynch, as follows:

Whereas, One of the most terrible of all civil wars on record now exists in this country, and

Whereas, We believe that the disloyal are responsible for it, and that the Federal Government is engaged in a struggle for the perpetuity of a Republic which presents the highest development of political wisdom; and further, that we are encouraged to believe that the general policy of the administration in the prosecution of the war, promises a more favorable political status and a reflex influence highly beneficial to the race throughout the world, and

Whereas, We view the sufferings of the patriot soldier and sailor—the self sacrifice of the loyal citizen—the earnest struggle of the faithful statesmen with deep solicitude,

Resolved, That we will do all that our respective positions may render expedient, to sustain the federal government, and will pray and exhort those under our charge to pray that God may bless the efforts of the statesmen in the national councils, the soldier on the field of battle, and that the stars and stripes may never trail in the dust; but victoriously wave over every spot of the American Republic; and with victory perching upon its standard, long continue to be the ensign of liberal institutions.

Conference then passed through the preacher's aid society. The hour of adjournment having arrived, conference was dismissed, with a request that the ministers would remain. Mr. Colonel Birghers was introduced, who addressed the brethren on a very important subject, concerning the enlistment of colored men, &c. At night, a meeting was held in behalf of the Wilberforce University, and quite a number came forward and subscribed, after which the appointments were read out as follows.

BALTIMORE ANNUAL CONFERENCE.

STATIONS

Bethel Church, Balt., Rev. A. W. Waymon.
Waters Chapel, Rev. W. H. Hunter.
Ebenezer, John M. Brown.
Fells' Point, R. F. Waymon.

WASHINGTON, D. C.

Israel Church, Rev. H. M. Turner.
Union Bethel, J. A. Handy,
E Street, J. J. Herbert.
Good Hope Mission, David Smith.
Cumberland, Md., L. S. Hammonds
Hagerstown, Md., Dennis Davis.
Frederick City, Md., W. H. Waters.
Alexandria, Va., M. F. Sluby.
Wilmington, Del., H. J. Rhodes.

CIRCUITS.

Hancock, R. A. Hall
Port Deposit, Daniel W. Moore.
Long Green, W. H. Williams
Ellicott's Mills, Md., D. Ridout.
Havre de Grace, W. H. Hopkins.
Smyrna, Del., S. P. Byond
Dental, Del., E. F. Gale,
Lewistown, Del., J. J. Pindel.
Frederica City, G. E. Boyer.
Chambersburg, Pa., H. P. Gibbs.
Lewistown, Pa., J. R. Henry.
Carlisle, Pa., W. H. Gillard.
Hollydaysburg, Pa., Jacob Nickles
Mission to South Carolina, Rev. James Lynch.
Annapolis, to be supplied

We publish this piece, which was sent to us by Rev. W. H. Jones of Canada, with an article written by himself, because many of the brethren desired to see it. Bishop Nazrey also desired that I should publish it. The piece referred to is in the number for April 18th. ED.

AN IMPORTANT DECISION.—The Queen vs. Pearse. It will be remembered that at the last assizes for this county the defendant, C. H. Pearse, was convicted of having pretended to solemnize matrimony between parties in the township of Colchester, he not being a clergyman or minister of a religious denomination existing in Upper Canada.

Though convicted at the time by the verdict of the jury, certain points of law were reserved by the Judge for the consideration of the Court in Toronto, which if decided in favor of the defendant, would acquit him: consequently sentence was deferred to the next spring assizes.

The points reserved were argued in February last before the Judges of the Court of Common pleas at Toronto, and after consideration the court decided unanimously against the defendant, thereby confirming the verdict of the jury.

The defendant claimed to be a minister of the British Methodist Episcopal Church, and to have had an appointment as such from Mr. D. R. Green, who claimed to have been duly elected and established as Bishop of that church.

The court, however, have decided that Mr. Green's election was a mere sham—an attempted fraud: and in effect that as he and the defendant were expelled from the church they are not ministers thereof, and they have no right to solemnize marriages until they shall be ordained over again.

The defendant being under bail to appear, will receive his sentence at the next assizes, in April, at Sandwich. It is presumed, however, that the sentence will be light, as it appears the prosecution was instituted not for the purpose of punishing the defendant but of establishing the fact by a judicial decision that the proceedings by which A. R. Green claimed to be appointed Bishop were illegal and void. The decision of the court is to this effect.

Under the Statute, Chapter 102 of the Consolidated Statutes of Upper Canada, the defendant may be punished by imprisonment in the Provincial Penitentiary for a period not less two years.

But the court has power to inflict such other punishment, by fine or imprisonment, or both, as it may deem just.

Bishop Payne has recalled the New York Conference to meet at a later period in this month.

A VISIT TO BISHOP QUINN'S ANNUAL CONFERENCE IN OHIO.

MR. EDITOR:—After a few remarks, we will give the appointments in the Ohio Annual Conference District. The Conference met at Springfield, Ohio, on the 18th inst., as published, and continued its session in the usual manner, until the 27th. The exercises were closed in the evening with a Love-Feast, after which the ministers received their appointments as follows:

1. Columbus, Ohio, J. H. Graham.
2. Cincinnati, J. A. Shorter.
3. Pittsburgh, Pa., S. H. Thompson.
4. Allegheny, S. Watts.
5. Hamilton and Oxford, Wm. Devenson
6. Zanesville, Ohio, J. Tibbs.
7. Detroit, Mich., Robert Johnson.
8. Chillicothe, T. W. Roberts.
9. Xenia, E. Davis.
10. Steubenville, S. T. Jones.
11. Washington Circuit, Pa., J. Devine.
12. Allen Chapel, Pittsburgh, J. Lewis.
13. Uniontown, D. Cooper.
14. Brownsville, A. Howell.
15. Urbana, H. A. Jackson.
16. Springfield, Ohio, Richard Hoglon.
17. Lancaster Circuit, L. Grace.
18. Bainbridge, J. Dillon.
19. New Richmond, J. Gibson.
20. Hillsborough, A. Austin.
21. Cleveland, J. A. Warren.
22. Cambridge, C. G. W. Reift.
23. Gallipolis, G. W. Clark.
24. Portsmouth, T. W. Steward.
25. Barnesville, to be supplied.
26. Bellefontaine, T. Howarden.
27. Carthagenia, Thomas Turner.
28. Cincinnati Mission, to be supplied.
29. Nile Circuits, to be supplied.
30. Marshall Circuit, to be supplied.
31. Meadville Mission, to be supplied.
32. Lebanon Circuit, W. H. Horter.

I am glad to see the rapid improvement that is being made in that district in the last few years. They had an excellent conference; it was better supported in that small city with A. M. E. members numbering about fifty-two, than in some of our large cities with many hundred members. And I will here say to the members and friends of the Philadelphia Annual Conference, that if they will do in a financial direction in accordance to their numbers what Springfield did, that they will settle all claims against them, and leave no ground for other conferences to boast over them as has been done heretofore. We shall tell better after conference is over.

W. NAZREY.

For the Christian Recorder.

MR. EDITOR:—A circumstance took place at Israel Church last Sabbath, the 19th inst., which called up a considerable debate, out of which grew resolutions in the A. M. E. Z. Annual Conference, on Tuesday, April 21st, 1863, and published in the daily National Republican:—

"*Whereas,* The Rev. H. M. Turner, pastor of the Israel A. M. E. Church in this city, made application to this Conference to have his pulpit filled during last Sabbath; and whereas the minister sent to said church on the morning of said Sabbath was rejected, by which the dignity of this Conference was insulted: and whereas the said Rev. H. M. Turner has sent to this Conference an explanatory note, fully exonerating him from all censure in the matter; therefore,

"*Resolved,* That while we receive said note as satisfactory so far as he is concerned, we, nevertheless, regard the rejection by said church of a minister of this body in good and regular standing, as a shameful disregard of that courtesy which is due from one religious body to another, and that it meets our decided disapproval."

Now, sir, you will perceive how carefully these resolutions were drawn up to avoid the name of the individual who was rejected at Israel Church. If that had been done, the public would have known the full merits of the case, whether the "dignity" of the Zion Conference was "insulted" or Israel Church.

N. B. Mr. John Green was the man sent to fill that appointment; he is a man well known in this community, as a deadly enemy to Bethel connexion, and that society particularly, as he sought this opportunity to blow off his gas in Bethel. He went to the minister (Geo. Washington) who was appointed to fill that place, and persuaded him to change with him; his object, all may judge, no doubt to insult the dignity of the church, had he been permitted to do so. It is well known that that appointing committee knew well that Green had malicious feelings against that very society. Now for a sketch, to show some of the previous traits of the individual who had been cunning enough to involve some of the honest men of Zion Conference in the passage of that resolution.

A few days ago when the Zion connexion made public their intention to hold a session of their Conference in this city, the said Mr. Green accused them of taking the name of his dear Bethel; so bitter was he that he sought the Evening Star, a paper read by nearly all of the people of this city, to expose the wicked robbery of a name he held so dear; and indeed he said so much, that one of the good brethren of Zion Connexion published a paragraph in the same paper a few days after, correcting him, and setting him right in his mad zeal. Witnesses to the above facts are numerous here, who will bear testimony any moment, that just about that time, he was the most uncompromising enemy of Zion, he was a second *Saul of Tarsus.*

Now this "Herod," not content with having fallen out with "Bethel and the children of Israel," he seeks Zion's Church, as a place of refuge to atone for his sins committed against her.

Now sir, which party shows the greatest want of regard towards the other, the Conference by sending, or the church by rejecting! Christians may judge.

These lines would not have been written, if John Green's name had been mentioned in the resolutions, as being the rejected character.

JUSTICE.

Washington, D. C. April 24th, 1863.

IN MEMORIAM

Died, April 17th, 1863, of consumption, in the 28th year of his age, Joseph Adams, son of Luke and Phœbe Adams, of Haddonfield, New Jersey.

The deceased was a young man much respected for his honest, peaceable and industrious deportment; yet he was destitute of that love that "passeth all understanding;" and who put off repentance for a bed of affliction and sorrow. He then entreated the prayers of the people in his behalf, to plead to that One who poured out his life-blood on Calvary, for the remission and forgiveness of sins. Many friends visited him, but he continued troubled in mind, until about two days prior to his death; he was praying, "give me a sign," "give me a sign;" a short time after, he turned to a friend, and said, "My way is clear, I am going to rest;" he was thus tranquil to the time of his death, when he gently breathed his last; his spirit returned to God, who gave it. And we hope that He who said, "I will be with thee," has received him into His perfect rest, into the realms of bliss, in heaven.

His mortal remains were borne to the grave by the "United Sons of Truth" Lodge, No. 1318, (of whom he was a member,) and "Star of Liberty" Lodge, No. 1862, G. U. Order of O. F. He was buried with the peculiar honors of the order, and with the heartfelt sorrow of the brothers, and his numerous friends.

"Well done brave heart, he has gone to rest,
From the turmoils and cares of life,
His life work is done, but we are still left,
To be troubled with affliction and strife
He was young in the cause of "Brotherly love,"
He was afflicted, yet faithful and true,
We will trust and pray in the Grand Lodge above,
We'll meet beyond the sky's deep blue.

G. B. MILLER.

Haddonfield, N. J.

INSTITUTE FOR COLORED YOUTH

The annual private examination of the Senior Class of this Institute took place last week. It was confined to Latin, Greek, and Mathematics, and was conducted in writing, under the direction of Professor Pliny E. Chase, A. M., of this city. The following are the questions in Latin:

1. Translate:—

Tempus erat, quo prima quies mortalibus ægris
Incipit, et dono divum gratissima serpit.
In somnis ecce ante oculos mœstissimus Hector,
Visus adesse mihi, largosque effundere fletus;
Raptatus bigis, ut quondam, aterque cruento
Pulvere, perque pedes trajectus lora tumentes.
Hei mihi qualis erat! quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achilli,
Vel Danaum Phrygios jaculatus puppibus ignes!
Squalentem barbam et concretos sanguine crines,
Vulneraque illa gerens quæ circum plurima muros
Accepit patrios.

Also,

Portus ab accessu ventorum immotus, et ingens
Ipse; sed horrificis juxta tonat Ætna ruinis,
Interdumque atram prorumpit ad æthera nubem,
Turbine fumantem piceo, et candente favilla;
Attollitque globos flammarum, et sidera lambit:
Interdum scopulos avulsaque viscera montis
Erigit eructans, liquefactaque saxa sub auras
Cum gemitu glomerat fundoque exæstuat imo.

Scan the first three lines in each extract, and give the rules.

2.—Hei mihi, qualis erat! quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achilli,
Vel Danaum Phrygios jaculatus puppibus ignes!

Parse the above and give the rules. Give the roots of the nouns and verbs. Give the elements of the compound words.

3. Arrange in the English order of construction, the following passage, and give a liberal translation of the same:

Justitiaque dedit gentes frenare superbas,
Troes te miseri, ventis maria omnia vecti,
Oramus: prohibe infandos a navibus ignes;
Parce pio generi, et propius res aspice nostras.

4. Give the metres, and scan the following three extracts from the Odes of Horace.

Sunt quos curriculo pulverem Olympicum
Collegisse juvat, metaque fervidis.

Dextera sacras jaculatus arces
Terruit urbem.

Ventorumque regat pater
Obstrictis aliis præter Iapyga.

5. Translate the first three stanzas of Horace I. Ode IX.

Vides ut alta stet nive candidum
Soracte, nec jam sustineant onus
Silvæ laborantes, geluque
Flumina constiterint acuto?
Dissolve frigus ligna super foco
Large reponens atque benignius
Deprome quadrimum Sabina,
O Thaliarche, merum diota.
Permitte divis cetera qui simul
Stravere ventos æquore fervido
Deprœliantes, nec cupressi
Nec veteres agitantur orni.

Also the first three stanzas of Ode XII.

Quem virum aut heroa lyra vel acri
Tibia sumis celebrare, Clio!
Quem Deum? Cujus recinet jocosa
Nomen imago,
Aut in umbrosis Heliconis oris,
Aut super Pindo gelidove in Hæmo
Unde vocalem temere insecutæ
Orphea silvæ,
Arte materna rapidos morantem
Fluminum lapsus celeresque ventos,
Blandum et auritas fidibus canoris
Ducere quercus.

6. Parse every word in the following stanza:

O matre pulchra filia pulchrior,
Quem criminosis cunque voles modum
Debellata, monet Sithoniis non levis Evius,
Cum fas atque nefas exiguo fine libidinum.

The questions in Mathematics are as follows:—

GEOMETRY:

1.—Demonstrate the Pythagorean proposition.
2.—State the amount of the three angles of a plane triangle, and prove the proposition.
3.—Find a mean proportional between two given lines, and demonstrate the process.
4.—Find a fourth proportional to three given lines.
5.—Find the value of the chord of 15°.
6.—Determine the base and altitude of an equilateral triangle, that contains an area of 1½ acres.
7.—Prove that a circle contains the greatest area that can be enclosed by any given perimeter.
8.—Show that the intersections of two parallel planes by a third, are straight lines.
9.—Demonstrate the rule for finding the solidity of a sphere.
10.—If a cord of wood were arranged in a cubical pile, what would be the length of its longest diameter?

PLANE TRIGONOMETRY.

1.—Prove that the sides of any plane triangle are to one another as the tangents of the opposite angle.
2.—Sin. a being given, find Sin. 2 a, and Sin. ½ a.
3.—What is the value of the sine of 7° 30′, in terms of R?
4.—From sec. a find tan 2 a.
5.—Prove that the sum of any two sides of a plane triangle is to their difference, as the tangent of half the sum of the opposite angles is to the tangent of half their difference.
6.—The side a=17, b=19, and angle A=50°, being given, determine the other parts.
7.—In a right angled triangle, one angle is 30° and the opposite side is 28 rods. What is the area?
8.—The sides of a triangle are 38 rods, 15¼ yds, and 17$\frac{4}{11}$ ft. What is the area?
9.—Two sides and the included angle being given, how do you find the remaining side and angles?
10.—What is the side of a hexagonal field, the area being a.

SPHERICAL TRIGONOMETRY.

1.—The sum of the angles of a spherical triangle is 0°. Required the length of each side.
2.—The sum of the angles of a spherical triangle is indefinitely near to 540°, (or it differs from 540° by a quantity inappreciably small.) What is the sum of the sides?
3.—Prove that the arcs of a great circle between the poles and the circumference of another great circle are quadrants.
4.—Prove that cos. a = cos. b, cos. c × sin. b, sin. c, cos A.
5.—Given the hypothenuse and one side of a right-angled spherical triangle, find the remaining parts.

[The Greek questions have been omitted by the printer—this and other mistakes our readers will overlook—Mr Weaver was out of town.]

Wurtemburg has produced its men of eminence in literature and philosophy. Kepler in science, Dannecker in arts, Schelling and Hegel in philosophy, Schiller and Wieland in literature and poetry, have raised it to no mean position in the world. It furnished a retreat in the days of persecution to bands of the Waldenses. It has furnished writers of real worth in theology, provided the church at home and abroad with many of its best preachers, and the missionary field with some of its most devoted laborers.

The piety of Wurtemburg is cheerful and winning, of a warm and kindly aspect, diffusing a feeling of Christian brotherhood amongst all classes.

The first morning of our stay, Sunday, when the day had scarcely begun to break, and we were still buried beneath the immense down pillows, serving at once for a sheet, blanket, and coverlet to a German bed, we heard the cry of the watchmen beneath our window, singing a stanza of five lines, in which he said that the shades of night were already giving place to the brightness of day, and he summoned all in the name of Christ, to be up and join in the praise of the Lord.

By half-past eight we were at the door of the pastor of Unter Sielmingen, a village where we were to be at morning service. The sitting room was simply furnished after the manner of a German village clergyman, who with his limited salary yet manages to live comfortably, have a good library, engravings, and a creeper or two pendent from the elegant flower-basket. A cup of chocolate and a biscuit afforded grateful refreshment before the morning service.

At nine, we crossed the road to the village church, opposite the manse. The road was filled with country folks, flocking to the house of God. The church was full, the lower seats occupied by females, and the galleries by males. Every soul in the place belonged to the peasantry, except the occupants of the minister's pew. Every woman wore the same style of dress, marked by the same sombre shade, and with the same brown streamers descending from the simple head-dress of plaited ribbon. The men all had their three-cornered hats, and high collared, long-tailed, broad-buttoned coat of home-spun blue. The services commenced, after salutation and singing, with a short liturgy. The only reading of Scripture was the Gospel and Epistle, the latter furnishing a text for the sermon. The discourse was simple and impressive, the attention earnest and devout. Before the sermon, the preacher knelt in the pulpit for silent prayer. The people stood at the reading of the Scripture, and also the text.

When the Lord's prayer was read in the liturgy, which was once, the bell in the church tower was rung, beginning as the minister says "Unser Vater," and ending with the "Amen." This is a universal custom, and is designed that the people in the houses, prevented from attending public service, may be informed when the prayer is said, and be able in private to join their voices with their brethren in the church, and thus the voice from church and house, at one and the same time, may ascend to their Father in his own words.

The same ringing, morning and evening, may be heard in all this part of Germany, calling the people to prayer. Everywhere at the evening summons, the laborer throws down his implement of husbandry, and offers up his prayer. The church bell at baptism is sounded at the precise moment the child receives the sprinkled water, that the mother, being unable to go to the service, may thus unite her prayers with those in God's house on her offspring.

After service, at the good German hour of eleven, we partook of dinner, thin soup, sliced potatoes, well boiled fish, sauercrout, and other necessaries of German country fare.

The evening service began by the congregation singing one of Luther's Hymns, their voices ringing through the church in beautiful harmony with the power which comes from warm and deeply moved hearts. It was the anniversary service for the institution for destitute children.

The catechising of the children was interesting; the questions being put at the pleasure of the examiner. Addresses were delivered, the children sang, and the report of the year was read. At five o'clock, after service, we visited the institution itself. The children were seated at their evening meal, and were well provided for. They not only receive a good intellectual and religious education, but are also taught trades, manual labor, and the cultivation of the ground. They are their own shoemakers, tailors, and farmers. 1,400 children are thus provided for at present, and 7,800 have passed through these establishments during their existence.

We were struck with the warm piety, the simplicity, and the godly sincerity of the religious life of the Wurtemburg peasantry; the happy blending of cheerfulness with religion, and contentment with godliness.—*Nat. Banner.*

ADDRESS

OF THE UNION RELIEF ASSOCIATION OF UNION BETHEL CHURCH, WASHINGTON, D. C.

BRETHREN AND SISTERS:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old man and woman to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been taxed almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the exciting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them; and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate brethren that has ever been experienced in the Capital of this once peaceful and happy nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish as much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind-hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation, and, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults or children of both sexes. Bedding or bedclothes, old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

THOMAS E. GREEN,
No. 400 11th street, between I and K streets.

By order of the Association:

JAMES L. THOMAS,
HILLIARD BIRD,
JOHN A. SIMMS, } *Committee.*

THE "PUBLISHER'S Circular and Literary Gazette," has passed into the hands of Mr. George W. Childs of this city. He will make a living thing of it, as he does of every enterprise on which he enters.

FASTING.

Horace Bushnell in reply to an article in the *Independent*, some time ago said:

"Let me answer a word to the leader in your last week's paper on 'Christ's Doctrine of Fasting.' It is not enough to say that I totally disagree with it. I think I know it to be unscriptural, and I believe it to be pernicious in the sentiment.

"It allows just one occasion for fasting, and that a false one; viz., when a man is in so great affliction that he cannot eat. That is not fasting but simple revulsion from food. The very last thing which an afflicted man should do is to fast, meaning anything by the term. He should rather constrain himself to eat what will sustain him.

"The principle laid down that fasting is proper only when it is 'a natural expression of feeling' is equally mistaken. It is a use, and a very important use of fasting, as of every other kind of expression, that we come by means of it into states and sentiments we before had not, or had only in a lower degree. If the soul is full, and only spills over in expression, we get, of course, no result beyond simply getting rid of the surplus.

"But how stands the Scripture? First of all, Jesus himself fasts forty days and forty nights; not because he is afflicted, but because he is tempted—tempted in a considerable degree through the body, that recoils from bearing any so heavy burden. He will bring it under and make it bear the strain of his divine feeling and cross; therefore he fasts.

"Next we hear him discoursing, in his sermon on the Mount, on three great forms of religious exercise; on alms, on prayer, on fasting—treating them all just alike, correcting the same ostentations and hypocrisies by which the Pharisees have corrupted them all. Did he tell the disciples to stop their alms and leave off praying? No more did he put by fasting. It was not the manner of Christ to give up, or bring to an end, every practice that had been abused. It was not his way, if repentance runs down to penance, to put a stop to repentance. Moreover, his promise to right alms, right praying, right fasting, generally annexed to each—'The Father that seeketh in secret shall reward thee openly'—does not look very discouraging to either.

"Again, explaining why his disciples do not fast when he is with them, he adds, 'But the days will come when the bridegroom is taken away from them, then shall they fast in those days.' 'In those days'—that is, in those after times; not for some one or two days, when their grief is fresh and will not allow them to eat. All this on the principle that fasting is in point, not as a propulsion towards what is visible. How can they fast when the bridegroom is present to their senses? Take away from their senses, they will fast to find him, and push their way into the secret places where he dwells.

"At a later time, he tells his disciples that the highest power with God is attainable only by fasting—'This kind goeth not forth but by prayer and fasting.' Does he mean, by not eating when they are too much afflicted to eat?

"Again, Cornelius, the centurion, testifies: 'Four days ago I was fasting till this hour,' and tells how God met him in the heights of vision bidding him send to Joppa for Peter. Meantime, while the messengers are on the way, Peter is fasting on the housetop, where, as he 'becomes very hungry, and would have eaten,' he fell into a trance; and the result of the two fastings of the two men was, the discovery that Christianity was for the Gentiles.

"Again, at Antioch, quite a number of 'prophets and teachers,' including the apostles Barnabas and Saul, are assembled together in fasting, and there the two latter are separated, by the laying on of hands, for a great and important mission.

"And, still again, these two apostles, who probably knew what dignity there was in fasting, and whether it was Christian or not, went hither and thither, and 'ordained elders in every city, and prayed with fasting,' commending them to the Lord.

"Once more, Paul remembers that he was in 'fastings often.' He also recommends to the Corinthian disciples that they give themselves occasionally to 'fasting and prayer' for a time. Not that we hear of their being specially afflicted, but that there were particular reasons why fasting a little might do them good. Are there no Corinthian sensualities and lustings now-a-days for which it would be equally good?"

* * *

The following story was told to Mr. Grattan by Coleridge:

"When my 'Lyrical Ballads' first came out, it was anonymously, and they made a good deal of noise. A few days after they were published, I dined at Mrs. Barbauld's, and sat beside 'many-tomed' Pinkerton, as he was called, from the number and variety of his writings. We talked a good deal together, and I found him very amusing, and full of general information. When we retired to the drawing room he led me to a recess, having taken up a copy of the 'Lyrical Ballads,' which lay on the table. 'Pray, sir,' said he, 'have you read this thing?' 'I have looked into it.' 'Do you know the author?' asked he. 'Do you know the author?' echoed I, resolved not to be caught. 'No,' said Pinkerton; 'but I never read such utter trash as his book, particularly an extravagant farrago of absurdity called 'The Ancient Mariner.' Don't you think it insufferable?' *Coleridge*: 'Intolerable!' *Pinkerton*: 'Odious!' *Coleridge*: 'Loathsome!' *Pinkerton*: 'Sir, you delight me. It is really delightful to meet a man of sound taste in these days of our declining literature. If I have a passion on earth, it is an abhorrence of these 'Lyrical Ballads,' of which every one is talking, but most especially of this 'Ancient Mariner.' *Coleridge*: 'Hush! Not a word more! Here comes our hostess! I know she is acquainted with the author, and she might be hurt.' *Pinkerton*, (pulling Coleridge by the button, taking a huge pinch of snuff, and speaking in a whisper:) 'I'll tell you what, sir; we mustn't let this matter drop. Let's fix a day for dining together at the Turk's Head. We'll have a private room, a beefsteak, a bottle of old port, pens, ink, and a quire of foolscap. We'll lay our heads together and review this thing; and if we don't give it such a slashing, such a tearing, such a ——' 'If we don't!' said Coleridge. 'Is it a bargain?' 'Most certainly.' 'Done!' 'Done!'—*Grattan's Reminiscences*.

* * *

It is said John Bunyan scrupled to eat mince-pie, because of the superstitious character popularly attached to them; but it would appear from an anecdote sent to us by a correspondent, that if this was true at all of the author of the Pilgrim's Progress, he must have received new light upon the subject at a later period of life. When he was imprisoned for preaching—so says the anecdote—in Bedford jail, a superstitious lady, thinking to entrap him, sent a servant to request his acceptance of a Christmas pie; whereupon Bunyan replied: "Tell your mistress that I accept her present thankfully, for I have learned to distinguish between a mince-pie and superstition."

* * *

"I asked Sir James Scarlet," says Buxton, "what was the secret of his pre-eminent success as an advocate. He said that he took care to press home the one principal point of the case, without much regard to the others. He also said that he knew the secret of being short. 'I find,' said he, 'that when I exceed half an hour, I am always doing mischief to my client. If I drive into the heads of the jury unimportant matter, I drive out matter more important I had previously lodged there.'" We commend his method, and his reason for it, not only to ministers, but quite as urgently to lawyers and members of Congress.

Crabbe, one of the most readable and sensible of the unpoetical poets, compares the various ranks of books in a library to the different classes of English people, in the following graphic lines:

Let all in silence, all in order stand,
And mighty folios first, a lordly band;
Then quartos their well-ordered ranks maintain,
And light octavos fill a spacious plain;
See yonder, ranged in more frequented rows,
An humble band of duodecimos;
While undistinguished trifles swell the scene,
The last new play and frittered magazine.
Thus 'tis in life, where first the proud, the great,
In leagued assembly keep their cumbrous state;
Heavy and huge, they fill the world with dread,
Are much admired, and are but little read:
The commons next, a middle rank are found,
Professions fruitful pour their offspring round;
Reasoners and wits are next their place allowed,
And last, of vulgar tribes a countless crowd.

* * *

It is recorded that, once upon a time, an elderly lady went into a store where spectacles were kept for sale, and asked for a pair. She informed the dealer that she had never worn them, but had been told that she would have no difficulty in making out to read, if she only had a pair. He allowed her to try pair after pair, on coarse print, fine print, and middling print. The old lady proved to be very hard to suit, declaring that none of them were good any thing, for she could not read with any of them. At last it occurred to him to ask her if she could read without spectacles. "Why law, no!" she answered; "but they told me that a body could read if they only wore specs."

Many otherwise well-informed people make the same blunder about public singing that the old lady made about reading. They suppose that all that is necessary to make a congregation sing is to furnish each member of it with a ponderous book of hymns, with music on the same page; then give out a hymn, and the thing is accomplished. Tell them they are mistaken, and they point in triumph to the fact that in many of the churches where such books are used, the singing is just what it ought to be. They are sure the book did it. Show them, in return, that many persons who wear spectacles are excellent readers. Did spectacles teach reading? The fact is, that while tune-hymn books are good helps, to a certain extent, they will no more make a congregation sing than a whole shop full of spectacles will teach an ignorant old person how to read.

Some of the people in our church hear that the singing in your church is "perfectly splendid;" that it has left off its former sleepy whine, and experienced a regular waking up; also, that the cause of this is the introduction of certain new hymn-books, with the tune printed on the same page as the hymn. Forthwith we determine not to be outdone by any other congregation, and send off for a lot of the same books, expecting that, on the Sabbath after receiving them, we will launch our musical ship with enthusiasm, and thenceforward have a prosperous voyage. The books are in every body's hands, and their praise in every body's mouth, until, after a little while, we discover, with heavy hearts, that, much as we may have needed some new books, our need of musical understanding was even greater. We get the dumps over our books, and begin to wish we had never seen them; are certain there is some mistake about the whole matter; wonder how it was that your congregation learned to sing so well with them; think we must get the aid of some musical people; perhaps there is some undeveloped musical talent in our church; had we not better try to call it out?—*Presbyterian*.

TRICKS IN THE PULPIT

It is a little singular that some ministers, who speak most about the plain and simple presentation of the Gospel, are given to the use of unfair and carnal means to produce an effect upon their audiences. Against the proper use of the powers of human eloquence in the proclamation of the truth, we have nothing to say. Only this should always be kept in mind, that it is the truth, under the influence of the Holy Spirit, that is to produce the desired effect upon those to whom the gospel is preached. Nothing could be more simple and honest than the Apostle's style of preaching, as we may infer from the accounts left on record in the New Testament. The Saviour himself preached the truth without any attempt to take advantage of the cool and deliberate judgment of his hearers. There was no theatrical acting, as there could not be indeed in one pure and holy. He preached the truth, with earnestness and feeling, indeed, but he left his hearers deliberately to accept or reject it.

There are not a few theatrical preachers in our day, *sensation* preachers they are sometimes called. They seem to measure the success of their preaching by certain momentary effects produced by their eloquence, their powers of rhetoric and acting. We say acting, for it is very apparent that their attitudes and airs are put on for the occasion. They resort to certain tricks of art to move the minds and hearts of their hearers. Sometimes appliances are set to work before they enter the pulpit. Some odd subject is announced in the newspapers (see for example the religious notices in our city papers of a Saturday) or perhaps the preacher is heralded, as has been the case, by the arrival and erection of a "big tent."—How now are the assembled people to be moved? Something funny must be uttered first to please them, to get them in a good humor. What matters it if laughter is produced in the house of God, if only good end is reached? This point gained, something more serious must follow. Something now about shrouds and coffins and graves to produce weeping. This is shrewdly palmed off as genuine weeping for sin. And so the process goes on. The minister all the while is acting. He satisfies his conscience that he is doing good by it, and eloquence must be made instrumental for the good cause.

MENNONITES IN RUSSIA.

A writer, who is making a tour in Russia, gives an account in the *Missionary Magazine* (Baptist) for April, of the Mennonites in that country. He found an assembly of the brethren in an immense dense forest, with only the sky above them. Their homes were of the simplest construction, half open, with only a roof of grass and hay. He was received with the greatest cordiality by Lutherans and Mennonites from the neighborhood, and was invited by the latter to visit their settlement the next day, when two of their ministers from a distance would be present. He gladly availed himself of this invitation, and on his arrival found a large gathering of people, including the ministers, who all regarded him with considerable curiosity. He in turn was struck with the peculiarity of their simple dress. The men wore gray woolen frocks fastened by yellow hooks and eyes. This, with their long gray beards, gave them a venerable as well as grotesque appearance. The dress of the women was half woolen, made by their own hands. Their heads were covered by black caps. The singing was very soft and slow. He spoke from the text, "Blessed are the poor in spirit," and in giving an account of the persecutions in Poland, showed how the awakenings there had commenced. A deep impression seemed to be produced on his audience, and they were visibly affected. At the close of the discourse, the ministers gave him their hands, and thanked him warmly for the visit. He showed them his books, and gave some away, but there not being enough for all, such was their eagerness that he was obliged to promise that he would send at some future time both hymn books and tracts. "Thus," says he, "do I hope to sow the seed of the Divine word more and more widely in Poland, trusting that God will add his blessing."

* * *

A new and cheaper edition of Stier's "Words of the Angels," has been published in London.

DR ROBERT BAIRD BEFORE KINGS.

In an interesting article in the *Boston Recorder* it is said:

He had conversed in an informal, unofficial way with seventeen kings or emperors, and with nearly as many queens or empresses. He was admitted, as a friend, to their private parlors. When asked how he could associate with them as he did, his reply was, "I never go any where but where I think duty calls me." A few years ago he went to Russia, where your correspondent from northern Europe used to meet with his likeness here and there, as that of a cherished friend. His object was to bring what influence he could to bear upon the Holy Synod of the Greek Church, in favor of publishing the Scriptures in the modern Russ. The old king of Prussia was yet alive. He was the uncle of Alexander II., who had then but recently come into power. From his acquaintance with the king, Dr. Baird took the liberty to write and ask of him a line of introduction to the young emperor. When he reached Berlin the king sent him an invitation from Potsdam, his summer residence, to come out and dine with him. They were at the table when he arrived; but no sooner was he introduced than the king arose in the presence of his guests saying, "My dear Dr. Baird, how do you do?"

The letter for which he asked was not ready when the hour came for the train to start, and there was a detention for which no one was able to account, till the king's messenger came with a note for Dr Baird. The conductor had been ordered to wait for it, and no sooner had it been delivered than the train was under way. "Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men." Never was this fulfilled on a larger scale, than in the case of Robert Baird. He was so diligent in his business on sea or land, journeying or at home, that when they buried him, it was said, "They laid down to rest, a man who never rested before." He stood before kings, and yet he would sit down in the quiet family circle of an obscure friend, as though he had never moved in any other, and be at home with a child.

Our Country.

Persuasion and Authority.—In what was known as Shay's rebellion in 1786, Washington, then President, wrote to Col. Lee as follows:—

"You talk, my dear sir, of employing influence to appease the present tumults in Massachusetts. I know not where that influence is to be found, or, if attainable, that it would be a proper remedy for the disorder. Influence is not government. Let us have a government by which our lives, liberties and properties will be secured, or let us know the worst at once. There is call for decision. Know precisely what the insurgents aim at. If they have real grievances, redress them, if possible. * * * If they have not, employ the force of the government against them at once. Let the reins of government then be braced, and held with a steady hand, and every violation of the constitution be reprehended. If it be defective, let it be amended, but not suffered to be trampled upon whilst it has existence."

Our Army.—"The history of the world cannot parallel the morality, intelligence, and piety of our army. Fifteen thousand letters have been sent from Port Royal, averaging one from each soldier. Two-thirds of the three hundred thousand dollars paid to them has been sent home. The chaplains, the religious books, the letters of friends, the labors of pious soldiers, have contributed to produce a state of intelligence and piety, for which we may thank God and take courage."—*Watchman*.

Mrs. Lincoln.—You will find in Queen Victoria a very ordinary person, with a heavy face, dull eyes, a body not gracefully proportioned, whose *bonhomie* redeems what would else be considered very commonplace indeed, both in mind and manners; yet Englishmen praise her beauty. The drooping-lidded Spaniard who shares Napoleon Third's fortunes, as his Empress, raised from the rank of a Spanish Countess, would fall far below perfection if English or German critics are to be relied upon. She is said to be affectedly dignified upon state occasions, and too thoughtlessly gay upon others; levity of character is her prevailing sin; hence her grand passion for private and bull-fights, and many are the tales of scandal that float around St. Cloud and the Tuilleries, concerning her out-goings and her in-comings. Now for our own country, with its ordeal of fire and its baptism of blood. The Lady who presides as the wife of the Chief Magistrate brought with her from the West a reputation for refinement and love of the beautiful, that has been admirably realized. The stamp of her exquisite taste is left on the furnishing of the Presidential Mansion, that has never looked as well as now; and though in deepest mourning, there is a delicacy displayed in the arrangement of her toilette that is unequalled in any woman for classic adaptation and elegance. She possesses that calm and conscious dignity that is unruffled by envy and unsullied by detraction, though malice hides itself in the tongues of secessionists. She was celebrated for her conversational powers in the society in which she moved in St. Louis and at Chicago, and her kindness and cordiality has acted like oil poured on the troubled waters here. In youth she must have been very beautiful, and "like light within a vase," her whole features illuminate with the joyous sparkle of a cultivated intellect. Well may Dr. Russell say, "I never was more disappointed in any person than Mrs. Lincoln; her manners would adorn a court." The atmosphere of elevated sentiments, such as seeks companionship with the diviner virtues of our nature, and never descends from its high sphere, dwells and abides with her. Her voice is rich with the cadence of a pure, patriotic, and womanly heart. In her mission of mercy to sick soldiers, she fears no disease, and having felt deep bereavement herself, she gently dries the tears of the widow and the orphan. Such is she to whom God grant many long and sunny days on earth to do His good word and work.—*Chronicle*.

More Good News from Louisiana.—New York, April 29.—The steamer Empire City has arrived from New Orleans with dates to the 20th inst., and from Key West to the 24th.

Captain Baxter reports that news had been received at New Orleans that General Banks had taken possession of the Opelousas Railroad and opened communication with Admiral Farragut above Port Hudson. General Banks had captured a large number of prisoners, with great stores of cotton, ammunition, &c. About five hundred rebel prisoners were daily arriving at New Orleans.

Our Troops Moving towards Charleston.—Naval Preparations.—New York, April 29.—The transport steamer Argo, Captain Gadsden, arrived at this port to-day, from Port Royal, with news to Sunday, the 26th inst.

Our troops are embarking on transports, which are conveying them to several points between Port Royal and Charleston. Strong positions have been taken on Folly and Cole's Islands, and almost a point on or near Kiaway Island, North Edisto, is occupied in considerable force.

Some of these points were not entirely evacuated after the recent assault on Charleston. As the last regiments were embarking with the design of a complete withdrawal, orders were received for reoccupation, and a disembarkation was at once effected. Reinforcements have been sent since then and are now going forward. The troops on Folly Island are intrenching.

Extensive naval preparations are making for a movement—the design of which is not, of course, divulged. The gunboats and transports of the fleet are collecting. Several of the transports which took troops to the points named, have returned to Port Royal, and are taking on board other regiments.

The iron-clad fleet has been, we learn, fully prepared for further operations. Two of the monitors are at Port Royal, while five of them are off North Edisto, and the Ironsides remains near Charleston bar.

Discouragement at the South.—The discouragement at the South, is thus admitted by the Richmond *Enquirer*, of April 15, which discourses in this way:

"It may be doubted whether our people are yet fully alive to the arduous character of the task they have undertaken in vindicating the sovereignty of their States, against so powerful an enemy. If they truly appreciated it, we believe that there would not be such a display of sumptuous dress in our streets, nor such a demand for costly luxuries not produced at home, which must be purchased in the enemy's country and smuggled across the lines. We should not have heard so much lately of constitutional opposition to impressment for the subsistence of our forces, nor would Congress be spending its time in discussing abstract propositions concerning the unconstitutionality of martial law, and defining the difference between martial and military law."

The Monitors.—The result of the late battle in Charleston harbor, has abated not a whit of Capt. Ericsson's faith in the Monitors. He says, in a letter just published, that in every particular the new fighting machines worked precisely as intended, and no change of plan is called for, though he admits that the pilot-house and the turret may have to be strengthened by additional iron-plating, which is very easily accomplished. The armor is applied to keep out hostile shot, and thus far, he says, we have fully succeeded.

Important Order from General Hooker

Headquarters Army of the Potomac,
Camp near Falmouth, Va., April 30, 1863.

The frequent transmission of false intelligence, and the betrayal of the movements of the army to the enemy, by the publication of injudicious correspondence of an anonymous character, makes it necessary to require all newspaper correspondents to publish their communications over their own signatures.

In case of failure to comply with this order, through their own or their employer's neglect, such correspondents will be excluded from, and the circulation of the journals for which they correspond suppressed within the lines of this army.

Commanding officers and Provost Marshals are directed to enforce this order, and will keep themselves informed of all the correspondents within the limits of their respective camps, and should any such disregard its requirements, will send them forthwith beyond the lines of this army.

By command of Maj. General Hooker.

Advance of the Army beyond the Rapidan—Sharp Skirmish at Germania Mills—Occupation of Chancellorville.—Army of the Potomac, April 30, 1863.—The Fifth, Eleventh and Twelfth Corps of the Army of the Potomac are in the possession of Chancellorville, about ten miles west of Fredericksburg. The crossing was made on the morning of the 29th, yesterday, the pontoons having been laid the night previous, at Kelly's Ford, by the Eleventh and Twelfth Corps, under Generals Howard and Slocum, the Fifth Corps crossing below at Ely's Ford. The Eleventh Corps, Major General Howard, was the first to cross at Kelly's Ford, followed by the Twelfth, under General Slocum. After the crossing was effected, this corps moved in advance, preceded by a detachment of the Sixth New York Cavalry and Second Massachusetts Infantry as skirmishers. In company with the advance cavalry, I rode as far as Crooked Run, a small stream about three miles beyond the Rappahannock.

Here we encountered the outer pickets of the enemy, drove them before us, fired upon them with carbines and captured a number of prisoners, without damage on our side. Our column then moved rapidly on until they approached the Rapidan river. When within a mile of it, our men were fired upon from rifle pits, wounding very slightly Lieutenant Ramsay, of Company E, Sixth New York Cavalry.

Becoming intimidated by our near approach, the enemy fled, and were charged by us, when a sharp skirmish ensued at Germania Mills, where a bridge was in process of erection by the rebels, with a view to an aggressive movement. After the lapse of about fifteen minutes, the enemy, consisting of one hundred and twenty-five men of the Twelfth Mississippi, Sixteenth, Sixth, Sixty-first, Twelfth and Forty-first Virginia Infantry, surrendered, with one man killed and several wounded, our loss was one killed—Corporal Martin, of Company M, Sixth New York Cavalry.

We then commenced crossing. First a detachment of cavalry, then, under the personal superintendence of Gen. Slocum, the senior officer, our infantry and artillery were crossed, wading the stream, which was exceedingly swift and over waist deep.

The position was one admirably adapted for defence, the ground rising abruptly to a height of upward of eighty feet, affording a magnificent site for artillery, with which the rebels might have swept approaching columns.

By ten o'clock the Twelfth Corps had crossed and were encamped. The Eleventh followed, and this morning started on the march for Chancellorville. On approaching Wilderness, about five miles on the way, Gen. Slocum's column was fired upon by artillery, which resulted harmlessly, and did not even check our steady and determined advance. About half an hour afterward, halting to rest, a messenger reached us from Gen. Meade, informing Gen. Slocum that he had occupied Chancellorville, and was waiting for him to form a junction. The order was given to advance on the receipt of this cheering intelligence, and not long afterward the General and staff, accompanied by your correspondent, entered the place, which consists of one large brick house, occupied by a lady of the name of Chancellor, and kept as a tavern. Two rebel brigades had been there the night previous, and an attempt had been made to throw up earthworks, but our sudden appearance had caused them to evacuate. We move upon Fredericksburg to-morrow.

The movement is a complete surprise. Gen. Hooker's deep-laid plans are beginning to develop themselves, and more than ever induce me to believe, with my friend Major Bagstock, that "Joseph is sly." Hoping to record, in a few days, a glorious success for our arms, I await the coming of events pregnant with grand results.

Defeat of the Rebels in Kentucky.—Cincinnati, May 2.—General Carter crossed the Cumberland below Somerset, Kentucky, yesterday, with five thousand men, attacked the rebels at Monticello, and after some fighting, drove them from the town.

General Carter has crossed the Cumberland, and now occupies Monticello, after routing Chenault's rebel forces, which retreated on the Jamestown road. Carter is after them. A squad of rebels were routed at Mesdville, Kentucky, on the 30th ult., by a detachment of the Thirty-fourth Kentucky. Seven rebels were killed, including their leader, Captain Gurnach.

From Winchester.—Baltimore, May 2.—General Milroy encountered, on Wednesday, near Strasburg, a rebel cavalry force, doubtless on their way to reinforce the guerillas west of Cumberland. They were driven back and routed with considerable loss. A number of prisoners and horses were captured.

The latest from the Rappahannock.—May 4th.—The following news by mail from Richmond, up to Sunday morning.

At that time our left wing was in possession of Fredericksburg, and of the first line of redoubts on the hill behind it, and was feeling its way to the second line. The river was crossed, and the redoubts were carried with great ease and with very slight loss of life.

The rebels had marched away in the direction of Chancellorsville, to attack our right wing there posted, leaving at the first only ten thousand men, and subsequently not more than five thousand to seven thousand men in their works, as was ascertained by a reconnoissance from Lowe's balloon.

A great portion of our Falmouth batteries were engaged on Sunday with the rebel batteries, firing across the river and city. The firing, both of musketry and cannonading, on the right, in the direction of Chancellorsville, was very heavy.

The enemy had been forced to fight on ground of Gen. Hooker's choosing.

It was believed in both wings that Gen. Stoneman's expedition to cut the railroads between the rebels and Richmond had proved successful, thus cutting off the only path of retreat.

So confident was Gen. Hooker, at Falmouth, of success, that in conformity with his orders a force had already commenced to rebuild a bridge over the Rappahannock.

The troops are in the finest spirits, and everything looks propitious.

Church Directory

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Afternoon, ... 3 o'clock.

LECTURES every Friday evening, at 7 o'clock, at the BENEZET HALL, Seventh Street, below Lombard Street.

JONATHAN C. GIBBS, Pastor,
107 North Fifth Street.

SABBATH SCHOOL.

The Sabbath School connected with this Church meets at nine o'clock in the morning, and at half-past one in the afternoon.

Jacob C. White, Superintendent.

CENTRAL PRESBYTERIAN CHURCH—Lombard Street, below Ninth.

SERVICES.

Morning, Prayer Meeting, . 10½ o'clock.
Preaching, afternoon, . 3 o'clock.
Preaching, evening, . 7½ o'clock.

LECTURE every Thursday evening, at 8 o'clock.

JOHN B. REEVES, Pastor,
Residence—1017 Lombard St.

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HOURS OF DIVINE SERVICE.

Preaching at . . . 10 A. M.
" 3 P. M.
" 7 P. M.

Preaching on every Thursday evening
Class on Sabbath, at 12 o'clock, M.
" Monday evening, at 7 o'clock.
" Friday evening, at 7 o'clock.

SABBATH SCHOOL.

Sabbath School at 9 o'clock, A. M., and at half past 1 o'clock, P. M.

REV. HENRY DAVIS, Minister in Charge,
Residence—No. 618 Wood Street.

Married.

On April the 2d, 1863, by the Rev. Henry Davis, Mr. Isaac Filmore to Miss Sarah Crowe, both of Philadelphia.

On April the 15th, 1863, by the Rev. Henry Davis, Mr William H. Vinston to Miss Louisa A. Paine, both of Philadelphia.

On April the 26th, 1863, by the Rev. Henry Davis, Mr. Peter R. Brake to Mrs. Mary D Paine, both of Frankford, Pennsylvania.

Advertisements.

BOARDING.

MR. & MRS H M CROPPER,

have opened up a Boarding House at No. 419 Lombard St., between Fourth and Fifth Sts. Persons travelling through Philadelphia, will find accommodation at this House.

COUSIN'S HOUSE,

EAST MAIN STREET,

XENIA, OHIO.

This House has been thoroughly repaired, adding much to the comfort of guests. Is now open for the accommodation of old friends, and the public generally. Neither pains nor expense will be spared to give general satisfaction to Bridal Parties and others seeking pleasure, and they will do well to call.

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HERB DOCTRESS,

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Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantees a cure without the use of mercury. Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

ONE PRICE CLOTHING (604 Market Street) made in the latest styles and best manner, expressly for retail sales. The lowest selling price is marked in plain figures on each article, and never varied from. All goods made to order warranted satisfactory, and at the same rate as ready made. Our one price system is strictly adhered to, as we believe this to be the only fair way of dealing, as all are thereby treated alike.

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Respectfully informs his friends and the public generally, that I have on hand a good supply of

FAMILY AND DRUG MEDICINES,

All of Fresh and Pure of the Very Best Quality, and disposed of with care and accuracy.

☞ A GOOD SELECTION OF PERFUMERY AND TOILET ARTICLES CONSTANTLY ON HAND.

DR. J. W. CREEK will be in attendance at his Office, N. E. Corner of North and Pleasant Streets, Baltimore, Md., for consultation with patients laboring under the various diseases, as Affections of the Lungs, Liver, Kidneys and Scrofula, together with those symptoms of Disease usually called Dyspepsia, Dropsy, Debility, Rheumatism, Head-Ache, Dizziness, Nervousness, Impurities of the Blood, or any other chronic or long standing complaints on reasonable terms. Directions are adhered to them. Can be cured invariably, give an unbiassed opinion as to the probability of a cure.

CONSULTATION FREE.

WHY IS IT THE SICK ARE NOT CURED?—Not a place do we visit but we hear from individuals complaints of the little benefits they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this? Sometimes they tell us of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better. Others find their constitutions so impaired, and their health so much worn by using medicine, that they are really in dread of a Doctor, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary to the case. In fact, it is not often a physician informs his patient what the disease is! But why do not physicians administer medicine that will cure? Why are the sick compelled to drag out a miserable existence without hope? Will Doctors answer? Many cases, they say, cannot be cured, and discourage patients in that way. Why can they not be cured? The truth is, the physician, honestly, can give no other reason why a cure cannot be effected than that he does not know a fit medicine that will cure; he has tried one thing after another which his fancy suggested to [illegible] beneficial, all which having failed, he then as an excuse for abandoning the case, pronounces it incurable! If it be incurable, we want to know why it is so; what organ has become incapable of performing its functions? Not the flimsy pretence, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter in the system which produced and supported the disease, and the appropriate remedy; the one calculated to neutralize and render harmless that morbid matter, the patient would have been restored.

These pretensions to Medical Science, although supported by arrogance, pride, dignity, and high-sounding titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge of the disease [illegible] will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

For this knowledge we have been contending for years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change, decomposition or neutralization, as the case may require. 1y

A POSITIVE CURE FOR

DYSPEPSIA.

THE GREAT AMERICAN DYSPEPSIA PILL.

A Cure Warranted for $1, or the Money Refunded.

WHAT IS DYSPEPSIA?

Dyspepsia has the following symptoms:

1st. A Constant pain or uneasiness at the pit of the stomach, which is caused by a permanent contraction of the stomach upon undigested food. It generally begins immediately, or a short time after eating: is often very severe and obstinate.

2d Flatulency and Acidity.—These symptoms arise from the indigestion of food, which ferments instead of digesting.

3d Costiveness and Loss of Appetite.—These symptoms are the effects of the unnatural condition of food in the stomach, and the want of pure bile or pancreatic juice. The stomach is often painfully distended by wind; the appetite is sometimes voracious.

4th. Gloom and Depression of Spirits.—This state unfits many for the enjoyment of life, and is caused by the impure blood furnished by imperfect digestion. In this stage of the disease many persons commit suicide. There is a constant foreboding of evil, and an indifference and positive inability to perform the offices of life.

5th. Diarrhœa.—After being at first costive, the sufferer is afflicted with diarrhœa, which is owing to a diseased condition of the bowels, produced by the undigested food, which is evacuated in the same condition as when eaten, and, of course, gives no strength to the system.

6th. Pains in all parts of the system arise from the action of impure blood upon the nerves. They are felt chiefly in the head, sides, and breast, and in the extremities. In many cases there is an uneasiness in the throat, with a sense of choking or suffocation. The mouth is often clammy, with a bad taste and furred tongue.

7th. Consumptive Symptoms and Palpitation of the Heart.—Many persons pronounced as having these diseases have in fact nothing but Dyspepsia, the lungs and heart disease being only symptoms.

8th. Colic.—This is a very frequent symptom of Dyspepsia, and leads very often into confirmed consumption.

9th. Want of Sleep.—A very distressing symptom, resulting often in mental derangement.

10th. Symptoms of External Relation.—The patient is affected painfully by cold and heat, which is owing to unnatural dryness of the skin, and the skin is often affected by eruptions and tetters. The gloomy dyspeptic avoids society as much as possible.

11th Vomiting.—A frequent and distressing symptom. It relieves the pain, but emaciates and wears out the patient.

12th. Dizziness, Dimness of Vision, Headache and Staggering in Walking.—These are very alarming symptoms, which are speedily removed by our medicine, but if neglected, are quickly followed by numbness and sudden death.

13th. It is impossible for us to give all the symptoms of Dyspepsia, in so small a space, but the above are considered sufficient—If we add that the patient loses his memory and attention to surrounding objects, and frequently becomes morose, and sour in disposition. We should say, however, that pains in the joints and stiffness in the limbs, which go by the names of rheumatism and neuralgia, are very often produced by Dyspepsia. Also, a hardness of the muscles of the abdomen, which becomes contracted and hard; and in some cases the belly sinks, instead of being gently prominent.

☞ In cases of general debility, use Wishart's Pine Tree Tar Cordial with the Pill.

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NOTICE

Westchester, March 23d, 1863.

This is to certify that on Tuesday, the 17th inst., my wife, Elizabeth Andrews, left my bed and board, without any provocation whatever. I therefore warn and forbid all persons of harboring her on my account, for I will not pay or be responsible for no debts that she may contract from this date.

1m JOHN ANDREWS.

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No 4, D. of T.; from Phœnix Union, No. 8, D. of T.; from Northern Union, No. 16, D. of T.; Wash's Union, of Chambersburgh, Pa.; from Sir Bios' Union, of Carlisle, Pa.; from Mount Olive Union No. 10, D. of T.; from Vanbrackle Union, No. 10, D. of T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Breast; Grand Associate, Sister Bersle; Grand Treasurer, Sister Fawcett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dubbart; Grand Chaplain, Sister Hall.

G P P, Sister E. Gossore,
" " E. Bowen,
" " M. H. Suddy,
" " S. Newman,
" " S. Davis.

G. P. P. Sister Anderson,
" " J. F. Black,
" " E. A. Dixon,
" " White,
" " S. Hall.

THE DAUGHTERS OF CORNISH SOCIETY.

The Stated Quarterly Meetings of this Society are held on the first Wednesdays of February, May August, and November.

The meeting of the Board are held on the Wednesday previous to the regular stated meetings of the Society.

Mrs Sarah Carter,
President.
Ms. L. R. Seymour, Sec'y.

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EASTER EGGS.

The *Moravian* in a late number says:—

The custom of presenting colored eggs to children at Easter time, is one that probably prevails to a greater extent among Moravians than in any other class of the community. It is of very ancient origin, and can be traced back to the heathen, who regarded the egg as a sacred emblem of the restoration of man after the deluge. The Jews, however, took the egg as a type of their departure out of Egypt and restoration to the Promised Land. In our day the significancy of the practice is rarely thought of. Yet it is doubtless intended to proclaim the doctrine of the Resurrection, of which there could hardly be a better emblem than an egg. For life breaks from the shell as a quickened body from the tomb.

A modern traveller in Russia gives this account of Easter customs: "A Russian came into my room, offered me his hand, and gave me at the same time an egg. Another followed who also embraced me and gave me an egg. I gave him in return the egg which I had just received. The men go to each other's houses in the morning, and introduce themselves by saying: 'Jesus Christ is risen.' The answer is: 'He is risen indeed!' The people then embrace, and give each other eggs!" Here is another account, of an older date: "They (the Russians) have a custom at Easter, which they always observe, and that is this:—every year against Easter, to dye or color red with Brasil wood a great number of eggs, of which every man and woman giveth one unto the priest of the parish upon Easter day in the morning, and moreover the common people used to carry in their hands one of these red eggs, not only upon Easter day, but also three or four days after, and gentlemen and gentlewomen have eggs gilded, which they carry in like manner. They use it, as they say, for great love, and in token of the Resurrection, whereof they rejoice."

All these customs, (as has well been observed) have their meaning and their lessons, and must not be set down to mere superstition or accident. They are, in a certain sense, sermons; and sermons of a very effective kind. They hand down religion from generation to generation. It was this very principle which was set forth in the appointment of the Passover. It is said in Ex. xii. 26: "It shall come to pass when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's Passover." There we have distinct authority for teaching by *custom*.

MORE GOSSIP ABOUT THE LATE DR. BEECHER.

During the pastorate of Mr. Swan, who after Dr. Carroll and Dr. Hickok followed Dr. Beecher in the care of the church of Litchfield, Dr. Beecher visited the scene of his former ministerial labors, perhaps twenty years after his dismissal, for the church in Boston. Some of his flock had passed away, some were yet on earth. "Is uncle Murray still living?" said Dr. Beecher to Mr. Swan. "Yes." "Then I must see him." So the ministerial horse was tackled to the gig, and the two rode down to visit uncle Murray. On the way, Dr. Beecher told Mr. Swan why he must see his old parishioner. Before the days of temperance societies, Mr. Murray had been accustomed to distil cider brandy, and being a neat, skilful man, and conscientious withal, he acquired the reputation of making the best liquor in the country; in fact, got his name up as a brandy distiller, so that the farmers brought their cider to him from far and near. Uncle M.'s cider brandy was the genuine article; in fact, it came to be a settled point among connoisseurs, that give the brandy age, it would nigh about equal the best French article. But now in the flower of his reputation, a change came over the spirit of uncle Murray. He carefully considered the fearful havoc intemperance was working among his neighbors and townsfolk; and after mature deliberation came to the conclusion that it was wrong to make, vend, or even transport the cause of so great evil, for I remember his refusing to bring from New Haven, where our merchants used to get our groceries, a hogshead of rum. "You can't bear the smell of it," said the merchant in rather a taunting tone. Uncle Murray's conscience was sensitive, not his nostrils. But to our story.

Uncle Murray refused longer to distil cider brandy. Farmers brought their cider to him, but he was firm in his decision. Might they not distil their apple juice in his still? By no means; it only shifted the responsibility from him to the still, and that Christian conscience could assent to no such compromise. So the disappointed farmers had to haul their cider back again, but carrying with them a sore spot in their feelings; and the obstinacy and pig-headedness of Mr Murray was bruited abroad. The report of it finally reached Dr. Beecher, and as the pastor of the offending citizen it was proper for him to visit him, and as he was a church member reason with him, for his bigoted and cynical conduct was in danger of bringing a reproach on religion. So the doctor rode down to look into this matter, and remonstrate with the offending brother on the scandal of his conduct. But the earnest conscience of this clear sighted disciple was too much for the doctor of divinity. He had reason for what he had done. They talked the matter over together, and the doctor drove home a convert. "At that time," said Dr. Beecher to Swan, "I resolved to preach the sermons on intemperance." I have reason to believe from reports that Murray before this, even with tears, had urged his pastor to this course.

Mr. Swan informed me that the interview was very affecting. The two then venerable men grasped each other by the hand, and talked together of old times. "Have you never," said the doctor, "had any doubts of your final acceptance with God?" "I should have had," said the other, "but I remember the case of Manoah and his wife, and as I have looked back on the experience of my life, I have said with her, 'If the Lord meant to destroy me, would he have showed me all these great things?'" Finally the doctor said, "Brother Murray, have you that still yet?" The still was stowed away in the barn, where it was left, except in the Spring, when it served a useful and honorable purpose as a sugar boiler for maple sap (no better sugar was made, by the way, than uncle Murray's.) The company went to the barn to see the still. "I must have a piece of that still," said Dr Beecher, and the doctor bore away a piece as a memorial of that former conversation with uncle Murray, and all the important results attending it.

I hardly supposed that Dr. Beecher saved the precious relic; it was not his wont so to do. The doctor was not noted for habits of frugality, though his theory was all right. I remember he preached once on the subject of economy and carefulness, wherein he told an anecdote of a wife, who unknown to her husband, saved money enough in sixpenny pieces to complete the purchase of a farm when the husband's means fell short.

Mrs. Judge Reeve used to tell a story of the doctor in this wise: The latter made an exchange with a brother minister, who during his stay in L. lodged in Judge Reeve's residence. The doctor returning on Monday before the other had left the place called to see him, and in course of conversation, learned from him that he had brought up a large family of children, and sent several sons to college, on a salary of four hundred dollars a year. "How did you do it?" said the doctor, "how did you do it?" The other replied that he could not presume to tell Doctor Beecher anything he did not know, but it was by saving little things. The doctor went home filled with a new idea; so energetic was he in carrying it out, that Mrs. Beecher came down to Mrs. R.'s in the course of the day to learn what had happened. "He went about the house," said Mrs. Beecher, "and the yard and woodhouse, picking up every scrap of old iron and piece of leather he could find, and laying them away." "How long did the saving fit last," said Mrs. Reeve the next time she met Mrs. Beecher? "Until eleven o'clock the next day," was the reply. The doctor's strength lay in the settling of great principles, not in details.—*The Pacific*.

THAT is the way to grow rich in good works, to be grateful for what *we are enabled to do*.

THE HARP IN TWO HANDS.

A travelling wandering company of players goes from village to village; and among their instruments of music is a harp. It has gone the rounds of the company for years; and it is battered, and has been ill-played upon ten thousand times. There are strings to all the keys and notes, but many of them are never chorded; and even had they been chorded, the hand that touched them would have been unskilled. And thus far the instrument has played wretched love-songs wretchedly; it has poured out tinkling nonsense or frivolous dances. It falls, by chance, on the sale of the effects of the company, into the hands of some deep-souled musician, who, looking with pity upon it, commences to stretch the strings, each to its appropriate place, and to bring them all to a perfect chord. And then, with his hands, he brings out what that harp had the power long and long before to issue, but which it had not issued for the want of a hand to draw forth the sounds that were dormant in it. He produces from it glowing soul-thoughts, wondrous and sublime; and men that have only heard the miserable discords by the hands of wretched playwrights, on hearing these grand melodies, say, "It is a new thing! It is a re-created instrument!" Yes, it is; but is not the frame the same? Are not all the keys and screws and strings the same? The only change that has been wrought consists in the fact that now the various parts are made to answer the end for which they were originally designed, and the trifler is gone, and a man sweeps his hands across the chords.

And so it is with the human soul. It is all there when the devil plays on it, it is all there when pleasure plays upon it; it is all there when any worldly influence plays on it; but when God's Spirit comes, and the whole soul is taken into the hands of God; and a divine influence sweeps over its strings, it is re-created indeed—not physiologically, not in substance, but morally. And in that respect, it is as if it had never existed before. And so men are re-created, not by a change of the material of their minds, not by the taking out of some faculties and the putting in of others, but by their regulation, and an application of them to their normal and designated use. And this is re-creation enough.—*Independent*.

A LAUGHABLE LOTTERY.

The prizes drawn at the Sanitary Gift Concert were partly distributed, yesterday, from the rooms, 54 Wells street, Chicago. The place was thronged from morning until night, by young men and old, little girls, young damsels, old ladies—all ages, sexes and nationalities—Michigan avenue brushing Kilgubbin, and Aristocracy jammed into the crowd with Biddy, the kitchen girl. The distribution was exceedingly ludicrous, and afforded material for a volume of fun. A blushing young damsel from the country, evidently on her first visit to the great city, went home to gladden the rural hearth-stone with half-a-barrel of white fish. A prominent pork packer drew a box of soap. A venerable old lady, with expectant eyes peering through her spectacles, handed in her ticket and went off with a bale of Killikinic tobacco. A Michigan avenue heiress astonished her lady shopping friends by going down Lake street with a box of Havana cigars. A ragged little *gamin*, with a bundle of newspapers under his arm, drew a Greek lexicon. A prominent Sunday school teacher was astonished to receive "The Adventures of Dick Turpin" and "The Female Pirate Captain, or the Scourge of the Atlantic." A homœopathic doctor went off with a bottle of the "Wizard Oil." A "notion on the *Little Giant* got "The Private Diary of a Devout Clergyman." And thus it went all day. The streets were filled with old bachelors, with perplexed countenances, carrying to their upper chambers boxes of pearl starch, and cream of tartar; young ladies with bicarbonate of soda, cigars, and chewing tobacco; lawyers with boxes of pails; staid deacons with the latest editions of yellow-covered blood and thunder; grain men with patent medicines, and newsboys with lexicons. It spoke eloquently of the infatuated worship at the shrine of fortune. Her devotees are of all ranks and conditions, and in her presence the millionaire and the drayman, the snob, snob-ess and scullion, go down with their delicate or brawny knees into common dirt.—*Chicago Tribune*.

CHILDREN'S PLAYTHINGS.

A little prince had received many expensive playthings on his birthday. Yet he turned from them all dissatisfied, and gazed with a sigh from his richly curtained window. His mother inquired the reason of his unhappiness. "Did not his toys please him?"

"O yes," he replied, "but I have so many toys I know what I would like better, but I know you would not allow me," and he gazed with longing eyes on a company of barefooted children, sailing a little fleet of chips on a pool of water a recent rain had made. "I would rather sail those little boats than anything else in the world."

A little friend had shown me the wonders of his well stocked play-room, which might have been taken for a toy-shop, when as a crowning attraction, he placed in my hand a turkey quill he had found in his travels, exclaiming with animation, "And here is a great big feather," outweighed all his other possessions.

Children need playthings and an abundance of them, but they may be very inexpensive ones. Those which cause them to think and plan and exercise their judgment, are always the best. Those which afford them plenty of out-door exercise are especially valuable. Let your daughters have plenty of skipping-ropes, grace hoops, and the like, and do not forget the skates. They will save ten times their cost in doctors' bills.

AMERICA THE "OLD WORLD."

The past geologic age of Europe is similar in many of its features to the present in the New England States. Hugh Miller in his lecture on geology says: "America, though emphatically the *New* World, in relation to its discovery by civilized man, is, at least, in these regions, an *old* world in relation to geological type, and it is the so-called *Old* World that is in reality the *new* one." Professor Agassiz says: "If we compare a list of the fossil trees and shrubs from the tertiary beds of Œningen with a catalogue of the trees and shrubs of Europe and North America, it will be seen that the differences scarcely go beyond those shown by the different floras of those continents under the same latitudes. But what is quite extraordinary and unexpected is the fact that the European fossil plants of that locality more closely resemble the trees and shrubs which grow at present in the Eastern parts of North America than those of any other part of the world. The present Eastern American flora and fauna have a more ancient character than those of Europe. The plants, especially the trees and shrubs growing in our days, in the United States, are as it were, old-fashioned." On this topic, Hugh Miller again says: "Towards the close of the eocene period, Old Scotland exhibited features greatly resembling those presented to the Puritan fathers by the forest-covered shores of New England, little more than two centuries ago."

THE "KING CRAB."

"Visitors to the Aquarium House at the Zoological Gardens have no doubt noticed the living specimens of that curious creature, the 'king crab,' which are now in a tank alive and well. The most curious part of their structure is the eyes; they have four, which are composed of numerous lenses, like the dragon fly or bee, and are so arranged that they can see objects on each side of them. Besides being interesting, simply as living creatures, king crabs are the nearest existing relations to the ancient form of beasts called 'trilobites.'"—*The London Field*.

The king crab is what is commonly known here as the "horse-shoe." Such creatures are taken by thousands annually on the marshy coasts of New Jersey and Long Island, and are used extensively for manuring the land. No living specimens are now found in England but their fossils are not uncommon.

A SHOW OF PRIZE DOGS.

A great dog show is now being held in Ashburnham Hall, Chelsea, England. The dogs are ranged in four double rows along the entire length of the Hall. There more than 1200 of them, of every imaginable kind, from the noblest and finest, down to the little creatures that scarcely weigh a pound. It is only in the various breeds of very large dogs that the show is deficient; in sporting dogs (with the exception of fox and blood hounds) and in toy dogs, it is as fine an exhibition as ever was brought together in the kingdom. The latter classes are especially most admirable in all their endless varieties of black and tan, Skye, Scotch, blue and fawn terriers, Dandie Dinmonts, pugs, King Charles' poodles, Maltese dogs, and Italian greyhounds. Mrs Burke sends two of the most exquisite samples of the latter class that have ever been seen. Many good specimens range in price from $250 to $2500. Conspicuous among the large-sized pointers stands Mr Newton's celebrated dog Ranger, the very *beau ideal* of what a perfect animal of this class should be, and which, as usual, takes the first prize in that class. One of the setters is priced at $1250. In the class devoted to foreign dogs, there are some curious nondescripts and hybrids, and some few really fine animals of unknown parentage. There are said to be only three real Newfoundlanders, though there are many bearing that name. The whole exhibition is admirably well worth a visit.

AN AWKWARD POSITION.

A letter from Stuttgardt says:—"One night recently a destructive fire broke out in a house adjoining our Zoological Garden. It was a horrible spectacle to see the fury of the animals, terrified by the sight of the fire, and by the extreme heat. Nothing could exceed the rage of the ferocious inmates of the garden, particularly of the lions and bears; and, in order to calm them, the keepers were obliged to be constantly drenching them with cold water. The military authorities sent a detachment of riflemen to fire on the animals in case it should be found impossible to save them. Fortunately that extremity was not found necessary, as the fire was extinguished."

LOUD SPEAKING—BURKE AND CHATHAM.

Loud speakers are seldom heard to advantage. Burke's voice is said to have been a sort of [illegible] cry, which tended, as much as the formality of his discourses in the House of Commons, to send the members to their dinner. Chatham's lowest whisper was distinctly heard. "His middle tones were sweet, rich, and beautifully varied," says a writer, describing that great orator. "When he raised his voice to its highest pitch, the House was completely filled with the volume of sound; and the effect was awful, except when he wished to cheer and animate; and then he had spirit-stirring notes, which were perfectly irresistible. The terrible, however, was his peculiar power. Then the whole house sunk before him. Still he was dignified, and, wonderful as was his eloquence, it was attended with this important effect, that it possessed every one with a conviction that there was something in him finer even than his words; that the man was infinitely greater than the orator."

PLANTS—THE POWER OF PRODUCTION.

The rapid powers of production in plants from a single specimen, is set forth by Prof. Huxley as follows:—"Suppose the habitable part of the globe to be 51,000,000 square miles, and the climate and soil equal over that space, it may be entirely covered in nine years from the product of a single plant bearing fifty seeds, each plant requiring one square foot of soil for support." It is hardly conceivable, that the whole stated available surface of the earth could be stocked in about nine years from a single plant, yet the figures demonstrate such a possibility.

THE ORIGIN OF SPECIES.

Of late years men of science and others have wrangled much over Mr. Darwin's work on "The Origin of Species." In most of the English and American reviews his treatise has been severely criticised, as having an infidel tendency; not on account of the facts therein given, but the conclusions of the author. He appears to have been very generally misunderstood. One question of much dispute seems to be settled by Mr. Darwin; thus the Caucasian, the Malay, and the Negro, according to his facts, are varieties of species, and may all have descended from a single pair, as set forth in the scriptures.

SPONTANEOUS GENERATION.

M. Pasteur, a distinguished French chemist, has lately made a great number of carefully conducted experiments to test the theory of spontaneous generation. The results of his labors seem to be conclusive against the theory; no such property as spontaneous creation belongs to elementary matter acted upon by the forces of nature. An old and bitterly disputed question thus appears now to be settled scientifically.

HOP VINES AS PAPER STOCK.

The *Hop Growers' Journal* contains an interesting article showing that it is quite likely that a good quality of paper can be made of hop vines. Already pulp has been made of same, which is very white, of fine texture, and gives every indication of being capable of being manufactured into paper of a superior quality.

ARSENIC IN DRESSES.

The first representation of a new piece was given three nights back at Hamburg, in which the female dancers appeared in green costumes, to represent water-nymphs. The stuff of which these costumes were made contained such a quantity of arsenic, that the needle-women who made the dresses all fell ill, and the dancers were attacked with violent symptoms of poisoning whilst on the stage.—*Paris Galignani*.

THE STORY OF CERTAIN HYMNS.

Hymns have sometimes been curiously used in stirring times, especially about the Reformation period. More than once the Romish preachers have been compelled to abandon the pulpit by the vigorous singing of one of Luther's. They have played their part in battle. At the famous battle of Leuthen, one of Heermann's hymns was raised by a regiment before going into the fight, and one after another took it up, until all the columns were singing it as they advanced. "Shall I silence them?" the general asked, as he rode up to stern, tobacco-loving, heroic King Fritz. "No; with such soldiers God will give me the victory," and leaping down among the ranks and crying, "Now, children, in God's name," he led them into battle. When the battle was won, the field was strewn with dead and wounded, it was night, and the soldiers were weary. Then one began to sing a hymn of thanksgiving, the bands joined in, and presently it rose from the army in full and mighty chorus that reached and greatly moved the king, who turned round, exclaiming, "What a power there is in religion!" It was at the great battle of Leipsig, that Gustavus Adolphus sang with his army, Luther's *Carmen Heroicum*, and after it, that kneeling on the field, he thanked God for the victory in a stanza of the same hymn. The *Te Deum* was the fight at Liegnitz; it was a "Poor Sinner's Song" of Luther's that the peasants raised before the battle of Frankenhausen, and brave Earl Uldenburg triumphed at Drakenburg by the song of Simeon!

So curiously are the lives of these hymns interwoven with fiercest human struggles and profoundest human joys, with kings and politics, and famous battles that determined the fate of kingdoms, with poor peasants and lonely and nameless households, with crimes that leave the reddest stains in history, and softening of rugged and wild hearts. And it is pleasant to take up a hymn that has connected itself with past events, and see it traced into many a house and heart by its comfortable thoughts. Herbert's Hymn on Sunday gains a certain mournful delicacy when we know that he sung it himself on his deathbed; that—

> "Like a sweet swan, he warbles as he dies,
> His Maker's praise, and his own obsequies."

Gerhardt, himself, died repeating one of his own hymns, and even with the very words

> "Him no death has power to kill."

And there is a touching legend by which, as King Christian of Denmark lay sick at Christmas time, an angel came to him in a dream, and told him he would live but eight days. And on New Year's Day his chaplain preached him a farewell sermon; but when the courtiers would not sing death-songs over him, he cried, "Then will I sing myself, and you with me, and it shall be said the King of Denmark sang himself to the grave." And he lifted up his voice, clear and strong, and they sang the Song of Simeon, but as they sung he fell asleep in Jesus.—*Good Words*.

HISTORICAL REMINISCENCES.

THE SMOKE CHURCH.

About a mile and a half from Hamburg, Berks Co., there was formerly a little church, built of logs, which was popularly called the "Smoke Church." The preacher was more farmer than minister, having never been in connection with a Synod. "I remember," says an aged father in the church, "that on one occasion, in the year 1822, I attended services in the *Smoke Church*. The audience was small;—consisting probably of about two dozen persons. As the sermon did not promise to be very edifying, my attention was directed to the *squirrels*, who, having had exclusive possession of the church during the week, could hardly be induced to vacate it on Sunday. Ever and anon, one of these would look out from a hole or crevice in the wall, and sound his loud chattering note. One old fellow, bolder than the rest, came out on the sounding board whenever the minister spoke in a low tone of voice, and looked down at him intently, occasionally chirping, tsit—tsit, as if in affirmation of the sentiments advanced. As soon, however, as he began to speak louder, the squirrel appeared to be terribly frightened, and ran back to his hole, chirping, tsit—tsit—tsit—with all his might. When the speaker moderated his voice, it came out again and the former scene was re-enacted. As I was young then, the whole appeared exceedingly ludicrous, and even now, I remember the pranks of the squirrels, though I have forgotten all about the sermon."

SMOKE IN THE CHURCH.

"Once upon a time," when stoves were first introduced in churches, the consistory of Smoke church thought it necessary to follow the prevailing fashion, and accordingly put a stove into the church, but it was unfortunately without the necessary adjunct of a pipe. Things were suffered to remain so for a considerable time. Fire was made in the stove before every service, and the smoke was permitted to take care of itself. Of course the church was as full of smoke, as a Cathedral is full of incense on a holy-day. "In that church," said an old minister, "I preached my first sermon, and between fright and smoke I almost choked to death."

BAPTISMS ONE HUNDRED YEARS AGO.

"Baptisms when I was young," said Uncle Conrad, who died in 1830, aged 90 years, "were occasions of great rejoicing. Five sponsors at least were required, three of whom were always of the same sex with the child to be baptized. In summer, the sacrament was generally administered under a large beech tree on the river bank, for as yet we had no church. A considerable number of persons generally assembled on these occasions, and the pastor preached a short, but appropriate sermon. After services, we all partook of a collation which our friends had spread upon the green, and then devoted the rest of the day to innocent festivities. I must confess that we sometimes even danced under the old beech tree, as we had been accustomed to do in the fatherland on similar occasions. The old people in the mean time quietly smoked their pipes, and did not seem at all displeased with the amusements of their children."

ADVICE TO INVALIDS.

"I entered the navy with a constitution impaired by sedentary habits, and have, perhaps, derived some advantage from the recreations and adventures involved in a sea life. I have been in every variety of climate, but I doubt much if these changes have been promotive of health.

"My advice to invalids is, never go to sea with the expectation that ship-board is to restore you. A change of climate may be of benefit, but the passage in nine cases out of ten will begin in seasickness and end in debility. If you have a comfortable home, stay by it; if your digestion is bad, stop eating; if your nerves are deranged, bathe in cold water; if you have children, romp and frolic with them."

This is much better than sucking sugar-canes in Cuba, or going to Rome to kiss the Pope's toe.

Rev. Walter.

ERGOT, OR SPURRED RYE.

The use of rye as a substitute for coffee has greatly increased in the last few months. Though rye itself is a healthy article of food, and makes a pleasant drink, it sometimes contains a substance called *ergot*, which is a deadly poison. Some cases have already occurred of poisoning from rye coffee, which are probably due entirely to the presence of this substance. As the subject has thus become a matter of importance to all our readers, we publish the following description of the appearance and nature of *ergot*, for which, we are indebted to the *American Agriculturist*:

"In a head of rye will sometimes be seen some blackish spurs, about half an inch long, in place of the kernels. Only one or two grains in the head may be affected in this way, or it may be the case with every one. Though it bears no resemblance to the grain of rye, it is really one, much changed by the attack of a minute microscopic fungus or mould. This attacks the grain when very young, and causes it to finally present the appearance shown in the engraving, which represents the ergot as it appears on the head, and also two separate grains. The ergot is often nearly an inch long, and having somewhat the shape of a cock's spur, the name *spurred rye* has been given to it. It has a blackish purple color, and although no odor is noticeable in a single grain, when a quantity is together it has a very unpleasant smell. When the grain is thus diseased, it not only takes on an unnatural shape and appearance, but its chemical character and its properties are also altered; the grain no longer contains starch, but in its place is found a large quantity (over 30 per cent.) of a peculiar oil, and instead of being a nutritious food, it is a powerful poison. In some parts of Europe, where rye is much more extensively used for food than with us, fearful epidemics have been caused by ergot being mixed with the food. Serious convulsions, loss of sight, gangrene, or mortification of the limbs, and death, have resulted from its use. The presence of ergot is not traced to any peculiarity of soil or season; sometimes it is very abundant, and at others the grain is entirely free from it. Nor is it confined to rye, for we have seen several grasses similarly affected, and it is said to have been found in wheat, though we suspect that the latter rarely occurs. From the well-known poisonous character of ergot, it will be seen that it is the duty of those who prepare "rye coffee" for sale, to carefully inspect the grain they make use of; those who prepare it in their own families will be in no danger of poisoning, if the ergot, which is so unlike rye, and so easily detected, be carefully picked out."

* * *

By our own powers we fail to stand,
But from the field are driven;
Yet for us wars the proper man,
Whom God to love hath given
He, the Holy One,
Jesus Christ the Son;
God of Hosts is He,
Which was is, and to be—
He wins for us the battle.

Family Circle.

WHEN OUR SHIP COMES IN.

A little child dwelt by the flowing sea,
And her home was the home of poverty,
She ran with bare feet o'er the golden sands,
And gathered shells with her small, brown hands.

Gay strangers came in rich robes bright,
But the little maiden shunned their sight,
And shaking her curls around her face,
Sped away like the fawn that fears the chase.

"When the strangers were gone said the mother mild,
"What was it dismayed thee my darling child?"
"O, mother! my feet were bare and brown,
I had no bonnet, and then—this gown!"

She held up the skirt of her faded frock,
Sadly rent by the jagged rock;
And she said, with a deep and long drawn sigh,
"Will I have such dresses as theirs, by and by?"

Her mother smiled with a grave, sweet grace,
As she smoothed the curls from the half grieved face,
And said—"When our ship comes in from sea,
You shall have garments and all things free."

"When our ship comes in," said the little one,
And away to the highest rock she ran,
And watched, till night-shadows dimmed the shore,
For the freighted ship and its treasured store.

Long and often she watched in vain,
No ship for her sailed over the main.
How many watchers in life there be
For the ship that never comes over the sea!

DEAR MAMMA.

At night my mother comes up stairs,
She comes to hear me say my prayers,
And while I'm sitting on her knee
She always kisses me.

Before she takes away the light,
She tucks the blankets smooth and tight,
And round about my sleepy head
She draws the curtain of my bed.

I heard her walk across the floor
And softly shut the nursery door,
And then I cried with all my might,
"Good night, my dear mamma, good night."

That dear mamma, so sweet and mild,
I heard her say, "God bless my child,"
And always, when she goes away,
These are the words we heard her say.

O, what a happy child am I,
When in my little crib I lie,
Blessed by a tender mother's love
And by a holy God above!

LITTLE GERTRUDE.

Far down Maple Lane, in the little red brick house by the mill, lived Gertrude White. She was a sweet little girl, about nine years old. If she had a few freckles on her little round face, and was slightly lame besides, it did not prevent her being a great favourite with everybody in Cherryville. Gertrude had only one great trouble. Will Evans would insist on calling her "Freckled face" whenever they met; at such times she would pout, turn very red, and go home to her mother, much discontented and out of temper.

Little Gertie's mother was a good woman, a widow, supporting herself and two children by dress-making. Nothing pleased her so much as to see her children well-behaved and exemplary.

One day little Gertrude was running home in much excitement, and tossing her little sunbonnet half across the room, said, in a burst of anger: "Mother, I can't bear this any longer. Will Evans has called me 'Old Freckle-face' before all the girls, and bear it I won't."

"My daughter," said the kind mother, "will you please bring me the Bible from the table?" Gertrude silently obeyed her mother.

"Now will my little daughter read to me the seventh verse of the fifty-third chapter of Isaiah?"

Slowly and softly the child read how the blessed Saviour was afflicted and oppressed, yet opened not his mouth. She sighed as she said: "Mother, do you suppose they called him names?"

Mrs White placed her work upon the table, and taking Gertrude upon her lap, she read from the holy book the passage which speaks of his being reviled but reviling not again, and where the soldier struck him with the palm of his hand.—Not many minutes passed before Gertrude's eyes were filled with tears and her heart with deep tenderness, as the sorrows of the Lamb of God were brought before her mind.

As she went to bed that night, she asked of God that he would help her bear with meekness the injuries and taunts of the world. He delights to answer such petitions, and always will do so when they are offered in faith and sincerity.

Not many days passed before Gertrude met Will Evans going to school, and remembering her prayer and the resolution she formed, she actually *smiled* at him; this was a source of such mystery to him that he could not muster courage to call after her, if indeed he felt an inclination. He watched her till she had turned the corner, and then went to school in a very thoughtful mood. Before another week had passed they met again, and Will at once asked Gertrude's forgiveness for his unkindness in calling her names. Gertrude was very ready to forgive, and they soon became friends, Will saying: "I used to like to see you get cross, but when you smiled, I couldn't stand *that*." Gertrude modestly told Will of her mother's conversation that afternoon, and of its effect upon her; meanwhile Will did not reply, but his moistened eye showed what he *felt*, and it is to be hoped he never will forget the lesson taught him by little freckled-face Gertrude.—*Child at Home*.

SIX RULES FOR YOUNG CHRISTIANS.

1. NEVER neglect daily private prayer; and when you pray, remember that God is present, and that He hears your prayers.—(Heb. xi. 6.)
2. Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backslidings begin with the neglect of these two rules.—(John v. 39.)
3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for him?—(Matt. v. 13-16.)
4. If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it.—(Col. iii. 17.) If you cannot do this, it is wrong.—(Rom. xiv. 23.)
5. Never take your Christianity from Christians, or argue that because such people do so and so, that therefore you may.—(2 Cor. x. 12.) You are to ask yourself, 'How would Christ act in my place?' and strive to follow Him.—(John x. 27.)
6. Never believe what you feel, if it contradicts God's Word. Ask yourself "Can what I feel be true, if God's Word is true?" and if *both* cannot be true, believe God, and make your own heart the liar.—(Rom. iii. 4; 1 John v. 10, 11.)—*Brownlow North*.

CHILD SWEARING—WHAT IT DID.

"I have a mind to whip you till you cannot stand," said a wicked and profane man, rising from his seat, and looking wrathfully at his son, a *little* boy just able to speak plainly.

What had the child done to call for such severe punishment? Used two oaths, such as were constantly dropping from the lips of his father. But his own words from the mouth of one so young so shocked that parent, that he thought he could not punish him too severely for the offence.

The little one looked the angry man full in the eye, and quietly said

"Father, if you whip me, who will whip you?"

A thunderbolt could not have startled him more. The question set his own sin and desert of punishment in the light of noonday. He turned away confused and ashamed, and said in his heart, "I will swear no more."

He kept his word. From that day no oath escaped his lips. To-day—wonder of divine grace—that tongue that was employed in cursing is used to bless God, and teach men his ways.

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We, therefore, take great pleasure in recommending Miss Still to the citizens and friends as a lady every way worthy of such a position, as well as trustworthy, and we do hope, as the enterprise is commendable, that those to whom she may present this writing will not turn her away without either subscribing or contributing to this great cause.

(Signed) ELISHA WEAVER,
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For the Christian Recorder.

BUCKS COUNTY SS.—TO ALL TO WHOM THESE PRESENTS MAY COME.

I, the subscriber, a Justice of the Peace, in and for the county of Bucks, do hereby certify that I am acquainted and know Emily Johnson—formerly Rodney, who was married to Samuel Johnson, who was married before William Hawk, Esq., of Bristol, Bucks County, as appears by record on his docket; and after careful examination and mature reflection, I feel myself fully safe in saying that the said Johnson had a wife living at the time he married the said Emily Rodney; and I further say that I have the evidence of Daniel Emmons (local preacher of the Methodist Episcopal Church) Charles Emmons, (Class leader) and Benjamin Cummings, (who is exhorter) that he had one or more wives living at the time he married the said Emily Johnson; and the evidence, on affirmation, of the said Emily Johnson, that he had a wife living at the time she married him, which, at the time she married him, she had no knowledge of.

Affirmed and subscribed
Before me May 6th, 1863.
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her
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CERTIFICATES.

PROVIDENCE, R. I., Nov 27, 1861.
Rev. L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or put on my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev. GEORGE A. SUE.

NEWPORT, R. I., October 29, 1861.
Rev. L. S. Lewis—Dear Sir: I have been afflicted for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost. ANTHONY RANDOLPH.

NEWPORT, R. I., Nov. 18, 1861.
Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled.
RICHARD WHITE.

NEWPORT, R. I., Nov. 17, 1861.
Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions. SOPHIA TAYLOR.

NEWPORT, R. I., Oct 7, 1861.
Mr Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public.
Mrs EVELINA DEMOND.

PROVIDENCE, Dec 10, 1861.
Rev. L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs. PHEBE A. MORSE.

NEWPORT, R. I., Oct. 16, 1861.
Rev Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints. Mrs. ELIZABETH THOROUGHGOOD.

NEWPORT, R. I., Nov. 20, 1861.
Rev. Mr. Lewis—My boy was troubled with the chilblains. I applied your Liniment a few times, and it cured him. Mrs. ADELINE JONES.

STEAMER PERRY, Sept 3, 1861.
Rev. Mr Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs SUSAN GARDINER.

PROVIDENCE, RHODE ISLAND, Aug. 19, 1861.
Rev. L. S. Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT.

PROVIDENCE, Nov., 1861.
Mr. L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost everything—but nothing so effectual as your Family Liniment. I would not be without it.
Mrs. LUCY WATERMAN.

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Rev. Elisha Weaver, Editor. PHILADELPHIA, MAY 16, 1863. Vol. III.—No. 20.—New Series, Whole No. 123.

THE CHRISTIAN RECORDER
Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
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Poetry.

For the Christian Recorder.

SABBATH MORN.

All hail! sweet day of peace and rest,
All hail! this Sabbath morn,
This is the day, chosen and blest,
Our God has called his own.

This day he chose of all the seven,
This blessed seventh day;
That we may seek the road to heaven,
And early find the way.

And this is the day the Saviour wrot
To Olivet's ragged hill,
And spake to the people for whom he was sent,
That he was on his mission still.

This is the day that sermon was preached,
To the multitude that gathered around him,
He said, "Blessed are the poor in heart," for
Of "theirs is the Kingdom of Heaven."

"Blessed are they that mourn, for they
Shall" certainly, surely, "be comforted."
These blessed words in our hearts should stay
When by cares we're sorely buffeted.

Oh Jesus! thou immaculate Lamb of God,
The sinner's loving friend,
Be with us through life, and take us in death,
Where Sabbaths will never end. St. G.

Haddonfield, N. J.

For the Christian Recorder.

THE PAUPER'S DEATH BED.

BY WM. [illegible]

He lay within his garret,
The roof sloped dim and low;
Through the dilapidated shingles
Came down the sifted snow.

His relatives! they had left him
In his pauper bed to die,
To go shivering to his Maker,
With no one standing by.

None listened to his groaning,
But the scanty quilt was stirred
By the wintry winds, whose moaning
Was all the sound he heard.

The rafters loomed above him,
With a blackness grim and dread,
Like dark unstable bridges,
That his weary soul must tread.

No father, mother near him,
No sister hovering round!
No kindred lips to cheer him
In the darkness so profound.

He knew that he was dying,
That no human help was near,
And from his marble eyelids
There rolled a single tear.

His breath came hard and dumbly,
His hands were meekly pressed
And folded—Oh, how numbly
Upon his torpid breast.

His dying eyes were lifted,
And through the solemn gloom,
Where icy gusts were drifted,
In sailing through the room.

There came a single Star beam,
A Flash of holy light,
And he knew that God was watching
By his death bed in the night.

Those lips were almost marble,
But they brightened into prayer,
When they found him in the morning
A smile had frozen there.

For the Christian Recorder.
Hillsborough, O., March 20th, 1863.

Dear Editor:—I hope you will excuse the boldness which I seem to manifest in penning a few lines for your paper, trusting they will be interesting enough to find a place in your columns, that they may prove beneficial to your numerous readers, by way of stilling the tempest of our minds.

Dear Sir, we are aware that we live in the midst of the greatest revolutions ever the world witnessed; that the agitated waves of national strife surround us on every side; the combustible elements of prejudice rise high above our heads, while beneath us earth, "the two great antagonists struggle for the mastery;" or should I have said slavery and freedom, for these are the two contending powers at the present time, and it is nevertheless true, that both of these contenders have ever had their supporters and friends—yes, both have ever found their equal advocates in all our Legislative bodies and Congress halls, until God has become wonderfully displeased with this nation's foolishness; therefore, in order to the healing of the nation, and purging away her sins, God has brought the sword and death to the land, until the pining consumption of slavery shall be quite cured, or in other words, obliterated, and whenever this is done, the war will and must cease to have existence, for then freedom will find no antagonist. And is it, or should it seem strange to us that God should deal hard with this nation for her crime of slaveholding, and especially when reading the history of other nations who had as much revelational light, and used it to as bad advantage as this nation has her light of revelation? If God has chastised other nations, he is not too holy to chastise America. If oppression was a crime in other nations, and met the disapprobation of God, it is equally a crime in this, and meets his disapprobation still! And in this present war, we may almost see the visible hand of God stamping His disapprobation upon American slavery; and for this very reason, many who held the declaration of their fathers as a most sacred thing, now despise that document more than the Kentucky Hill rattlesnake.

These sentiments are fully expressed by the fathers in the Declaration of Independence. O what a mighty truth they spoke. "We hold these truths to be self-evident, that God has created all men free and equal," &c., &c. And hence it was just so long as these truths lay dormant in silent letters, so far as the colored man is or was concerned in the matter, it was all right. But soon as that declaration begins to develop itself in action toward the colored man, the plea is made that the Declaration had no allusion to the colored man. But the Declaration speaks God's own truth, and particularly applies to all men; if our English grammar is correct, the word all men, excludes no man. Therefore, while men endeavor to counterfeit the Declaration of Independence, our God is going to make it good; but in order that our minds be not carried away in a tempest of impatience, let us be mild and calm in spirits, and be steady, and send up our united prayers to God, for he is coming, whose right it is to reign. Yes, coming with the sweeping storms of freedom to the slaves in this country; yes, thank God, soon, very soon, from every island, from every valley, from every hill-top, and plantation, from every State and Territory in this government, shall jubilant shouts of triumph go up to heaven from the millions of manumitted slaves. Only let us listen; stand still and be calm; in the roar of every cannon, in the bursting of every shell, and in the tap of every drum, and in the whistle of every ball, we can hear the dying groans of the foul beast of slavery. It is true, we feel sad when we see this great and vast country veiled in the shroud of widowhood and mourning, "but, even in all this, when we look to the word of God, we can clearly discover the fulfilment of prophecy, in all the distresses of this once prosperous nation."

TO BE CONTINUED.

For the Christian Recorder.

Mr. Editor:—In reading the Recorder this morning, I saw that Mr. J. W. Menard favors a national convention to petition Congress to grant the state of Florida to the colored race as a home. What an idea! The gentleman perceiving that his African colonization scheme has failed, wishes to have us colonized in our own country. Four millions of people to settle in a state of only sixty thousand square miles, (to speak in round numbers!) The gentleman would have us off in one corner, where the early mists of the Everglades and the effluvia arising from its stagnant waters and decaying matter, would cause death to remove many of us from the land yearly. Why did he not name some other state? The gentleman perhaps likes to be out of the way of the pale face, and judging others by himself wishes to have us where we will be undisturbed by them. Perhaps the gentleman is intimate with Mr. Eli Thayer, and he (Thayer) has proposed to him (Menard) his Florida scheme, substituting the colored race for the whites. The whole South has been enriched by the blood of our race, we have cultivated it, and made its inhabitants wealthy. By right it belongs to us, therefore we will ever claim it. Let the gentleman propose that the whole of the South be yielded to us, and the masses of the people will agree with him. Let him use his talents in behalf of it, and he will be an honor to his race.

"Report of Florida convention [illegible]
The whole land of the South is ours."

Mr. Editor:—How such a base falsehood could have gained the rounds of Washington is more than I can tell, unless some sneaking copperheads formed the lie to discourage enlistments. This they will ever try to do, but we should scorn them and denounce them as cowards and traitors. We should show them by our enlisting, our patriotism and appreciation of the blessings we now enjoy, hoping in time to enjoy all their rights as citizens and freemen. The colored people of old Massachusetts still continue faithful to their country. There has been no emigrating to Canada or any other place. We do not intend to emigrate either to Canada or Florida. We will stay here and enlist in our country's cause. Here we enjoy nearly all our rights as citizens; more than in any other state. Here many of us gained the freedom we were so deprived of by hard-hearted and cruel tyrants. Here we have proclaimed our patriotism, and here we will stay to show it. Let the people of Washington remember that we have always received the panting fugitive sent to us by them, let them remember that we have always united with them in cries for freedom, and then let them be assured that we will always stand by them in defence of our common country.

Some people here took the trouble of telegraphing to New York to see whether Dr. Parker Gloucester was an impostor or not. They received an answer that he was all right and duly commissioned for the cause he represented. Let any one read the article in his favor by the correspondent of the Poughkeepsie Journal, and they will be convinced that he is a true gentleman and worthy of the respect and confidence of his race. I remain yours in haste.

GOENNA.

New Bedford, Mass., April 26th, 1863.

For the Christian Recorder
Leavenworth, May 14th, 1863.

Mr. Weaver:—Dear Sir:—For the first time in my life I beg leave to entertain your readers through the columns of your paper. Although unacquainted with you in person, yet it is needless to say that I have been for the last eighteen months very familiarly acquainted with your writings and paper; but grant me the privilege of saying that I like the form of your paper, and I like the writings, but the cause you are engaged in I like still better, and I hope it may be the means of enlightening and encouraging our people for many years to come, for the many troubles and trials they have undergone. When all these troubles and trials shall pass away—when heavy burdens shall cease to exist—when tears shall cease to flow—when husband and wife shall cease to mourn for the loss of each other—when many hopes are cut asunder—when we can go in at the front door instead of the back door, then may it stand as an earnest advocate until all this cease to exist.

But allow me to say a few words about Kansas. I arrived at Kansas in 1855, and from that time up to 1857, I felt like a lost sheep that had strayed from the flock. During that time and up to the present moment, I have endured almost every thing in way of hardships. It is a sad moment to me to think of the past, for everybody is aware of the stormy weather that Kansas is subject to. I would not speak of it, but a good story is hardly ever out of fashion, and the same may be said of Kansas. There cannot be too much said about the dark shades she has so long witnessed. I shall not forget the days I have passed in Kansas; many times in travelling across her beautiful plains and fertile soil, with a hang-down head and heart-felt sorrow. Many a day my Indian friends were my only companions. At that time the white man and the red man were the only human beings save myself. I used to think colored people would not become settlers of Kansas, but the Southern people by their treason against the government, swore that they shall go where they say, and settle farther up the country. Well, all I have to say is, that they are like the wind that driveth them away, causing them to bid farewell to home and friends, and traverse her fertile soil, where you will find many slaves but always friends. I must not forget how the border ruffians used to hunt up slaves, and often take them back to Missouri. I am still mindful of how I used to have to dodge through boughs to keep from being kidnapped; but great is the change now, and I think it will be still greater yet. Some people bet on the bob-tail nag, and some bet on the blue, but I bet on the glorious old flag. If she will only prove true freedom to all mankind, then she will do.

Your most humble and obedient servant,

HENRY H. HOWARD.

For the Christian Recorder.

Bro. Weaver:—Please allow me to speak through your columns to the praise of a number of our young ladies and gentlemen,—which shows the difference between a Christian and an Anti-Christian community. Soon after the close of our Protracted Meeting, the young ladies who had been recently added to the church as converts, held a meeting, at which they resolved to hold a festival, the proceeds of which were to be applied to renovating and carpeting the church. Miss Sarah McLoud was appointed President, and Miss Nancy Riley Vice-President; Mrs. R. Marie Smith, Secretary, and Miss Henrietta Revels, Treasurer, with a number of young ladies and gentlemen who were appointed a Board of Managers. This festival was gotten up spiritedly, and was considered praise-worthy. The handsome sum of $71.80 clear of expenses was realized. The young ladies and gentlemen have beautifully carpeted the aisles, altar, and pulpit, saying to the old care-worn fathers and mothers in Israel, repose at home while we go yonder and labor. Thank God for a change of heart, which makes the life new! All praise be to our young president and her noble band, for their industry.

Enclosed, please find $2.25, and credit the same to Mr. J. W. Stewart, for the Recorder. I will try and send the balance of the list in a short time.

W. R. Revels.

Indianapolis, May 9th, 1863.

For the Christian Recorder.
New Haven, April 26th, 1863

Whereas, Our beloved Pastor, Rev. William T. Catto, has asked to be relieved from his pastoral charge over us, and we reviewing his life and general deportment since he has been among us, are convinced that as a citizen, Christian, and minister, his loss to this community will be to his numerous friends a loss which we shall ever regret; therefore,

Resolved, That in accordance with his request, we reluctantly grant a dissolution of the relation between us as pastor and people.

Resolved, That Mr. Catto will carry with him from this community, our best desires, and earnest prayers for his prosperity, wherever God may appoint a field for his labors.

Resolved, That we shall ever cherish for him sentiments of respect and veneration, and shall, with unshaken confidence in his integrity, continue to extend to him a cordial welcome to our hearts and homes, whenever he may be in our city or in our midst.

In testimony, whereof, we hereunto affix our names, in behalf of the Temple St. Congregational Church, this 26th day of April, 1863. Messrs. Lyman, Robert M. Paul, Robert J. Cowes, Lewis Van Dene.

For the Christian Recorder.

HOPE

Hope is that desire that we have of everything, with the belief that it is attainable; it is a contemplation of the future, with bright anticipations of happiness, and great expectations of success; it is the faculty that expects to obtain and enjoy those things that we desire; it is the faculty that expects to obtain and enjoy what others desire; it is the feeling that we have that those things we desire will be fulfilled by increasing our present happiness, or by diminishing the burden. This faculty adds greatly to the pleasure of life, and to the overflowing of our cup of happiness. Many who exercise this faculty to a large extent, too often build a world of castles in the air, and are never satisfied with their situation, let it be howsoever bright. The very light of the firmament may shine forth in its brightest rays, but there is no real pleasure or certain joy that surround them; they fancy a thought; they look forward from the present to the future, for the arrival of their desires. What is this life without hope? yet we should have reasonable hope, for then we generally realize. What do we expect after all our sorrow of heart, and grief of mind! often feeling a solemn sadness at bidding a last farewell to a departing friend about to launch into eternity, or to kiss the brow of some poor relation, to which nature's tie binds us. And if it were not for this bright hope of being reunited in the heaven of rest, where all our conflicts will be forgotten in the past, and the giving of the parting adieu will never be heard, what would we do, if without hope in this and everything of trust! When health fails us without hope—when enemies assail against us without hope—when adversity assails us without hope—when friends forsake us without hope, would we not sink in oblivion? Certainly we would, and never trust again. Hope is the anchor of the soul to the Christian; it is truly so; for what is the cross-bearing soul without it! How can he have faith to pray, if he has not the hope that his prayers will ascend to the hill of the Lord, to be heard of him! How can he fulfil any of his Christian duties, if he has not the hope that God looks on him with pleasing eye? What is the Christian dying here without hope? Does not this leap even in the dark chasm of death, and reveal in death beyond the shores of time, beautifying and making happy thoughts of the future?

Mrs. M. I. Dove.

What's a young woman's best becoming dress?
Virtue unfeign'd, chaste shamefacedness.

MY BROTHER THAT SLEEPS IN THE DUST.

BY MISS MARY M. STEWART.

Life is sweet, but oh, how soon it is banished. Two years ago this May the 1st, when my brother and I last met, ah! how little did I think it would be the last time that I would ever see him or talk with him. I bade him good by. Then he was blooming like a rose, in health and strength. I left him, and arrived at home; two weeks had elapsed, and I received a letter stating that he was dead, and oh! how sad and sorrowful I felt when I received that solemn and painful letter. But God has said, "Be ye also ready, for ye know not when the Son of man cometh." They are happy that die in the Lord.

They tell of a Saviour's love, brother,
I feel it in my heart,
But Oh! from this beautiful world,
It is hard for the young to part.

I miss thee when I go home,
To see our parents dear,
And look around the house and place,
I miss thee brother dear.

But when the great judgment day shall come,
And all the dead shall rise,
I trust to meet my brother there,
And dwell with him beyond the skies.

Trenton, New Jersey.

ERRATUM.

To the Editor of the Christian Recorder.

Sir:—In the published reply of mine to West Jersey, I see a great typographical error. I allude to the passage in reference to the pay of ministers, in the sixth column and thirty-second line. It should have read, "ministers are not allowed, &c., &c.," which you can see very materially alters the sense or intention of the writer.

William H. Longfellow.

1126 *Rodman St., May 11th,* 1863.

STEPHEN A. BENSON, PRESIDENT OF LIBERIA.

To the Editors of the Journal of Commerce:

Gentlemen:—In your paper, a few days ago, a writer, speaking of Stephen A. Benson, President of Liberia, says that he was for some time a servant in my office in Baltimore. This is a mistake. Mr. Benson's opportunities were, in some respects, less even than my office might have afforded, in gleaning from the observation of a lawyer's practice. James Benson, the father of the President, emigrated from Cambridge, Dorchester County, Maryland, in 1822, when his son Stephen was six years of age. He sailed with Ashmun, in the brig Strong, in the month of May, and in November was wounded in the battle with the natives at Cape Mesurado. His eldest son was killed, and Stephen taken prisoner. After some months of captivity, he was restored to his parents, and was put to school to the Rev. John Revey, who had emigrated from Maryland, where he taught a school of colored children in Baltimore. In 1832, the elder Benson removed with his family to Bassa, and traded with the natives, and farmed until his death. His son did the same, opened, and added to a large coffee estate, and continued engaged in mercantile and agricultural pursuits until he was elected president of Liberia, never having left Africa from the time of his landing until he paid, not long since, a visit to England, where he was received with kindness and distinction. He is a member of the Methodist Church. His manners are modest and unassuming, with the air of a man of fixed purposes; and he is reputed to be an acute and wary politician. He writes clearly and well, and to the point. His features and complexion indicate unmixed African descent, and, take him altogether, he affords a striking illustration of the capability of his race, when relieved from influences that oppress them here, to establish and maintain an intelligent, industrious and brave nationality.

Most respectfully,

Jno. H. B. Latrobe,

President American Colonization Society.

Baltimore, Dec. 10th, 1862.

INSTITUTE FOR COLORED YOUTH

The annual private examination of the Senior Class of this Institute took place last week. It was confined to Latin, Greek, and Mathematics, and was conducted in writing, under the direction of Professor Pliny E. Chase, A. M., of this city.

There were five members of the class, viz., Caroline R. Le Count, Rebecca J. Cole, Ellis Yarnell Dingle, James Le Count, Jr., and Joseph Hazzard Rodgers.

The following are the questions in Latin:

1. Translate the following, scan the first three lines in each extract, and give the rules.

Tempus erat, quo prima quies mortalibus ægris
Incipit, et dono divum gratissima serpit.
In somnis, ecce, ante oculos mœstissimus Hector,
Visus adesse mihi, largosque effundere fletus;
Raptatus bigis, ut quondam, aterque cruento
Pulvere, perque pedes trajectus lora tumentes.
Hei mihi, qualis erat! quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achilli,
Vel Danaum Phrygios jaculatus puppibus ignes!
Squalentem barbam et concretos sanguine crines,
Vulneraque illa gerens quæ circum plurima muros
Accepit patrios.

Also,

Portus ab accessu ventorum immotus, et ingens
Ipse; sed horrificis juxta tonat Ætna ruinis,
Interdumque atram prorumpit ad æthera nubem,
Turbine fumantem piceo, et candente favilla;
Attollitque globos flammarum, et sidera lambit:
Interdum scopulos avulsaque viscera montis
Erigit eructans, liquefactaque saxa sub auras
Cum gemitu glomerat fundoque exæstuat imo.

2.—Hei mihi, qualis erat! quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achilli,
Vel Danaum Phrygios jaculatus puppibus ignes!

Parse the above and give the rules. Give the roots of the nouns and verbs. Give the elements of the compound words.

3. Arrange in the English order of construction, the following passage, and give a liberal translation of the same:

Justitiaque dedit gentes frenare superbas,
Troes te miseri, ventis maria omnia vecti,
Oramus: prohibe infandos a navibus ignes;
Parce pio generi, et propius res adspice nostras.

4. Give the metres, and scan the following three extracts from the Odes of Horace.

Sunt quos curriculo pulverem Olympicum
Collegisse juvat, metaque fervidis

Dextera sacras jaculatus arces
Terruit urbem.

Ventorumque regat pater
Obstrictis aliis præter Iapyga.

5. Translate the first three stanzas of Horace I. Ode IX.

Vides ut alta stet nive candidum
Soracte, nec jam sustineant onus
Silvæ laborantes, geluque
Flumina constiterint acuto?

Dissolve frigus ligna super foco
Large reponens atque benignius
Deprome quadrimum Sabina,
O Thaliarche, merum diota.

Permitte divis cetera: qui simul
Stravere ventos æquore fervido
Deprœliantes, nec cupressi
Nec veteres agitantur orni.

Also the first three stanzas of Ode XII.

Quem virum aut heroa lyra vel acri
Tibia sumis celebrare, Clio?
Quem Deum? Cujus recinet jocosa
Nomen imago,

Aut in umbrosis Heliconis oris,
Aut super Pindo, gelidove in Hæmo?
Unde vocalem temere insecutæ
Orphea silvæ,

Arte materna rapidos morantem
Fluminum lapsus celeresque ventos,
Blandum et auritas fidibus canoris
Ducere quercus.

6. Parse every word in the following extracts:

O matre pulchra filia pulchrior,
Quem criminosis cunque voles modum.

Debellata, monet Sithoniis non levis Evius,
Cum fas atque nefas exiguo fine libidinum.

The following are the questions in Greek:

1.

Γυνη τις χηρα ὀρνιν εἰχε, καθ' ἑκαστην ἡμεραν ὠον αὐτη τικτουσαν. Νομισασα δε, ὡς ἐι πλειους τῃ ὀρνιθι κριθας παραβαλοι, δις τεξεται της ἡμερας, τουτο πεποιηκεν. Ἡ δε ὀρνις πιμελης γενομενη οὐδ' ἁπαξ της ἡμερας τεκειν ἠδυνατο.

Translate the above literally.

2.

Give a literal translation of the following:

Λυκος ἀρνιον ἐδιωκεν. Ὁ δε εἰς ναον κατεφυγε. Προσκαλουμενου δε του λυκου τον ἀρνιον, και λεγοντος, ὁτι θυσιασει αὐτον ὁ ἱερευς τῳ θεῳ, ἐκεινος ἐφη προς αὐτον· ἀλλ' ἁιρετωτερον μοι ἐστι θεου θυσιαν εἰναι, ἠ ὑπο σου διαφθαρηναι.

3.

Translate the following extract:

Διαρραγηναι μοι το κρανιον· εἰ δε ἀπειθησεις, οὐ νυν πρωτον ὀργιζομενου πειρασει μου. ἀλλα χρη καθιεναι παντι τῳ θυμῳ μηδε μελλειν· ἀπολλυμαι γαρ ὑπο των ὠδινων, αἱ μοι τον ἐγκεφαλον ἀναστρεφουσιν.

Ἡφ.—Ὁρα, ὠ Ζευ, μη κακον τι ποιησωμεν· ὀξυς γαρ ὁ πελεκυς ἐστι.

Ζ.—Κατενεγκε μονον, ὠ Ἡφαιστε, θαρρων· οἰδα γαρ ἐγω το συμφερον.

Ἡφ. Ἀκων μεν, κατοισω δε· τι γαρ χρη ποιειν σου κελευοντος;—Τι τουτο; κορη ἐνοπλος;—μεγα, ὠ Ζευ, κακον εἰχες ἐν τῃ κεφαλῃ· εἰκοτως γουν ὀξυθυμος ἠσθα, τηλικαυτην ὑπο τῃ μηνιγγι παρθενον ζωογονων, και ταυτα ἐνοπλον· ἠ που στρατοπεδον, οὐ κεφαλην, ἐλεληθεις ἐχων· ἡ δε πηδᾳ, και πυρριχιζει, και την ἀσπιδα τινασσει, και το δορυ παλλει, και ἐνθουσιᾳ· και το μεγιστον, καλη πανυ και ἀκμαια γεγενηται ἠδη ἐν βραχει· γλαυκωπις μεν, ἀλλα κοσμει και τουτο ἡ κορυς.

4.

Parse—*Διαρραγηναι μοι το κρανιον· εἰ δε ἀπειθησεις, οὐ νυν,*—and *Κατενεγκε μονον, ὠ Ἡφαιστε, θαρρων· οἰδα γαρ.*

5.

Parse—*κατοισω*, in the sentence, *Ἀκων μεν, κατοισω δε*; and give all the roots of the verb.

6.

In the sentence—*Την του Ἰναχου παιδα οἰσθα,*—parse *οἰσθα*, give all the roots, state the peculiarities connected with their use, and give such English derivations from the root as may occur to you.

7.

Point out any peculiar idioms that you may find in *Ἰωαννου*, I., v. 1—10.

8.

Give such various renderings as you can of the following:

Λεγει αὐτῳ ὁ Ἰησους· Ἐγειραι, ἀρον τον κραββατον σου, και περιπατει. Και εὐθεως ἐγενετο ὑγιης ὁ ἀνθρωπος, και ἠρε τον κραββατον αὐτου, και περιεπατει. Ἠν δε σαββατον ἐν ἐκεινῃ τῃ ἡμερᾳ.

Ἐλεγον οὐν οἱ Ἰουδαιοι τῳ τεθεραπευμενῳ· Σαββατον ἐστιν, οὐκ ἐξεστι σοι ἀραι τον κραββατον.

Ἀπεκριθη αὐτοις· Ὁ ποιησας με ὑγιη, ἐκεινος μοι εἰπεν· Ἀρον τον κραββατον σου και περιπατει.

Ἠρωτησαν οὐν αὐτον· Τίς ἐστιν ὁ ἀνθρωπος ὁ εἰπων σοι· Ἀρον τον κραββατον σου, και περιπατει;

Ὁ δε ἰαθεις οὐκ ᾐδει τίς ἐστιν· ὁ γαρ Ἰησους ἐξενευσεν, ὀχλου ὀντος ἐν τῳ τοπῳ. Μετα ταυτα εὑρισκει αὐτον ὁ Ἰησους ἐν τῳ ἱερῳ, και εἰπεν αὐτῳ· Ἰδε, ὑγιης γεγονας· μηκετι ἁμαρτανε, ἱνα μη χειρον σοι τι γενηται.

9.

Parse—*Στραφεις δε ὁ Ἰησους, και θεασαμενος αὐτους ἀκολουθουντας, λεγει αὐτοις·*

10.

Translate—*Και ὑστερησαντος οἰνου, λεγει ἡ μητηρ του Ἰησου προς αὐτον· Οἰνον οὐκ ἐχουσι. Λεγει αὐτῃ ὁ Ἰησους· Τι ἐμοι και σοι, γυναι; οὐπω ἡκει ἡ ὡρα μου. Λεγει ἡ μητηρ αὐτου τοις διακονοις· Ὁ, τι ἀν λεγῃ ὑμιν, ποιησατε. Ἠσαν δε ἐκει ὑδριαι λιθιναι ἑξ, κειμεναι κατα τον καθαρισμον των Ἰουδαιων, χωρουσαι ἀνα μετρητας δυο ἠ τρεις. Λεγει αὐτοις ὁ Ἰησους· Γεμισατε τας ὑδριας ὑδατος. Και ἐγεμισαν αὐτας ἑως ἀνω. Και λεγει αὐτοις· Ἀντλησατε νυν, και φερετε τῳ ἀρχιτρικλινῳ. Και ἠνεγκαν. Ὡς δε ἐγευσατο ὁ ἀρχιτρικλινος το ὑδωρ οἰνον γεγενημενον, (και οὐκ ᾐδει ποθεν ἐστιν· οἱ δε διακονοι ᾐδεισαν, οἱ ἠντληκοτες το ὑδωρ·) φωνει τον νυμφιον ὁ ἀρχιτρικλινος, Και λεγει αὐτῳ· Πας ἀνθρωπος πρωτον τον καλον οἰνον τιθησι, και, ὁταν μεθυσθωσι, τοτε τον ἐλασσω· συ τετηρηκας τον καλον οἰνον ἑως ἀρτι. Και εὑροντες αὐτον περαν της θαλασσης, εἰπον αὐτῳ· Ῥαββι, ποτε ὡδε γεγονας; Ἀπεκριθη αὐτοις ὁ Ἰησους, και εἰπεν· Ἀμην ἀμην λεγω ὑμιν, ζητειτε με οὐχ ὁτι εἰδετε σημεια, ἀλλ' ὁτι ἐφαγετε ἐκ των ἀρτων, και ἐχορτασθητε. Ἐργαζεσθε μη την βρωσιν την ἀπολλυμενην, ἀλλα την βρωσιν την μενουσαν εἰς ζωην αἰωνιον, ἡν ὁ υἱος του ἀνθρωπου ὑμιν δωσει· τουτον γαρ ὁ πατηρ ἐσφραγισεν, ὁ Θεος. Εἰπον οὐν προς αὐτον· Τι ποιωμεν, ἱνα ἐργαζωμεθα τα ἐργα του Θεου; Ἀπεκριθη ὁ Ἰησους και εἰπεν αὐτοις· Τουτο ἐστι το ἐργον του Θεου, ἱνα πιστευσητε εἰς ὁν ἀπεστειλεν ἐκεινος.*

The questions in Mathematics are as follows:—

GEOMETRY.

1.—Demonstrate the Pythagorean proposition.
2.—State the amount of the three angles of a plane triangle, and prove the proposition.
3.—Find a mean proportional between two given lines, and demonstrate the process.
4.—Find a fourth proportional to three given lines.
5.—Find the value of the chord of 15°.
6.—Determine the base and altitude of an equilateral triangle, that contains an area of $1\frac{2}{3}$ acres.
7.—Prove that a circle contains the greatest area that can be enclosed by any given perimeter.
8.—Show that the intersections of two parallel planes by a third, are straight lines.
9.—Demonstrate the rule for finding the solidity of a sphere.
10.—If a cord of wood were arranged in a cubical pile, what would be the length of its longest diameter?

PLANE TRIGONOMETRY.

1.—Prove that the sides of any plane triangle are to one another as the tangents of the opposite angle.
2.—Sin a being given, find Sin. $2a$, and Sin. $3a$.
3.—What is the value of the sine of 7° 30', in terms of R?
4.—From secant a find tangent $2a$.
5.—Prove that the sum of any two sides of a plane triangle is to their difference, as the tangent of half the sum of the opposite angles is to the tangent of half their difference.
6.—The side $a=17$, $b=10$, and angle $A=50°$, being given, determine the other parts.
7.—In a right angled triangle, one angle is 30° and the opposite side is 28 rods. What is the area?
8.—The sides of a triangle are 5 3 rods, $19\frac{2}{3}$ yds, and $47\frac{3}{11}$ ft. What is the area?
9.—Two sides and the included angle being given, how do you find the remaining side and angles?
10.—What is the side of a hexagonal field, the area being a?

SPHERICAL TRIGONOMETRY.

1.—The sum of the angles of a spherical triangle is 0°. Required the length of each side.
2.—The sum of the angles of a spherical triangle is indefinitely near to 540°, (or it differs from 540° by a quantity inappreciably small.) What is the sum of the sides?
3.—Prove that the area of a great circle between the poles and the circumference of another great circle are quadrants.
4.—Prove that $\cos. a = \cos. b \cos. c + \sin. b \sin. c \cos. A.$
5.—Given the hypothenuse and one side of a right-angled spherical triangle, find the remaining parts.

The answers are summed up on a scale of ten, that is, *ten* was taken to represent a perfect answer. The number *ten*, therefore, affixed opposite any one's name in any branch, denotes that a perfect result was obtained. In Latin, the following are the averages arranged in the order of merit:

Miss Le Count, 9.42; Jas. Le Count, 9.25; Miss Cole, 8.96; J. H. Rodgers, 8.92; E. Y. Dingle, 8.84. In Greek they are, Miss Cole, 9.41; J. Le Count, 9.35; Miss Le Count, 9.30; J. H. Rodgers, 9.05; E. Y. Dingle, 8.75. In Geometry, J. Le Count, 9.06; J. H. Rodgers, 8.69; Dingle, 8.40; Miss Le Count, 8.17; Miss Cole, 6.12. In Trigonometry, Miss Le Count, 8.40; Miss Cole, 8.35; J. Le Count, 7.38; Rodgers, 7.35; Dingle, 6.80.

It is thus seen that the classical averages, arranged in the order of merit as above, are, Miss Le Count, 9.36; J. Le Count, 9.28; Miss Cole, 9.16; J. H. Rodgers, 8.99; E. Y. Dingle, 8.80. The Mathematical averages are, Miss Le Count, 8.29; J. Le Count, 7.94; J. H. Rodgers, 7.80; E. Y. Dingle, 7.34; Miss Cole, 7.24. Hence, the general results obtained by each are as follows: Miss Le Count, 8.83; J. Le Count, 8.62; J. H. Rodgers, 8.40; Miss Cole, 8.21; E. Y. Dingle, 8.07.

The highest mathematical, the highest classical, and the highest general averages, were attained by Miss Caroline R. Le Count.

SING!

We think there may be undeveloped talent in the church, that can sing if it will. Some wise bodies shake their heads, and say we never did sing, and consequently never can. Do not believe them. They mean well, but are not correctly informed. Come here, undeveloped talent! You, young lady, in the pew near the front! Your father has spent a thousand dollars on your musical education. You can sing love-songs, ballads, and opera music. Open your mouth, and let your voice be heard in singing the songs of Zion. Young man, there, in the far pew, you sang at the party last night a good song, and did it well, too. Let us hear your voice. Young mother, you sing your baby to sleep every night. Let your sweet voice be heard too. Father, you are singing, whistling, or humming patriotic songs to your counting house all day. Sing the next hymn, if you please! Old gentleman, you have a fine bass voice; your clerks can hear it in the fourth story, when you are in the counting-room, if you want them. We want you to help, too. There is a pew full of ladies. They never sang in their lives; therefore they say they cannot. Try it, ladies, and you will be astonished to find how easy it is. The hardest customer of all is the man who always finds his place, and looks reverently at the book while the hymn is being sung, but, instead of singing, only opens his mouth to a respectable distance, (say half an inch,) and emits a faint, confused sound, which is not like the sound of anything in particular. This man says he sings in church, and you cannot persuade him that he does not.

But all these people can be made to sing. We must coax out our musical talent. There is no use of scolding the people for not singing. We might as well cook our breakfast to a cinder, and then scold the family, as they sit around the table, for not eating it, as to encourage our choirs to serve up languid whines, and find fault with the congregation for not turning them into rapturous melody.

We must love our singing. We must take as great delight in it as those boys do (they are some distance off now, but are singing yet) in singing about J. D.'s coming execution on the tree which bears tart apples.—*Presbyterian.*

MY FIRST ENCOURAGEMENT

I had just two sermons when I left the Theological Seminary to take charge of a church in a quiet country village. Besides the sermons I had many fears, lest in a few weeks I should exhaust the entire field of theology, and come short of subjects for the remainder of my ministry. But I set myself resolutely at work, determined to do the best I could, and magnify my office. The field was a hard one, somewhat "burnt over," and a plentiful crop of weeds had sprung up. I saw a frightful number of old people, whom I felt poorly qualified to instruct. But they were kindly disposed to the young minister, and received my messages in a teachable spirit. There was a flourishing society of anevangelicals in the place, who taught the people that all would go to heaven, willing or unwilling. This made my work, prospectively, more difficult. I was young, and felt much more self-reliant than I do now, and I made my arrangements for success by divine help.

The months came and went with wonderful rapidity. I soon found, by my diary, that I had been preaching over two years and a half, and had nothing tangible to show for it. Not a soul had been converted. Not a person added to the church, and, so far as I could see, the large pile of very *large* and *handsome* sermons, laid in order on my shelf, had made no one wiser or better. The congregations had gradually diminished. The weekly prayer-meeting, held in private houses, had dwindled away until the minister was the only one present from abroad. It was now in the dead of winter, not only in nature, but in the parish church. I began to cast about me, and ascertain my latitude. My sermons were fine—at least I thought so—and Deacon —— said they were "deep." They had gradually increased in length, many beautiful passages of poetry were introduced, and delivered as they were with much force, I thought they ought to do more execution. But the idea took possession of me that I had mistaken my calling, and two years and a half were quite enough to prove it. I was discouraged.

But I resolved to make a final effort. I fixed upon a member of the congregation, who had been somewhat unusually attentive, and I hoped interested for his soul's salvation, and I resolved to visit and talk with him. It was a cold and cheerless morning in February, when with a copy of *James' Anxious Inquirer* in hand, I left my study, and with trembling solicitude set out on a new mission.

I opened the outer door of my house, and, to my astonishment, there met the identical person, who had come a mile to ask me what he should do to be saved. I bid him enter, and with faltering voice and overflowing heart, I tried to direct that soul to Jesus. I prepared my next sermon with new views of preaching, and renewed faith in the power of the Holy Spirit to make the truth effectual. Soon other inquirers flocked to me. The prayer-meetings filled up. The windows of heaven were open, and I was permitted, after a long seed-time to rejoice in a plentiful harvest of souls. Since then it has been my privilege to direct many anxious souls to the Lamb of God; but no one is more vividly remembered than my first inquirer. The Master has given many tokens of his favor since then, but nothing has been more grateful than my first encouragement.

MODERN JEWISH THOUGHT.

When years ago, D'Israeli, the younger, predicted the rise of the Jewish race to the world's favor, he was deemed not more enthusiastic and absurd than in predicting as he did his own rise into popularity and power, as amidst the laughter and jeers of the House of Commons, he took his seat at the close of his maiden effort. After this his marriage with a Christian, and as he styled her a perfect wife, softened his rugged and somewhat vindictive temper, and made him one of the foremost statesmen, as the Rothschilds are the foremost capitalists in England and in Europe.

In some respects, the fortunes of D'Israeli are perhaps emblematic of the coming fortunes and future of the Jewish race. Ever since the time of their conquest by Rome, the great Pagan power, they have been trampled upon by Rome Christian, and by Protestant Christianity with the most cruel injustice, and not until the formation of our constitution were they treated with equal justice by any Christian nation under Heaven, nor by any colony except Rhode Island, and perhaps Maryland.

The dawn of a better state of things in Europe dates from 1806, when the first Napoleon called together what he termed the great Sanhedrim, and by his liberal institutions, raised the French Jews, and those where his arms carried him, to a more just and equal consideration. The effect of this has been really wonderful upon the Jewish nation. The writings of M. Salvador, ably reviewed in the last number of the Edinburgh Review, show a degree of philosophical and of religious progress, highly suggestive of the liberalizing effect of universal religious freedom. Throughout Europe, and especially Germany, the Jews are now classified by those best acquainted with them into about five distinct classes.

1. The *Talmudically* Orthodox Jews, strictly adhering to all the precepts of tradition, yet educating their women most highly and thoroughly. 2. Then there is a *new* Orthodox party, acknowledging tradition, yet willing to investigate historically and admit such modifications as these researches lead to. 3. The Biblical Jews, taking the Old Testament as their guide, not binding themselves by the Talmud, yet retaining mostly the prayers. 4. The Old Reform Jews, clinging to the Old Testament, and especially the Pentateuch, but using prayers in the vernacular. 5. The New Reform Jews, who reject the ceremonial law, both of the Talmud and the Pentateuch, and not feeling bound by the law as to clean and unclean animals, nor considering circumcision itself as important in the letter.

The question that is most important to us all is, to what extent, supposing each party to go to work with candor and a simple love of truth and religious progress, can the Jews furnish information and thought that will be valuable to Christians, and Christians furnish truths that will be valuable to the Jews. It is certainly a fact that, in all ages, those Jews who have become Christians, have contributed more to the profounder investigations and progress of those with whom they have become acquainted, than almost any other class of men. Neander, for instance, in Church History, has entirely renovated the whole study of the subject as decidedly quite as Niebuhr has of Roman History. The connections of the Platonic philosophy with Christianity he first showed to modern Europe in his own modes of thinking.

Many say, and the Edinburgh Review seems to think so also, that Christianity has nothing more left to learn from Judaism, that the progress of Christian thought is away from Judaism and reliance on the Pentateuch. But the fact is, that all *real* and solid progress on any subject must be based upon a thorough, exact and comprehensive estimate of *the whole past*. Every particle of Jewish learning is now called for, as never before, to put Christians in possession of a just estimate of the Old Testament literature. Spinoza's writings are now being translated and published so far as they bear upon the Pentateuch, because he was the last really great and original student of Jewish learning, who clearly expressed and deeply and impartially thought upon all he saw in it. Yet he was but half, and less than half, acquainted with all the store of knowledge embodied there, while his skeptical position makes it more than ever desirable that others who fully believe all the great truth which Judaism could and did enfold of the everlasting Father and Friend of men, should unlock the whole stores of Rabbinical learning and both enlarge and liberalize the faith and charity of Christians.

A story has been told of a smart individual who got ahead of Barnum, by engaging to bring him a cherry-colored cat, for which the famous showman bargained to give him an extravagant price. The cat was bought; and, when exhibited, proved to be a *black* one, the cat seller coolly remarking that "some cherries are black."

The Christian Recorder.

Philadelphia, Saturday, May 16, 1863.

REPORT

Look here, brethren, read this: and remember it, too:—

The meeting of the Executive Committee and their appeal to the ministers having the charge of circuits and stations, and to the members of the A. M. E. Church, is as follows:

DEAR BRETHREN AND FRIENDS:—According to the authority vested in our Editor and General Book Steward, he called together the Executive Committee of the Book Concern on the 13th of November, at which time we had a very pleasant interview together in relation to the present flattering condition of the Book Concern, and the wants of the Church.

Brethren, let me tell you for once that the Book Concern is really in a prosperous condition—and how it is that our Editor and General Book Steward has so managed to keep the Book Concern and paper in the hopeful condition in which we find it, and with such scant means, we confess we are at a loss to know—and more especially in times like these, when many a firm and paper, with a much larger capital, have succumbed. But, brethren, in order to hold this position, and to keep up a growing interest throughout the connexion, there are means needed—first, there is a very great demand for hymn-books, in every direction in the connexion, and our Editor and General Book Steward has informed us there are only seven or eight in the store, and he has no means to bind up. Therefore, the Committee deem it advisable, in view of such a demand for our hymn-books, and especially in the Western country, to advise our General Book Steward to get out another edition, so that our people may be supplied. To do this, brethren, it will require about $500. This should be done without delay. We therefore recommend each elder, deacon, and preacher to properly lay this vital matter before their congregations, and to take up a free-will collection, and to forward the same to the General Book Steward and Editor, so that it may be in his hands forthwith to operate with—and he will give each credit through this paper. Now we ask our brethren, shall the Book Steward have the amount? We will answer for the Philadelphia district, our portion will be forthcoming. We also recommend to our Bishops, while travelling around, to speak of this matter.

WILLIAM MOORE,
W. H. WATERS,
STEPHEN SMITH,
W. D. W. SCHUREMAN,
ELISHA WEAVER, *Ch'm.*

NOTICE

TO THE DISTRICTS OF PHILADELPHIA, NEW ENGLAND, OHIO, INDIANA, AND MISSOURI, OF THE A. M. E. CHURCH MINISTERS.

Dear Brethren:—As we have a number of superannuated ministers on the list in said Districts, therefore it will be expected that the ministers and preachers, on their circuits and stations, will do all they can to collect the *two cent money;* and we also recommend that the Class leaders be instructed to collect and set the amount on the Class [illegible] all the collections called, per Discipline, for the Annual Conference, and publish the same once every quarter, that it may be seen who they are that work for God and his cause. We think it is time to give credit to those of our people who do work, so that God's name may be glorified.

ACKNOWLEDGEMENTS.

PENNINGTON, N. J.	
Mrs. Caroline Easley,	$ 1.25
MT. HOLLY, N. J.	
Miss Mary Mitchell,	2.25
JACKSONTOWN, N. J.	
Mr. Cyrus Polk,	1.00
PENNINGTON, N. J.	
Mrs. Caroline Eby,	1.25
FRANKFORD, PA.	
Mr. Wm. S. Walker,	1.04
INDIANAPOLIS, IND.	
Mr. J. W. Stewart,	2.25

The Christian Recorder can be had of Bro. James A. Davis, of Saratoga Street, Baltimore, every week, who will have them for sale. Let the Baltimoreans call and get them who have not as yet subscribed for it. ED.

Let everybody go to the Photograph gallery of Mr. B. F. Reimer, whose advertisement can be seen in another column of our paper. Mr. Reimer is a gentleman of the right stripe both in his head and heart, and has the most extensive business of any other man in the city of Philadelphia; and he is also the cheapest. He and his employers treat every lady and gentleman alike. We say, go to Mr. Reimer's Photograph gallery and get your picture taken.

ELDERS' ORDERS ON PARCHMENT

We wish to call the attention of all the Elders of the A. M. E. Church to the following:—If they wish parchment which will last them their lifetime and have the denominational seal, please send me 50 cts., and then you can have the Bishop, who ordained you while living, to put the seal on and fill it out. This will take you anywhere through the world. Direct to Rev. Elisha Weaver, P. O. Box, 2975.

We call strict attention to the business of our very gentlemanly James W. Brown, Steam-dyeing, renovating, and repairing clothing, who has enlarged his place of business, and is now carrying on his business quite extensively, so that he can accommodate all the citizens and others. We recommend all of our people and others, to go to Brown's and get your clothes repaired. His place of business is at No. 136 South Sixth St., above Walnut, and at No. 1005 Shippen St.

Prof P. Houston Murray will deliver a lecture on the Science of Phrenology, at the Pearl St. Baptist church, (Rev. James Underdue, pastor,) on Tuesday evening, the 19th of May. Doors open at 7 o'clock, lecture to commence at eight. Admission, 10 cents

NOTICE.

The notice in our last issue of an advertisement, should have been in relation to the African Union instead of the A. M. E. Union

RECORDER.

The Pittsburg people who have not subscribed for the Recorder, will find that Mr Edmondson has them for sale by the copy

Saturday, May 9th, 1863.

The forty-seventh Annual Conference of the Philadelphia District met in the Bethel Church, Sixth St., Phila.

Bishop Nazrey presiding, assisted by Bishop D. A. Payne, Conference was opened in the usual way. It was then resolved that Rev. W. D W. Schureman be elected Secretary, and Rev. A. L. Stanford, Assistant: it prevailed. The name or roll of membership were then called, the most of whom were present and answered to their names The Bishop then proceeded to the Financial Reports of the brethren, which consumed most of the day. By motion, Conference decided to meet at 9 o'clock, A. M., and continue in session up to 1 o'clock, P. M., and concluded to have only one session a day. The Financial returns are likely to be much better than it was last year. The time for adjournment having arrived, the appointments were read for quite a number of places, both in and out of the city. Conference then adjourned to meet Monday morning at 9 o'clock, A. M. The Benediction was pronounced by Bishop Payne.

Monday morning, May 11th, 1863. Conference met per adjournment. Singing and prayer were offered, the roll called, and the minutes of the preceding session were read and approved. The Bishop took up the unfinished business relating to the Financial Reports, and having gone through this, he now enters upon the examination of the members of the Conference; but before he did this, he addressed the Conference on the doings of the past year; he had travelled over the most of his district, and had paid a visit also to the Western Annual Conference. He then dwelt largely upon the neglect of those who were tardy in their collections. He showed that if an itinerant preacher was deficient in two certain qualifications, he had better quit the work. He also referred to the Wilberforce University, and the greater need of brethren being more faithful. He then entered into the examination, which continued until the adjournment. Conference then adjourned to meet next Tuesday morning.

Tuesday morning, May 12th, 1863. Conference met per adjournment. The roll was called, the previous minutes were read and approved. The Bishop then commenced where he left off, on the examination of ministers. There were some grave complaints made against some of the brethren, which the Bishop ruled out of order, stating that unless means were taken to settle these complaints before it came there, it did not belong there. However, we have always thought, and have always been taught to the reverse. The whole of the day was consumed in the examination. Conference then adjourned to meet on Wednesday morning at 9 o'clock.

Wednesday morning, May 13th, 1863. Conference met per adjournment. Bishop Nazrey in the chair. Conference was opened by singing and prayer, and the minutes were read and approved. The Conference proceeded to the farther complaints, &c., and appointments of the committee. Conference adjourned to meet on Thursday morning at 9 o'clock, A. M.

Thursday morning, May 14th, 1863. Conference met per adjournment, Bishop Nazrey presiding, assisted by Bishop Payne. Conference was opened as usual. The Roll was called, and the minutes of the previous session were read and approved. Conference attended to the unfinished business. This having been done, Bishop Nazrey arose, and stated that Bishop Payne would now bring up the Wilberforce University. The plans which he read were approved of. The Philadelphia Conference are a unit,—to buy said property for the Connexion E. Weaver offered a preamble and resolution,—which was received and adopted, with an amendment offered by Rev J. P. Campbell, to increase it to $3,000, for this Conference—instead of $2,000. Carried. The ministers of the Conference were then called, who subscribed from one hundred down to five dollars. There was paid and subscribed between four and five hundred dollars.

Things went off very pleasantly to-day. The Conference also elected a committee upon Education consisting of nine members. Conference then adjourned to meet on Friday morning, at 9 o'clock, A. M At four o'clock, P M. The Funeral Sermon of the Rev. Richard Robinson, was preached by Henry Davis, assisted by Rev. J Woodlin.

Preaching at night as usual We would say that Bishop Quinn is expected every day

N. S. We are happy to know that Bishop Nazrey intends devoting one night, for the benefit of the Book Concern

LECTURE

By Rev. Mr Logan, at Wesley church, on last Wednesday night

We were not present at the commencement but assure our readers that what we heard, was every way interesting. He told us about the history of his life, when South, living with the man who claimed him as goods and chattel. There is no question about it, brother Logan is an able minister. He told a story of his arrival in our city: he stepped into our street cars, and took his seat, as he would in New York, Brooklyn, Boston or Pittsburgh, but the conductor came to him and asked him to get out and stand on the platform of the car. He gave his right to do so. The conductor looked badly frightened. "You must get out, I have my bread and butter to make." As much as to say, if you don't go out, my bread and butter will be cut short, so to save his bread and butter, he went out, after riding nearly to where he wanted to get off at.

THE HIGH SCHOOL EXAMINATION

The examination of the pupils of the Institute for colored youth, came off last week. We are sorry that we could not be there on the occasion, as we had just returned home from visiting the Ohio and Baltimore Annual Conferences. But we are told that the scholars acquitted themselves handsomely, as they usually do. We had the pleasure of being at the exercise on Friday.

The exercises were opened by the Chairman, Mr. Joseph S. White, of the Alumni, whose remarks were perfectly adapted to the occasion. He then introduced Mr. J. C. White, Jr., who arose and read a very important and interesting address, which we consider an effort on the part of Mr. White, that he need not be ashamed of. The next speaker was Rev. H. H. Garnett, of New York, who had been invited to deliver the Alumni oration. The distinguished orator came forward and said: Ladies and gentlemen of the Alumni, in appearing before you to-day to speak upon a subject which belongs to the department of literature, I am quite sensitive that I have of late been almost a stranger to the ground upon which I am to tread, &c., &c.

The subject was, *The Scholar, His Field, and His Reward.* Said he, this world is a school. Having shown in what light, by way of treating on the character and in speaking of the duty of the scholar, he bid them go forth and remember the dignity, and honor, and labor, to which they are connected with your calling, &c. By way of encouraging the scholars, he referred them to Euclid—the father of the mathematicians; Augustine, Origen, and Cyprian, among theologians; Hanno, Hannibal, Toussaint L'Overture, among warriors; Franklin and Baker, among the school of philosophy; Lawrence and Hymes, in the world of commerce, &c. He having clearly shown the first part of his subject in all of its ramifications, he now comes to the scholar's field, when he brought in the mind—the human mind. Having finished this part of the subject, he entered upon the third portion of his subject, which was, The Scholar's Reward, which was by no means the least. He now addressed himself particularly to the members of the Alumni, after which the audience was dismissed to meet again at 8 o'clock, P. M. The Alumni met: and long before the time every seat was occupied. When we arrived, more than half of them had spoken; those whom we heard were worthy of listening to after they were through. There were five who graduated and received their diploma. We were not near enough to hear the address to them.

For the Christian Recorder.

PHILADELPHIA ANNUAL CONFERENCE OF THE A. M. E ZION CHURCH

This Conference met in Wesley Church, Lombard street, Philadelphia, on the 2d of May, 1863, at 4 o'clock, P. M., and was called to order by the superintendent of the 2d Episcopal District, Rev Joseph J. Clinton, who after some preliminary remarks proceeded with the usual religious exercises, by reading a Scripture Lesson, and singing a hymn appropriate to the occasion, when Rev J. A. Williams petitioned the throne of grace. The superintendent subsequently addressed the Conference upon the important duties devolving upon all during the sessions. Rev. J. A Williams was appointed Recording, and R. A. Gipson assistant Secretary The members and delegates then enrolled their names. After the announcement of appointments for Sabbath and of a Conference prayer meeting every morning during the sessions, Conference adjourned to Monday, 10 o'clock, A M., with Benediction.

Monday, May 4th, 1863.

Conference met at the hour appointed, having had a very interesting prayer meeting from 9 to 10 o'clock, Superintendent Clinton presiding, associated with the venerable senior superintendent of the connexion, Rev. Wm. H. Bishop, of the 3d Episcopal District, who was present on a fraternal visit, and was received with marked respect by the presiding officer, and the Conference The session was opened with singing and prayer. The minutes of the previous session having been read and approved, rules were adopted for the government of the sessions. Rev. Jacob H. Anderson from the Southern Conference presented a transfer from the same, and was received. The superintendent then announced the committees, and proceeded to examine into the moral standing of the members. All stood fair, and [illegible] to the manner in which they had succeeded in the past year. Revs. [illegible] Bishop and Charles H. Wallace having departed this life since the last annual session, their funeral discourses were announced to be delivered at 3 o'clock in the afternoon That of the former was assigned to Rev. I G. Golden, that of the latter to Wm. T Biddle The transfer of Rev. I. G Golden from the Southern Conference was read and received, when Conference adjourned to Tuesday, 10 o'clock A M., with Benediction.

Tuesday, May 5th, 1863.

Conference met at the hour designated, Superintendent Clinton presiding, associated with Superintendent Bishop. The minutes of the previous session were read and approved. Revs J D. Brooks and S. T. Jones were appointed reporters for the Conference; the former for the daily papers, the latter for the weekly The superintendent congratulated the Conference upon the evidences of moral improvement, which appeared in the fact that the examination of characters had been concluded without a single one's having been arrested, which was highly creditable. A letter emanating from San Francisco, California, was then read, representing the churches in that section as being in a thriving condition. In answer to the 15th question of the discipline, two new societies were received, one in Flemington, New Jersey, the other in San Jose, California. The answers to the 16th question indicated a favorable condition of the membership generally in the District. Brothers J. H. Harris and Wm. T. Biddle were referred to the committee on holy orders, for examination. A missionary meeting was announced for the afternoon, and Revs. Homer, Carter, and Squirrel, were appointed to address it. The hour arriving, Conference adjourned to 10 o'clock, Wednesday morning, with singing and Benediction.

Wednesday, May 6th, 1863.

Conference met according to rule, Superintendent Clinton presiding. Superintendent Bishop associated. After the preliminary proceedings were concluded, a call was made for Superintendent's money, the members generally responding. The entire amount collected was $145.17. Moses Wilcox was admitted into full connexion. Lewis Nelson and Henry A Thomas, the former bringing a recommendation from the Quarterly Conference of Wesley Church, Philadelphia, and the latter, one from Timbuctoo Church, New Jersey, were examined and received on probation. They were suitably urged by the superintendent to study and application Revs. Schureman, Stanford, and Cornish of the A. M. E. Church were introduced, and seated inside the bar The superintendent then announced an Anti slavery meeting, to be held in the afternoon, extending also an invitation to the friends of the cause generally, to be present and take part. Moses Wilcox was then referred to the committee on holy orders for examination for deacon's orders. The hour arriving, Conference adjourned with Doxology and Benediction.

Thursday, May 7th, 1863.

Conference met according to rule, Superintendent Clinton presiding. The proceedings of the last session were read and approved Rev. J. W Loguen of the Genesee Conference. 3d Episcopal District, was introduced, and granted the privileges of the Conference. Rev Brother Davis, of Zoar M E. Church, was introduced, and seated within the bar. Henry Harris of the Trenton Church, New Jersey, was received as the lay delegate from said church. The committee on holy orders reported in the case of Brothers Biddle, Harris and Wilcox The former was elected to elder's orders A motion to confer deacon's orders on T. H. Harris was lost, in consequence of his failure to study The farther consideration of the case of Brother Wilcox was discontinued. The superintendent spoke of the singular indisposition upon the part of some in the Conference to pursue their studies, and recommended that all such persons be located by Conference Documents No 1 and 2 referred by the Southern Conference, and in reference to the interests of the General Conference, were presented by Rev. J D Brooks, and after some discussion were concurred with and referred to the New York Conference. The superintendent announced Friday afternoon as the time set apart to hear Essays read by members of the Conference and visiting brethren It having been agreed on to organize a Literary Society for Conference, Revs. Carter, Loguen, and Strong, were appointed to draft a constitution for the same. The superintendent announced a Sabbath School anniversary to be held in the afternoon, and appointed Revs J. D. Brooks, J. W Loguen, and R. A. Dyson, to address the same on behalf of the Conference. The hour arriving, Conference adjourned with Doxology and Benediction

An interesting Anti-slavery meeting was held on Thursday afternoon, over which superintendent Clinton was chosen to preside, and Rev. W. C. Strong was appointed secretary. Speeches were made by Revs L. T. Jones, H. H. Blackstone, and R Squirrell, on behalf of the Conference. Prof. A. M Green also addressed the meeting, remarking, among other things, that the course of this church and the Conferences of the connexion had always been uniform upon the subject of Anti-slavery, that while others were hesitating as to what line of policy to adopt, this church in her several Conferences had boldly spoken her honest sentiments,—that it must be pleasure to look back to this auspicious hour and see that its policy in regard to the slave had always been uniform and consistent, that from his careful observance of the position of the church on this vital subject, he was bold to say that no church could point to a better record.

Friday, May 8th, 1863.

Conference met according to rule, Superintendent Clinton presiding After the reading and approval of the minutes of the previous session, a number of letters were read, and among them one from Rev. Jas. S. Wilson, claiming his alliance to the Conference, after some discussion it was agreed that he be recognized.

A motion upon the passage of his character was arrested, and his case was referred to the committee on complaints Brother John E. Price was favorably reported as a lay delegate, by the committee on delegation, and was received as such from Harrisburg Station. J. T. presented a petition from the same station praying that the said delegate be set apart to the office of a local deacon for said station. A statement having been made by the presentor of the petition, as to the necessity of granting the prayer, the candidate was referred to the committee on holy orders for examination.

The reports of committees were then called for and were made as follows:—

Report of Business Committee.

The committee respectfully recommend the following declaration of sentiments to wit, That we regard with deep and solemn interest the conflict now raging in this country

First. As indicating unmistakably the displeasure of the Almighty with the nation, because of its toleration of a system at war with every attribute of his nature, and without parallel for cruelty and outrage in the history of the most barbarous nations—*American Slavery.*

Second. As a triumphant vindication of that axiomatic principle of the Divine government, so often insisted on by those who have labored to avert the righteous retribution of heaven,—"Though hand join to hand the wicked shall not go unpunished."

Third. As the pledge and earnest of that irresistible power of God to subdue every principle antagonistic to righteousness, by which every valley shall be finally exalted, and every mountain and hill shall be made low, "until the glory of the Lord shall be so displayed that all men shall see it together, for the mouth of the Lord hath spoken it."

Fourth. That we regret with emotions of mingled wonder and pity the failure of so many to see and acknowledge these evident manifestations of the Divine purposes—and, that their impiety, no less than their folly, is plainly indicated by their persistent efforts to frustrate the plans and arrangements of infinite wisdom.

Fifth. That we gratefully acknowledge our obligations to the Supreme Governor of the Universe for the recent successes that have attended our arms in the east, as well as in the west, and earnestly pray that it may be an earnest of the speedy destruction of the enemies of constitutional liberty, and the restoration of peace.

Sixth, That notwithstanding, as ministers of Christ, we deprecate and deplore war and bloodshed, we, nevertheless, regard it as a sacred duty for every man to guard and protect his home and fireside, from the worthless and desecrating hand of lawless and unprincipled men, by all proper means, and if need be, with his life; and that, mindful of the glorious part which colored men have taken in the interests of this country, whether in peace or war, we recommend a patriotic response to the call of the government for able-bodied men, to aid in crushing out this unfortunate rebellion, whenever and wherever they are protected, at least, as soldiers.

S. T. JONES, *Chairman.*
J. D. BROOKS, *Secretary.*

The report was taken up by sections, and unanimously adopted. Interesting reports were also presented by the committees on Sabbath-schools, Education, and Missions, which were severally discussed and adopted.

A series of resolutions on the subject of Church Union, were offered by S. T. Jones, read, and laid on the table as document No. 1. The committee appointed to draft a constitution for the Literary Society connected with the Conference, reported the same, which was adopted, and officers were elected for the society. Rev. Henry Davis, from Union A M. E. Conference, was introduced, and was seated within the bar The afternoon was announced as the time for reading essays, and Revs. J. W Loguen, and S. T. Gray, and Lay Delegate, John E. Price, were appointed judges of their merits. The hour arriving, Conference adjourned with Doxology and Benediction.

Saturday, May 9th, 1863.

Conference assembled agreeably to rule, Supt. Clinton presiding. The preliminary proceedings having been disposed of, the committee on Temperance submitted their report, which called up considerable discussion, and was formally adopted The committee on Holy Orders reported in the case of John E. Price, who was examined for Local Deacons' orders.

The report was received, and after much discussion was laid on the table. A motion prevailed that John E. Price be ordained a local deacon. The case of James S. Wilson was reported from the committee on complaints, which was finally disposed of by a vote that he be left in the hands of the Supt. The societies of York, Pa., and Trenton, N. J., having severally petitioned to be set off as stations, their requests were granted. The appointments having been announced for Sabbath, Conference adjourned with singing and Benediction.

Monday, May 11th, 1863.

Conference met according to rule, Supt. Clinton presiding The preliminary proceedings having been gone through with, the delegate from Harrisburg station reported the conditions, wants, and interests of the church there. The Supt. commended their zeal, in building a fine church edifice, and hoped others would imitate their example. A petition containing one hundred and six names, praying for the return of John A. Williams to Wesley Church, Philadelphia, was read; and also one from Mt Zion Church, praying for the return of H. H. Blackson. The resolutions of S. T. Jones on church union (No. 1 document,) was taken up, to wit:—

Whereas, The union of a people constitutes an important element of their strength, and is essential to the accomplishment of any great and good purpose; and,

Whereas, The want of that union of heart, interest, and effort, so formidable in a good cause, has ever been, as it continues to be, the great neutralizer of all affairs, looking to the general good of our people: and,

Whereas, The church is mainly responsible for the continuation of this retarding influence, therefore,

Resolved, That, regarding the present as the most auspicious and hopeful hour in the history of our despised and oppressed race, and the long prayed for time when the Almighty is opening the way to our elevation and greatness, we deeply regret the seeming tenacity with which the colored people hold on to their sectarian feelings and principles, and the manifest tardiness with which they entertain propositions to unite more effectually our church organizations.

Resolved, That, as the propagators of that gospel everywhere insisted on as being the only sure means by which we are to be made one in Christ, and as the leaders of a people who are weak, because divided, we hereby reaffirm our unyielding loyalty to the doctrines, principles, and the practicability of church union, and our readiness to entertain, in the most liberal manner, any proposition for that object. The resolutions were seconded by Dr. S. T. Gray, and fully discussed, and finally adopted unanimously. They were subsequently referred to the New York Conference for concurrence and reference. Revs. Rhodes and Morgan were introduced to the Conference, and were seated within the bar. Documents No. 2, 3 and [illegible] discussed, and referred. The judges having decided as to the three best essays, Supt. Clinton awarded them as follows: the first to S. T. Jones, the second to J. H. Williams, and the third to C. J. Carter After remarks from the Supt. and J. W. Loguen, Conference adjourned with Benediction.

For the Christian Recorder.

LIFE OF CYPRIAN. AFRICAN BISHOP, MARTYR AND SAINT.

CONTINUED.

CHAP. IV.

Cyprian's Impressions,—Caracalla, Heliogabalus,—Alex. Severus,—Gordian,—Pacific Emperors,—Prosperity of Church.

Such were the scenes which absorbed the attention of the people of Carthage, during the days of Cyprian's youth; and when we call to mind the innate thoughtfulness of the child of a few summers, we doubt not that he marked them. His malleable mind received indestructible impressions of these scenes of death. The Emperor Severus, called to the West, to quell an uprising of the Britons, dying at York, found a grave in that hospitable Island; and his son, the ambitious Caracalla, became master to the universal realm. He came to the throne D. 211. Caracalla, who is reported to have had a Christian nurse, and to have been fondly attached to a Jewish playfellow, was pacific toward the church, and enacted no laws against it.

A similar course was pursued by his successor, Heliogabalus, who ascended to the throne in the year 218 Schaff says of him: "The abandoned youth. El Gebel, or Heliogabalus, who polluted the throne by the blackest vices and follies, tolerated all religions, in hope of at last merging them in his favorite Syrian worship of the sun, with its abominable excess. He himself was a priest of the god of the sun, and thence took his name."

The son of the pious Julia Mammaea, who was Emperor for thirteen years, or to the period when Cyprian had attained to the years of manhood, proved the passive friend of Christians. Indeed it is creditably related of him by a number of ancient writers, that he proposed to the Roman Senate the propriety of enrolling Christ among the national deities. But the proposition, alike abhorrent to the Pagan and the Christian, was rejected There is no communion between Christ and dumb idols. In appendix vii. to Neander's Julian, the writer says. "It is well known that he (Alex. Severus) had in his palace two places set apart for sacred uses, in one of which (where he worshipped as soon as he rose in the morning,) were the busts of 'really divine men,' as Abraham and Orpheus, of Christ, and of Alexander the Great; in the other, the busts of those who though great, 'yet remained within the bounds of human nature,'—as Virgil, Cicero, Achilles." So too the Emperor Gordian, whose reign extended from A. D. 238—244, respected the sanctity of the church, and did God's anointed no harm.

During these years of freedom from persecution, the borders of the church were greatly extended. Christians could be found of every rank and position; multitudes were in the army, and not a few in the royal palace.

But the church became fretful under the divine blessing Her path was too smooth and pleasant. By a strange and unaccountable anomaly, [illegible] becomes weary of light and glory. In affliction he praises, in prosperity he curses. Hence as we follow the church in her pilgrimage, we leave her pleasant walks behind, and now enter upon a path which winds its way through a lonely, dreary, skirt of wilderness.

TO BE CONTINUED.

Georgetown, D. C., May 12th, 1863.

For the Christian Recorder

THE UNPARDONABLE SIN

There have been many different opinions given by theologians in regard to this sin. Some seem to think from the manner in which it is spoken of by Matthew, viz., Matt. xii. 31, 32: "Wherefore, I say unto you. All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come:"—that it consisted alone in attributing to Satan, instead of the Holy Spirit, the power by which Christ performed miracles, and, hence, was necessarily confined to apostolic times. We have no doubt in our own minds, that this was included in it, from the preceding verse, but from the whole tenor of Scripture we judge that it is nothing more nor less than the sin of final apostacy: that is, when the sinner is given over to hardness of heart and reprobacy of mind, that he "may believe a lie and be damned."

We will now proceed, 1st, to deduce some passages from the word of God, to sustain the position we have taken, and, 2dly, draw some practical reflections from a consideration of this awfully solemn and momentous subject.

1. *Scriptural passages sustaining the truth of our position* Gen. vi. 3; "My Spirit shall not always strive with man." Prov. i. 24-28: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." Prov. xxix. 1: "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Hosea, iv. 17: "Ephraim is joined to idols: let him alone." John ix. 39: "And Jesus said, For judgment I am come into this world; that they which see not might see; and that they which see, might be made blind." 2 Cor. iv. 3, 4: "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Eph. iv. 19: "Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness." 2 Thess. ii. 11, 12: "And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness" Heb. x. 29: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace."

II. We will now draw some practical reflections from a consideration of this sin, and,

First, Let none of my readers, who have any feeling upon the subject of religion, however slight, be discouraged, and think they have committed this sin, for one peculiar characteristic of it is, "being past feeling," as you will find, by looking at one of our quotations, Eph. iv. 19. "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning," James i 17; but rather pray the Holy Spirit, who has imparted this feeling to your heart, to fan the little spark in a flame, that you may be enabled to feel your utter helplessness of yourself, to accomplish your own salvation, and be led to "flee for refuge to lay hold on the hope set before you in the gospel."

"Return, O wanderer, return,
And seek an injured Father's face;
Those warm desires that in thee burn,
Were kindled by reclaiming grace."

Secondly, If such is the certain and fearful tendency to sin, let me warn you, my dear unconverted readers, how you trifle with the gracious influences of the Holy Spirit. Believe not the suggestion of the adversary of your souls, that it is time enough yet. Many a soul has been lost by listening to that suggestion. And if the doctrine we have laid down in this article be true, the poet, Watts, who although a great and good man, was, like all of us liable to err, made a great mistake when he wrote those two lines,

"While the lamp holds out to burn,
The vilest sinner may return."

A mistake, which we fear, has been the means of luring many a soul to the regions of despair. Say not, with Felix, "Go thy way for this time; when I have a convenient season, I will call for thee" We nowhere find in God's word that he ever obtained this "convenient season;" but the great probability is, from all we can learn on the subject, that he did not, and therefore must have perished in his sins. Scripture gives no ground on which we can depend for salvation at any future time "Now is the accepted time, now is the day of salvation." "To-day, if ye will hear His voice, harden not your hearts." Be persuaded, then, my dear friends, to come to Christ now. "Quench not the Spirit." "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Now, while God is pouring out his Spirit upon his people, and sinners are flocking to the standard of the cross, let me entreat you as one who loves your immortal souls, to yield to the gracious influences of that Spirit who is even now striving with you, to give yourself to Christ. W. H. FOX.

For the Christian Recorder.

LETTER FROM POTTSVILLE

MR. EDITOR:—While sitting in meditation this morning I was lead to reflect upon the importance of time How very important it is that every one should understand the value of time It should be highly appreciated by every one; how very few there are that consider the value of time; and how swiftly it flies away. A year is soon gone; it seems to be very short, yet how few there are that perceive its shortness; every moment lost is lost to all eternity If every one could perceive how swiftly it passes away, and that every moment is bringing them nearer to the grave, how very particular would they be in the improvement of every moment, that they might be prepared to enter into eternity, with the hope of enjoying the felicity of the presence of God forever. In time we are to prepare for eternity; and in time we will be brought to judgment, and awful will be our doom if it has not been well improved to the salvation of our souls. May God help us to appreciate every moment, that when we are brought upon a dying bed, we may be able to say we have made good use of our time. I remain, yours respectfully,

JNO. B. JONES.

BAPTIST.

A Correspondent in the *Examiner,* a Baptist paper, says: "I have conversed with Baptist ministers who avow their conviction of the need of some ceremony, in our denomination, that should stand in the place of infant baptism in other denominations It was argued that this rite, though unauthorized and injurious, as a strictly religious institution, tended, nevertheless, to impart a consistence and permanence to Pedobaptist churches which could rarely be found in our own. Hence, it was said, Baptists would gain much by having some ceremony, of a simple and impressive character, through which Christian parents might publicly consecrate their infant children to God. Of the possibility of keeping such a ceremony from running into a positive institution, which would be to us all that infant baptism is to other sects I leave my readers to judge I will merely ask Why should Baptists be so ready to confess the insufficiency of their own principles? And why should they go to one of the most unwarranted and objectionable of Pedobaptist observances, to learn what that new thing is which should splice our Baptist theories?"

BIBLES FOR THE SOUTH.

According to a communication in the Journal of Commerce, Rev. Moses D. Hoge, D D., of Richmond, Va., who went abroad to obtain Bibles and religious books for the Confederate army, has been most kindly received, and has met with a large measure of success. Though he was instructed to purchase from the British and Foreign Bible Society, the board of managers of that institution preferred to make him a grant of 10,000 Bibles, 50,000 Testaments, and 250,000 Gospels and Psalms—a munificent gift, valued at not less than $20,000.

We have been informed that the British and Foreign Bible Society have recently shipped five thousand Testaments and ten thousand portions of Scripture, as a grant to the United States Christian Commission, for distribution in the army and navy of the Union. These exhibitions of generosity are in keeping with the noble proffer to the American Bible Society of ten thousand dollars, at the beginning of 1862, which was declined simply because of the abundant favor with which God has blessed us.

IS TOBACCO HURTFUL!

No harm! Hear Dr Waterhouse, formerly Professor of the Theory and Practice of Medicine in the University of Cambridge, Mass: "I have been a professor in this University twenty-three years, and can say as a physician that I never observed so many pallid faces, and so many marks of declining health, nor ever known so many hectical habits and consumptive affections as of late years; and I trace the alarming inroads on young constitutions *principally to the pernicious custom of smoking segars.*" He adds, "It is confessed by all, that since the foundation of this College the custom of smoking was never so general; and it is confessed by all that the inhabitants of this place" (referring particularly to the students) "never appeared so pallid, languid and unhealthy."

No harm to students! Here is a *literary curiosity* for them from the Dublin Medical Press:

"The pupils of the Polytechnic School in Paris have recently furnished some curious statistics bearing on the use of tobacco. Dividing the young gentlemen of that College into two groups—the smokers and the non-smokers—it is shown that the smokers have proved themselves, in the various competative examinations, far inferior to others. Not only in their examinations on entering the school are the smokers in the lower rank, but in the various ordeals that they have to pass through in a year, the average rank of the smokers had constantly fallen, and not inconsiderably, while the men who did not smoke enjoyed a cerebral atmosphere of the clearest kind."

Let the student put that in his pipe; it will do him no *harm!*

Shall we also hear Dr. McDonald, an eminent Scotch surgeon—"I may state that the germs of *premature decay,* which abuse of tobacco is spreading through the country, will ultimately, in my opinion, prove more overwhelming than even the serious abuse of intoxicating liquors."

Need we quote other distinguished Physicians and Surgeons—such as Rush, and Mossey, and Willard Parker—whose opinions coincide with those above expressed; who agree that several forms of disease, especially typhoid fevers, are greatly aggravated and often rendered fatal by the use of tobacco, and that use is one of the sorest evils which now afflict the human family.

ADDRESS

OF THE UNION RELIEF ASSOCIATION OF UNION BETHEL CHURCH, WASHINGTON, D. C.

BRETHREN AND SISTERS:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old man and woman to the infant at the breast They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been tasked almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the exciting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them: and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate, brethren that has ever been experienced in the Capital of this once peaceful and happy nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish as much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind-hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation, and, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults or children of both sexes. Bedding or bedclothes, old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

THOMAS F. GREEN,
No. 490 11th street, between I and K streets.
By order of the Association:
JAMES L. THOMAS,
HILLIARD BRAS,
JOHN A. SIMMS. } *Committee.*

DR. WISHART'S TAR CORDIAL!

We recommend all our ministers and people to get a bottle from Dr. Wishart It is good for ulcerated lungs, and the entire system See his advertisement in another column.

ACT ON IT!

A good resolution—Resolved, that we will subscribe for the Recorder ourselves, and get our neighbours to do so too.

Domestic Items.

READING, PA

The Penns.—The Albrights.—The Foot Washers. Unknown Sects. &c.

Messrs. Editors:—There are many places in our country called Reading, but this is the largest of them, and the third city in the State in point of size, though it numbers but twenty-five or thirty thousand inhabitants. Philadelphia and Pittsburgh only are larger. It is on the left bank of the Schuylkill, fifty-eight miles from Philadelphia, with which it is connected by rail and canal. It is one of the great railroad centres, and the business connected with these roads has given a great impulse to the place. The plain upon which the city is built rises gradually from the river till it is enclosed, on the east, by Penn's Mountain. It is sufficiently large to afford room for building purposes for many years to come. In the regularity and order of the streets the city bears the marks of the Penns, by two of whom, Richard and Thomas, it was laid out over one hundred and twenty years ago. It appears in striking contrast with many of the towns farther up, in the adjoining regions, where the houses look as if they had been washed down the sides of the mountains and lodged wherever they could find a place. There are about twenty churches in Reading, of which the Baptists, Universalists, Friends, Episcopalians, and Roman Catholics have one each. The Presbyterians have two, one of which is African. The Methodists have three, one of which is also composed of colored people. The Lutherans have three. The German Reformed two. The Evangelical Association, or Albrights, have one or two. These are German Methodists, unknown, probably in New England. Their founder was one Albright, a German, who became pious in the Methodist Connexion many years ago. He wished them to set him apart to the ministry among his own countrymen, but they were not prepared to enter upon a work among the Germans, and told him that he must learn English and preach in that language. This led Albright to start for himself, and to become the founder of a sect now quite numerous in some of the States. They appear to be a good people, and are doing good. In doctrine and government they harmonize with the Protestant Episcopal Methodists. Till recently their preaching was all in German. Now they have a few ministers who cannot use that language. The United Brethren, or Foot-Washers, have also a church or two here. Washing the feet of each other on certain occasions is with them a religious rite. Without naming other sects, it is enough to say that, as one from the East goes up into Central Pennsylvania, he will find a multiplicity of sects unknown to him before, many of which even Back never dreamed of. The edifices in which the congregations here worship are of the better order, though they range from the spacious house capable of seating fifteen hundred persons, with a beautiful spire two hundred and eighteen feet high, down to a little primitive Quaker church made of logs. The most of these churches are ministered to by men who hold to the truth as it is in Jesus.

Reading has a large amount of capital invested in manufactories. There are machine shops, rolling mills, foundries and furnaces of varied classes. A first class cotton mill, well lighted up as we entered the town, through the darkness and snow, reminded us of one we passed under similar circumstances some years ago when driving into the old town of Riga, on the gulf of that name. The day after we reached Reading was market day, which occurs twice a week, and there was much in the appearance of the town to remind us of old Moscow as we saw it six years ago. The snow and cold were alike in each, and though the jargon was not so great here as there, to an English ear, there was enough to make the resemblance striking. Many to this day, in this State, know little more of English than the wild Mujik of the East. There is here another thing which one finds in this country only in old German settlements. It is a style of building which is now fast passing away. The frame is put up as though it was to be covered with boards, after which bricks are put in between the timbers, and there it is left, both bricks and timber being exposed to view. There are many liberal people here; but one large sect formerly secured church rights while living, if professors, on the payment of twenty-five cents a year, (which included for male members a right to vote,) and the right of burial also when they died, and though some of them once poor now possess wealth, it is hard to get them much beyond their quarter. People are apt to go in the way they are trained.

Boston Recorder.

The Last of the "Gumbacks."—The counting of the soiled postage-stamps, which were deposited two or three months ago at the New York Post-office for redemption, is about completed, but at least nine-tenths have been redeemed, and notice is given to the owners of the remaining one-tenth that they should forthwith report themselves at the Post-office with their certificates of deposit, and receive current funds in lieu of their old "gumbacks." It is desired to close the account, and persons interested may save themselves inconvenience by making early application for the money which is due to them.

The aggregate amount of claims of depositors is over $250,000, and the whole number of washed and other stamps which were thrown out is comparatively small, being only about five per cent. of the whole. This is owing to the care that was taken by honest holders to throw out all stamps that had been used before making their claims at the Post office, so that a large proportion of the five per-cent. of rejected stamps was offered with knowledge of their character or fraudulent design.

The assorting and counting of the stamps has occupied three months' time. This work was performed, with that of redemption also under the general supervision of the Post-master, but the particular direction of the whole was assigned to the Treasury Department. An agent of the Government also gave his attention to the details of the reception of the stamps and to other matters connected with the redemption. The counting of the stamps was a most troublesome business. Their denominations were from one to ninety cents; there were few, however, of greater value than twenty-four cents, and quite as many one-cent stamps were of the number, it is estimated, as of all other denominations. A considerable proportion were so begrimed with dirt that it was difficult to recognize them.

Some idea of the extent of the labor involved may be formed from the fact that the counting would have occupied one man for the space of two years and a half; and it is believed that that man, in consequence of the perplexing nature of the work, would, at or before the end of the time, have become insane. The number of persons who presented packages of stamps was about fifteen thousand, and the value of the packages ranged from one dollar to nearly nine thousand. In the course of a few days the last of the soiled stamps deposited at the New York Post-office will have been paid for and destroyed. The public will be glad to hear of this consummation.

Postage.—On and after the 1st of July, all letters deposited in the post-office for mailing, on which the postage is short, instead of being sent forward as now, will be kept and treated as if there was no stamps on them. After that time the postage on drop-letters will be two cents instead of one. The annual postage on weekly newspapers to and out of the State will be twenty cents.

By the President of the United States,

A PROCLAMATION.

Whereas, The Congress of the United States at its last session enacted a law entitled "An act for enrolling and calling out the National forces and for other purposes," which was approved on the 31st day of March last,

And whereas, It is recited in the said act that there now exists in the United States an insurrection and rebellion against the authority thereof, and it is under the Constitution of the United States the duty of the Government to suppress insurrection and rebellion, to guaranty to each State a republican form of government, and to preserve the public tranquility,

And whereas, For these high purposes a military force is indispensable, to raise and support which all persons ought willingly to contribute;

And whereas, No service can be more praiseworthy and honorable than that which is rendered for the maintenance of the Constitution and the Union, and the consequent preservation of free government;

And whereas, For reasons thus recited, it was enacted by the said statute that all able-bodied male citizens of the United States and persons of foreign birth who shall have declared on oath their intention to become citizens under, and in pursuance of the laws thereof, between the ages of twenty and forty-five years (with certain exceptions not necessary to be mentioned,) are declared to constitute the National forces, and shall be liable to perform military duty in the service of the United States, when called out by the President for that purpose;

And whereas, It is claimed by and in behalf of persons of foreign birth within the ages specified in the said act, who have heretofore declared on oath their intentions to become citizens under, and in pursuance of the laws of the United States, and who have not exercised the right of suffrage or any other political franchise under the laws of the United States, or of the States thereof, that they are not absolutely excluded by their aforesaid declaration of intention from renouncing their purpose to become citizens, and that, on the contrary, such persons under the treaties or laws of nations, retain a right to renounce that purpose, and to forego the privileges of citizenship and residence within the United States, under the obligations imposed by the aforesaid Act of Congress,

Now, therefore, to avoid all misapprehensions concerning the liability of persons concerned to perform the service required by such enactment, and to give it full effect, I do hereby order and proclaim that no plea of alienage will be received or allowed to exempt from the obligations imposed by the aforesaid Act of Congress, any person of foreign birth, who shall have declared on oath his intention to become a citizen of the United States, under the laws thereof, and who shall be found within the United States at any time during the continuance of the present insurrection and rebellion, at or after the expiration of the period of sixty-five days from the date of this proclamation. Nor shall any such plea of alienage be allowed in favor of any such person who has so, as aforesaid, declared his intention to become a citizen of the United States, and shall have exercised at any time the right of suffrage, or any other political franchise, within the United States, under the laws thereof, or under the laws of any of the several States.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

[L. S.] Done at the city of Washington, this, the eighth day of May, in the year of our Lord one thousand eight hundred and sixty-three, and of the Independence of the United States the eighty-seventh.

ABRAHAM LINCOLN.

By the President.

Wm. H. Seward.

Capture of Grand Gulf.—Despatches from Admiral Porter.

Washington, May 8.—The Navy Department has received an official despatch from Admiral Porter, dated flag ship Benton, Grand Gulf, Mississippi, May 3, announcing the capture of forts at Grand Gulf, consisting of works of the most extensive kind. The forts were literally torn to pieces by our fire.

The Admiral says, "We had a hard fight for these forts, and it is with great pleasure that I report the navy holds the door to Vicksburg." Grand Gulf is the strongest place on the Mississippi except Vicksburg.

Important Despatch from the Secretary of War.

Harrisburg, May 8.—The following despatch has just been received by the Government from Washington:—

To the Governor of Pennsylvania:—

The President and General-in-Chief have just returned from the Army of the Potomac. The principal operation of General Hooker failed, but there has been no serious disaster to the organization and efficiency of the army.

It is now occupying its former position, the Rappahannock, having recrossed the river without any loss in the movement.

Not more than one third of Gen. Hooker's force was engaged.

Gen. Stoneman's operations have been a brilliant success.

A part of his force advanced to within two miles of Richmond, and the enemy's communications have been cut in every direction.

The Army of the Potomac will speedily resume offensive operations.

(Signed,) Edwin M. Stanton,
Secretary of War.

Gen. Stoneman's Expedition.

Washington, May 8.—The following despatch was received at the head-quarters of the army this afternoon:

Yorktown, May 7, 1863.

To Major-General Halleck:—

Colonel Kilpatrick, with his regiment, the Harris Light Cavalry, and the rest of the Illinois Twelfth, have just arrived at Gloucester Point, opposite this fort. They burned the bridges over the Chickahominy, destroyed three large trains of provisions in the rear of Lee's army, drove in the rebel pickets to within two miles of Richmond, and have lost only one Lieutenant and thirty men, having captured and paroled upwards of three hundred prisoners.

Among the prisoners was an aid of Major General Winder, who was captured with his escort, far within the intrenchments outside of Richmond.

This cavalry have marched nearly two hundred miles since the second of May, and were inside the fortifications of Richmond. On the 4th they burnt all the stores at Aylett's Station on the Mattapony.

On the 5th they destroyed all the ferries over the Pamunkey and Mattapony, and a large depot of commissary stores near and above the Rappahannock, and came in here in good condition. They deserve great credit for what they have done. It is one of the finest feats of the war.

Rufus King,
Brig. Gen. Commanding Post.

The Pennsylvania Wounded.—Harrisburg, May 8.—Governor Curtin, who is now at Washington, looking after the welfare of the Pennsylvania wounded soldiers, telegraphs to Mr. Slifer, the Secretary of State, that arrangements have been made by General Hooker for the recovery of all the wounded, and that they will be returned to us to-day. ☞ We are also happy to inform the friends of the wounded soldiers that the Governor has effected an arrangement by means of which all the wounded capable of travelling will be sent to the various hospitals within our limits, thus enabling their friends to more easily minister to their wants. The Governor expresses himself as perfectly satisfied with all the arrangements which had been made for the care of the wounded by the General Government. He adds that Stoneman is now known to be safe.

Later from Hooker's Army.

Washington, May 9, 12 P. M.—On Friday morning last, General Hooker recrossed the Rappahannock with two *corps d'armee*, and, after reconnoitering the old position held by him at Chancellorsville, found that the enemy had fallen back, leaving hundreds of his wounded behind, and his dead unburied.

During the day the entire Army of the Potomac crossed the river with sixteen days' rations, and, moving forward, deployed right and left in search of the enemy, who was not to be found in force up to eight o'clock this morning.

A large number of stragglers have come into our outpost lines and given themselves up, expressing their disgust with the rule of the rebel leaders.

Three men confirm the published accounts of the consternation created in Richmond by Gen. Stoneman's raid.

Gen. Hooker informed Gen. Halleck that he only needed active co-operation from Generals Peck and Keyes, in a second advance, to render the destruction of the rebel army and the capture of Richmond certain.

The report that Richmond has been captured by General Keyes, is not credited by the War Department.

The President and General Halleck, as well as the members of the Cabinet, are in excellent spirits, and very hopeful.

Reinforcements are arriving here very rapidly. It is thought these troops will be sent to Gen. Hooker.

A movement is on foot for another column, but particulars are withheld for the present.

An inspection of the ground upon which the late battle was fought shows the desperation of the rebels and their immense loss. Large numbers of their dead and wounded are upon the field. In the wilderness, where the fire took place from the shells from our batteries, a very large number of charred remains have been found. The sufferings of the poor wretches must have been terrible.

War News from Rebel Sources.—General Jackson's left arm has been skilfully amputated below the shoulder. The General has been removed to a country house fifteen miles distant.

Direct communication with the army has not yet been re-established.

The wounded at Washington—General Sigel.

Washington, May 9.—The total number of wounded that have arrived here is supposed to be about three thousand.

General Sigel had an interview with the President to-day. He is anxious to be in active service.

Rumors from Washington.—Washington, May 9.—Private advices from the army represent that it is in the best spirits, and ready for fresh work. Of course, a few days will be consumed to reorganizing the entire army; but it is already rumored here that General Hooker is arranging for fresh attacks upon the enemy.

Our foreign relations.—Washington, May 9.—There need be no alarm upon the subject of our foreign relations. Whatever may be the character of the Parliamentary debates or of the leading articles in the foreign newspapers, the official intercourse of this Government with England and France, at this moment, is peaceable.

Capture of Grand Gulf and Port Gibson.—Cincinnati, May 9.—A special despatch to the Gazette, dated Memphis, the 7th instant, states that General Grant has captured Grand Gulf, Port Gibson and Willard Valley, and on Wednesday was thirty miles up the Big Black river, marching on the rear of Vicksburg. The army was enthusiastic at the speedy prospect of a victory.

Baltimore subscriptions to the National Loan.—Baltimore, May 9.—It is ascertained that upwards of one million five hundred thousand dollars have been invested in the Five-twenty National loan, by parties residing in Baltimore, through J. Cooke, of Philadelphia and the Government agents.

Indian hostilities renewed in Minnesota.—St. Paul, Minn., May 8.—Arrivals from the Chippewa Agency state that a difficulty has taken place between a number of Chippewa Chiefs, thirty-five miles above Crow Wing, in which four of them were killed.

The difficulty grew out of the treaty made at Washington last winter.

The Chiefs who had no hand in making the treaty now avow their intention of killing all who signed it.

Vallandigham's case.—Cincinnati, May 9.—The charges, specifications and testimony in Vallandigham's trial are published.

The charge is based upon his speech at Mount Vernon, and accuses him of publicly expressing, in violation of Order No. 38, his sympathies for those in arms against the Government of the United States, and declaring disloyal sentiments and other opinions with the object and the purpose of weakening the power of the Government in its efforts to suppress the rebellion.

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" Friday evening, at 7 o'clock.

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RECOMMENDATIONS.

From the Christian Instructor, Phila., Nov. 22, 1862.

This edition of the Bible has been for years before the public, and yet it was but the other day that our attention was drawn to it so as to lead to an examination. The text is the commonly received translation of King James, and its only peculiarity is its assistance in the matter of pronunciation. All proper names and many other words are divided into syllables and accented as they ought to be pronounced, according to the orthoepy of John Walker contained in his Critical Pronouncing Dictionary. The Bible certainly deserves to be read well, and yet no one can do so without long and careful study.

This work of reading the Scriptures correctly cannot be commenced too early, and we would recommend parents to get pronouncing Bibles for their children, so that in reading verse about in the family, the process of training might begin. In Bible classes the pupils should be taught first to read the passage correctly—which but few teachers can do themselves, without some such help as this. Indeed, if many congregations would place a copy of the Pronouncing Bible in the pulpit for their pastor [illegible] we would hear [illegible] such places as Phil-ip-pi, and Thes-sa-lo-ni-ca, or such personages as El-i-am, Meph-ib-o-sheth, and Tro-phi-mus. Mr. W. S. Young, of this city, has Alger's Pronouncing Bible in different sizes and styles of binding, and at reasonable prices.

From Rev. Mr. Pierpont, Pastor of the Church in Hollis St., Boston, to the publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families at their domestic devotions, it finds its way into our meeting-houses, and even intrudes itself into too many of our pulpits, producing in the church a diversity of tongues that is a proof of any thing but apostolic gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community;—and I am gratified to find that Mr. Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has been so successful as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the Hebrew names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when it is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority, and, so long as there is no higher standard than his, accessible to the great proportion even of well educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that; and still more, when the pronunciations of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr Alger's industry, and his well known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the work which you have in hand as could reasonably be expected from any man, and I heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT.

From Rev. J. L. Blake, Rector of St. Matthew's Church, and Proprietor of a Young Ladies' Seminary, in Boston, to the publishers.

I am much pleased in learning that you contemplate an edition of the whole Bible on the plan of the "Pronouncing Testament." If the critical accentuation of school books generally would be objectionable, from the tendency to hinder the proper exercise of judgment and memory, with the young in acquiring a classical and polite pronunciation of the English language, it cannot be objectionable in regard to the Bible and Testament, which, in schools, are used chiefly, not as class-books but in connexion with devotional exercises, and in families, and by individuals under circumstances that do not admit of regular instruction to the reader. And, moreover, it is believed that if each of the younger members of a family should be furnished with a Bible on the plan of the Pronouncing Testament and should daily, after having been duly instructed in the day, in reading by turns the chapters preparatory to morning and evening prayers, they would soon acquire an accuracy and elegance of pronunciation not usually witnessed—and, judging from my own experience, I should have no hesitation in saying, that the elder members of most families might derive [illegible] from the habitual use of such a Bible. The Pronouncing Testament will be a sufficient guarantee to all who have seen it, of Mr. Alger's qualifications for the work in which he is engaged; and those who have seen the neat style of typography, and the good paper and binding of your late publications, will have full confidence, I am well persuaded, that your contemplated edition of the Bible will be throughout what it should be.

Very respectfully yours, J. L. BLAKE.

From Mr Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs. Lincoln & Edmands—

We received a copy of your intended edition of the Bible, and are very glad that you have undertaken it. An edition in common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to Dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan, which you published, that it will be well executed.

Yours, &c. B. A. GOULD.
G. B. EMERSON.
S. P. MILES.

From Mr. Bailey, Principal of the Franklin English Grammar School, in Hanover St.

Messrs. Lincoln & Edmands—

Having examined attentively and with much satisfaction, the Pronouncing Introduction, Reader and Testament, I am pleased to learn that you contemplate publishing an edition of the whole Bible on the same plan. Objections have indeed been made, and with reason, to furnish school books, generally, with artificial helps to the correct pronunciation of words, but to such books, and especially to the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy; and we cannot conceal the fact, if we would, that a most total disregard to accuracy and system, in this particular prevails not only in families and common schools but also in too many of our academies and colleges. Believing that the Pronouncing Bible may do much to remedy this evil, and especially to secure a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage to your undertaking.

Respectfully yours, &c. EBENEZER BAILEY.

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

The committee appointed at the last monthly meeting of the Association to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the duty assigned them, and have great pleasure in representing to the Association, that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker and the marks and characters used by Mr. Perry, and other lexicographers, for designating the correct sounds of the vowels and consonants, to the proper names, and many other words in the sacred Scriptures, eminently laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words, and that his attempt has been crowned with greater success than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,

THOMAS PAYSON, Chairman.

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and vicinity," the preceding report was read, and accepted.

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Attest SAMUEL ROBINSON, Secretary.

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CONSULTATION FREE.

WHY IS IT THE SICK ARE NOT CURED?—Not a place do we visit but we hear from individuals complaints of the little benefit they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this? Sometimes they tell of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better. Others find their constitutions so impaired, and their health so much worse by using medicine, that they are really in dread of a Doctor, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary in the case. In fact, it is not often a physician informs the patient what the disease is! But why do not physicians administer medicine that will cure? Why are the sick compelled to drag out a miserable existence without hope? Will Doctors answer? Many cases, they say, cannot be cured, and discourage patients in that way. Why can they not be cured? The truth is, the physician, honestly, can give no other reason why a cure cannot be effected than that he does not know what medicine will cure; he has tried one thing after another which his fancy suggested to him might prove beneficial; all which having failed, he then as an excuse for abandoning the case, pronounces it incurable! If it be incurable, we want to know why it is so; what organ has become incapable of performing its functions? Not the flimsy pretence, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease, and the appropriate remedy; the one calculated to neutralize and render harmless such morbid matter, the patient would have been restored.

These pretensions to Medical Science, although supported by arrogance, pride, dignity, and honorable titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge at no distant period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to mitigate it.

For this knowledge we have been contending for years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change; decomposition or neutralization, as the case may require. ly

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2d. Flatulency and Acidity.—These symptoms arise from the indigestion of food, which ferments instead of digesting.

3d. Costiveness and Loss of Appetite.—These symptoms are the effects of the unnatural condition of food in the stomach, and the want of pure bile or gastric juice. The stomach is often painfully distended by wind; the appetite is sometimes voracious.

4th. Gloom and Depression of Spirits.—This state shuts many from the enjoyment of life, and is caused by the impure blood furnished by imperfect digestion. In this stage of the disease many persons commit suicide. There is a constant foreboding of evil, and an indifference and positive inability to perform the offices of life.

5th. Diarrhœa.—After being at first costive, the sufferer is afflicted with diarrhœa, which is owing to a diseased condition of the bowels, produced by the undigested food, which is evacuated in the same condition as when eaten, and, of course, gives no strength to the system.

6th. Pains in all parts of the system arise from the action of impure blood upon the nerves. They are felt chiefly in the head, sides, and breast, and in the extremities. In many cases there is an uneasiness in the throat, with a sense of choking or suffocation. The mouth is often clammy, with a bad taste and furred tongue.

7th. Consumptive Symptoms and Palpitation of the Heart.—Many persons pronounced as having these diseases have in fact nothing but Dyspepsia, the lungs and heart disease being only symptoms.

8th. Cough.—This is a very frequent symptom of Dyspepsia, and leads very often into confirmed consumption.

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13th. It is impossible for us to give all the symptoms of Dyspepsia, in so small a space, but the above are considered sufficient—if we add that the patient loses his memory and attention to surrounding objects, and frequently becomes morose, and sour in disposition. We should say, however, that pains in the joints and stiffness in the limbs, which go by the names of rheumatism and neuralgia, are very often produced by Dyspepsia. Also, a hardness of the muscles of the abdomen, which become contracted and hard; and in some cases the belly sinks, instead of being greatly prominent.

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SHROUDING.

Mrs. JANE JOHNSON & Mrs. ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,

No 818 South Eighth Street, Philada.,

and are always prepared to serve customers at the shortest notice possible

☞ TERMS MODERATE. ly

ENGLISH, SWISS AND AMERICAN

WATCHES.

FINE GOLD,
CORAL, PEARL, ONYX, JET, &
OTHER JEWELRY.

A large assortment of RINGS, BRACELETS, ARMLETS and THIMBLES.

Also, the latest styles of Silver Forks, Spoons, Ladles and other Silver Ware,

SUITABLE FOR PRESENTS,

for sale cheap at

JOHN S. WILSON'S,
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nov29-5t

F. CHAMPION'S

NEW AND SECOND HAND

CLOTHING STORE,

No. 13 Myrtle Avenue, Brooklyn,

CLOTHES MADE TO ORDER.

Also, Second-hand Garments Cleaned, Repaired or Dyed, at short notice.

SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE.

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P. P. GUSTINE'S

FURNITURE WAREHOUSE,

NO. 207 North Second Street,

Third door above Race, East Side, Philadelphia.

Manufacturer of Cane Seat, Windsor, Boston, Rocking and Nursery Chairs, &c., Clocks, Looking-Glasses, Bedsteads, Tables, Washstands, Bureaus, Sofas, and every variety of useful Furniture, all of which he will furnish at the LOWEST CASH PRICES, Wholesale and Retail.

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THOMAS W. ALLMOND,

FURNISHING UNDERTAKER,

No. 1027 RODMAN STREET,

Between 10th and 11th and South and Lombard St.,
Philadelphia.

SPRING AND SUMMER

GOODS,

The Subscriber would invite the attention of her friends and the public to her large assortment of

New, Fancy and Domestic Dry Goods,

Spring Shawls, and Balmoral Skirts,

HOSIERY, GLOVES, &c., &c.,

TO SUIT THE SEASON.

Mrs. H. will spare no pains to sell Irons and Regalia Trimmings as cheap as possible.

At the OLD ESTABLISHMENT,

S. SHORTER HAWKINS.

615 Lombard Street,
PHILADELPHIA.

☞ S Muslins selling ten per cent. cheaper than can be bought elsewhere. tf

NOTICE

Woodbury, March 23d, 1863.

This is to certify that on Tuesday, the 17th inst., my wife, Elizabeth Andrews, left my bed and board, without any provocation whatever. I therefore warn and forbid all persons of harboring her on my account, for I will not pay or be responsible for no debts that she may contract from this date.

1m JOHN ANDREWS

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representatives from Lodges are as follows:

From Garnet Union No. 4, D. of T.; from Phoenix Union, No. 8, D. of T.; from Northern Union, No. 10, D. of T.; Webb's Union, of Chambersburg, Pa.; from De Bias' Union, of Carlisle, Pa.; from Mount Olive Union No. 10, D. of T.; from Vanbrackle Union, No. 10, D. of T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennett; Grand Associate, Sister Durfie; Grand Treasurer, Sister Fawcett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dukhart; Grand Chaplain, Sister Hall.

D P P, Sister E Somers,	D P P Sister Ancanson,
" " E. Bowers,	" " J. F. Black,
" " M. H. Shout,	" " E. A. Clark,
" " S. Rowman,	" " Weaver,
" " S. Davis.	" " S. Hall.

THE DAUGHTERS OF CORNISH SOCIETY.

The Stated Quarterly Meetings of this Society are held on the first Wednesdays of February, May August, and November.

The meeting of the Board are held on the Wednesday previous to the regular stated meetings of the Society.

Mrs. Sarah Carter,
President.

Mr. L. R. Seymour, Sec'y.

THE BOOK DEPOSITORY

OF THE

AFRICAN M. E. CHURCH,

No. 619 Pine Street,

PHILADELPHIA.

We keep on hand, in connection with our other books Sabbath school books of various kinds. Question Books, Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Paper, Envelopes and Blank Books.

THE DEATH-BED OF THE REV. JOHN WESLEY.

Wanted Canvassing Agents for this splendid large engraving which should be in every house of all admirers of that great and good man. The most liberal inducements offered to those selling this print. Send for Catalogue and instructions.

WM SMITH, Publisher,
702 South Third Street, Philadelphia.

WANTED.—The charge of a Public School. Reference as to ability can be given. Apply to J. W. A., 1641 Helmuth St

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OF THE LATEST STYLES,

Made in the Best Manner, expressly for RETAIL SALES. Lowest Selling Prices marked in Plain Figures. All Goods made to order warranted satisfactory. Our One-Price System is strictly adhered to. All are thereby treated alike.

Dec20-ly JONES & CO.,
604 Market Street

GOOD NEWS

To Tailors, Dress-makers, and to those wishing to learn such. Also, to owners of sewing machines, store-keepers, and large families.—[illegible] Ladies' Dresses, Boys' and Men's Pants, Vests, Jackets, Sacks and Over-coats.

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Address REV. WM. COAGLEY,
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Or apply to Mrs. Mary C. Weaver, (wife of the Editor of this paper,) 616 Pine St., Philada., Pa. Jan15—ly

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No. 17—3mo. PHILADELPHIA

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STOVE STORE,

107 NORTH FIFTH STREET, PHILADELPHIA.

The subscriber would respectfully inform his friends and all in want of good stoves, that he has now on hand a general variety of excellent PARLOR, COOK and CHAMBER STOVES, including Gas heating, as well as other patterns, which he is selling at very low rates. He buys entirely for cash, of the best wholesale dealers, and of course can sell much cheaper than those buying on the usual credit system. At any rate his friends are invited to give him a call and examine for themselves before purchasing elsewhere, as he feels that they would be convinced that it would be to their interest to give him their patronage. Coal orders constantly on hand.

WM STILL.

JOSEPH H. COLE,

CONTINENTAL RESTAURANT,

NO. 717 LOMBARD STREET, PHILA.,

(Above Seventh St., under Philadelphia Institute,)

Where he continues to keep always on hand the very best assortment of OYSTERS and other refreshments—hoping that all his friends and the public in general will favor him with their patronage.

☞ Meals served at all hours. Families supplied with Oysters of the best quality and flavor at the shortest notice.

☞ Also, public and private waiting done on the most reasonable terms. ly

"UNION COTTAGE,"

ATLANTIC CITY, NEAR THE INLET.

The subscriber will always be happy to welcome her numerous friends, and the public in general.

TERMS:

Board per week,	$6 00
" " day,	1 25
Single meals,	50

S. H. Wailes, *Proprietress.*

BOARDING

IN BROOKLYN

MRS. S. PLANT (formerly Richardson) respectfully announces that she has opened a first-class BOARDING & LODGING HOUSE at No. 87 HIGH STREET, Brooklyn—where she is prepared to accommodate the public on the most reasonable terms.

Her house being located in a very pleasant part of the city, and within five minutes' walk of Fulton Ferry, is made thus a very desirable and convenient place.

BOARDING.

Mrs. AMIA WILLIAM, of Cape May, will open the Banneker House for the season, for the accommodation of all who wish to spend the season there, and she will spare no pains to make all comfortable. Those wishing to spend one, two, or three days, will find the Banneker House the right spot. Prices very reasonable.

COAL, STOVES, &c., &c.

The subscriber respectfully informs his friends and the public generally, that he has taken the store,

NO. 107 NORTH FIFTH STREET,

formerly occupied as the Anti-Slavery Office, (whom he has been engaged for the last fourteen years,) to occupy it henceforth as a place of business for the sale of

COAL, STOVES, &C.

Having made arrangements with one of the first Coal Dealers in the city, to furnish the best qualities of Lehigh, Schuylkill, &c., at the lowest cash prices, he hopes to give full satisfaction in this branch of his business.

He will also keep constantly on hand a general assortment of good NEW and SECOND-HAND STOVES, FURNACES, &c.

Persons wishing Stoves taken down, stored away, put up, or cleaned, can be promptly accommodated by applying as above.

He hopes by energy and strict attention to business to obtain a fair share of patronage.

WM. STILL,
107 North Fifth Street, Philadelphia

REFERENCES.

J. M. M'Kim,	Dr Caspar Wister,
Samuel Rhoads,	James Mott,
Dillwyn Parrish,	Thomas Williamson,
Prof. C. D. Cleveland.	W. H. Furness.

WANTED.

One or two respectable colored men in a quiet and respectable family to lodge, where they can secure all the comforts of a home, with a furnished room.

INQUIRE,

No 424 South 7th St., Phila.

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Every department of Dentistry attended to.

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Nov 17.

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☞ Particular attention given to orders for Printing Paper aug 9.

PERRY & FITZGERALD'S

PROCESS FOR MAKING LIGHT, NUTRITIOUS, AND UNADULTERATED BREAD, WITHOUT FERMENTATION

The new process of bread-making, patented by Perry & Fitzgerald, removes all the obstacles which have hitherto rendered it impossible to manufacture perfectly pure, sweet, and nutritious bread. The entire process is performed by mechanical means, and is eminently cleanly.

The process consists in mixing the flour in a closed vessel, and the application of pure carbonic gas, under pressure, by which the dough mass is made thoroughly light, and ready to be discharged into pans for baking, in the brief space of fifteen or twenty minutes. The "charge" is usually 300 pounds, and each machine [illegible] the operation, in all its details, from the putting in of the flour to the discharging of the dough, is from twenty-five to forty minutes.

The invention of Perry & Fitzgerald effects a revolution in the preparation of bread, by establishing a system of wholesale manufacture not subject to the vicissitudes and evils of fermentation, but exact and certain in its results—1. Because, by the substitution of mechanical for manual labor, and in the superior value of the article produced, it promises large profits upon the capital employed. 2. Because such employment of capital, as well as the protection afforded by the patent, gives adequate security against competition. [illegible]

The application of pure carbonic acid gas, under pressure, to a mechanically kneaded dough-mass, as in the invention of Perry & Fitzgerald, did not occur to Dr. Ure, though he seems to have had a clear foreshadowing of the importance of the artificial use of the one when he states, hypothetically, that "if water, highly impregnated with carbonic acid gas, be used in kneading the dough, the resulting bread will be much more spongy. Could a light article," he continues, "be produced in this way, then, as the sugar would remain undecomposed, the bread would be so much the sweeter and more nourishing."

What, to Dr. Ure, was evidently a clearly comprehended chemical truth, has been practically developed by the brilliant invention of Perry & Fitzgerald. Posterity will hold their names in grateful remembrance, as among the most eminent benefactors of mankind.

ITS SUPERIORITY.—The superiority of unfermented bread is by no means new. Dr. Cullen, who wrote more than seventy years ago, says:—

"In Scotland, nine tenths of the lower class of people, and that is the greater part of the whole, live upon unfermented bread, and unfermented farinacea in other forms, and there are not a more healthy people anywhere to be found. In the course of fifty years, that I have practised among them, I have had occasion to know this, and have hardly met with a disease, of any consequence, that I could impute to the use of unfermented farinacea."

At a later period, Professor Thompson, of Glasgow, in his work on the "Food of Animals," after alluding to the facts referred to above by Dr. Cullen, and other kindred facts, observes:—

"Such, then, being sufficient evidence as to the value of the wholesomeness of unfermented bread, it becomes important to ascertain what respects it differs from fermented bread. The result gained by this process (fermentation) may be considered to be merely the expansion of the particles of which the loaf is composed, so as to render the mass more readily divisible by the preparatory organs of digestion. But, as this object is gained at a sacrifice of the integrity of the flour, it becomes a matter of interest to ascertain the amount of the loss sustained in the process."

The result of Professor Thompson's experiments showed a difference in favor of unfermented bread of nearly seven per cent. over that made by the ordinary process. In other words, there was a loss of over one-fifteenth of the nutritive properties of the flour, which, by the process of fermentation, was driven into the air and lost.

We come now to a more particular consideration of the superiority of the Bread made without fermentation, or the use of chemical agents, over the Bread made by those processes. Although, from what has already been said, this superiority appears in most vivid contrast, yet the public will be better satisfied to have the points stated specifically, as it only needs that the advantages secured by this method be clearly understood in order to its universal introduction in the manufacture of Bread.

I. Its Cleanliness.—Instead of the dough being mixed by the naked hands or feet of the bread, from the wetting of the flour to the completion of the baking, is not, and scarcely can be, touched by any one. "One desideratum attained in its manufacture," says Dr. Willard Parker, "is its entire cleanliness." Says Dr. Waterbury: "The process is not only purely scientific, but pre-eminently cleanly."

II. Its Preservation of all the Nutritive Principles of the Flour.—As the raising of the dough is by the mechanical introduction of pure carbonic acid gas, under pressure, in a closed vessel or receiver, it takes a perfect vesicular or spongy texture. All the constituents of the flour remain wholly unchanged, while the process of raising bread by fermentation inevitably sacrifices some of them, as has been already shown.

III. Its Uniform Character.—Bread made by the New Process is uniformly light, sweet, and nutritious. The conditions being simple, and not liable to variation, no failure can occur in always producing bread of the same quality. It retains its moisture much longer than fermented bread, and may be eaten warm with impunity. The process also insures a perfect freedom from all acidity, even in the hottest weather. Says the London *Times*:—"The objectionable consequences of fermentation being avoided, the constituents of the flour are left both unchanged and become [illegible], the resulting loaf being absolutely pure."

IV. Its Wholesomeness.—Being free from the deleterious substances which are the product of fermentation, or chemical reactions, by the old modes the bread made by the New Process is easy of digestion, and agrees with the most delicate stomach. "To dyspeptics," says Dr. Cox, (late of the N. Y. Medical College) "it will be invaluable, as they will be able to use it when the fermented and chemically raised bread has been found to have signally failed as an article in diet." Says the London *Medical Times and Gazette*:—

"Since the introduction of the new unfermented bread, there have already been received from members of the medical profession, who have recommended it in their practice, as well as from non-professional sources, accounts of the really astonishing results that have followed its use in cases of deranged digestion and assimilation. Many persons have reported their recovery to health, after years of suffering and misery, by the simple use of the bread as a diet. Many cases have also been reported by medical men of persons, in which certain distressing forms of dyspepsia, which had remained intractable under every kind of treatment, have yielded as if by magic, almost immediately after adopting the use of the unfermented bread.

"The beneficial effects of the new bread are attributable to two causes. The one in the absence of the prejudicial matters imparted to ordinary bread by the process of fermentation; and the other in the presence in the bread, unchanged, of those elements which are the essential agents of digestion and assimilation."

The most eminent members of the medical profession, both in Great Britain and in the United States, not only speak in the highest terms of the ease with which it is digested, and of its rich, nourishing qualities, but especially of its peculiar palatableness, and wonderful keeping properties. The absence of acidity and other strong flavors, which, to a greater or less degree, are characteristic of fermented bread, renders the new bread peculiarly delicate to the taste.

V. Its Rapidity and Economy.—By the use of mechanical means, instead of manual labor, a barrel of flour is converted into baked loaves in forty-five minutes; whereas, by the ordinary process, four or five hours are occupied in the formation of the "sponge," and a further time in kneading, raising, and baking the dough.

"The steadiness of the consumption of bread," says a correspondent of the *Journal of the Society of Arts*, "renders it an article peculiarly suitable to be prepared and supplied by a public company. And since the new process removes all the vicissitudes of manufacture, and the expense of the machinery gives a comparative monopoly, the supply of bread is placed on more in the same category with gas, water, or other articles of prime necessity."

VAN RIPER & CAMP,

EXCLUSIVE MANUFACTURERS,

Corner of Broad and Buttonwood Streets,

PHILADELPHIA.

THE YOUTH'S EVANGELIST

is published twice every month, and is prepared expressly for use in the Sabbath Schools of the United Presbyterian Church. It is printed on clear, white paper, and embellished with fine engravings in every number.

Every number has a Psalm, or part of a Psalm, set to Music suitable for use in Sabbath Schools.

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We have secured the services of a number of valuable contributors who will furnish original articles to every number, which will add much to the interest of the columns.

It is the intention of the subscriber to make the *Youth's Evangelist* a help to parents and Sabbath School Teachers in the training of the rising generation in their care, and a welcome visitor to all the families and Sabbath Schools of the Reformed and United Presbyterian Churches.

All communications, whether for insertion, or on business should be addressed to

JONAS M. [illegible],
P. O. Box 810, Philadelphia, Pa.

Agents.—Thomas Johnston, [illegible]; John [illegible], [illegible], United Presbyterian Office, Pittsburgh; [illegible], Allegheny, Pa.

The peculiar taint or infection which we call Scrofula lurks in the constitutions of multitudes of men. It either produces, or is produced by an enfeebled, vitiated state of the blood, wherein that fluid becomes incompetent to sustain the vital forces in their vigorous action, and leaves the system to fall into disorder and decay. The scrofulous contamination is variously caused by mercurial disease, low living, disordered digestion from unhealthy food, impure air, filth and filthy habits, the depressing vices, and above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children." The diseases it originates take various names, according to the organs it attacks. In the lungs, Scrofula produces tubercles, and finally Consumption; in the glands, swellings which suppurate and become ulcerous sores; in the stomach and bowels, derangements which produce indigestion, dyspepsia, and liver complaints; on the skin, eruptive and cutaneous affections. These, all having the same origin, require the same remedy, viz., purification and invigoration of the blood. Purify the blood, and these dangerous distempers leave you. With feeble, foul, or corrupted blood, you cannot have health; with that "life of the flesh" healthy, you cannot have scrofulous disease.

Ayer's Sarsaparilla.

is compounded from the most effectual antidotes that medical science has discovered for this afflicting distemper, and for the cure of the disorders it entails. That it is far superior to any other remedy yet devised, is known to all who have given it a trial. That it does combine virtues truly extraordinary in their effect upon this class of complaints, is indisputably proven by the great multitude of publicly known and remarkable cures it has made of the following diseases: **King's Evil, or Glandular Swellings, Tumors, Eruptions, Pimples, Blotches and Sores, Erysipelas, Rose or St. Anthony's Fire, Salt Rheum, Scald Head, Coughs from tuberculous deposits in the lungs, White Swellings, Debility, Dropsy, Neuralgia, Dyspepsia or Indigestion, Female Weakness,** and, indeed, the whole series of complaints that arise from impurity of the blood. Minute reports of individual cases may be found in AYER'S AMERICAN ALMANAC, which is furnished to the druggists for gratuitous distribution, wherein may be learned the directions for its use, and some of the remarkable cures which it has made when all other remedies had failed to afford relief. Those cases are purposely taken from all sections of the country, in order that every reader may have access to some one who can speak to him of its benefits from personal experience. Scrofula depresses the vital energies and thus leaves its victims far more subject to disease and its fatal results than are healthy constitutions. Hence it tends to shorten, and does greatly shorten, the average duration of human life. The vast importance of these considerations has led us to spend years in perfecting a remedy which is adequate to its cure. This we now offer to the public under the name of AYER'S SARSAPARILLA, although it is composed of ingredients, some of which exceed the best of Sarsaparilla in alterative power. By its aid you may protect yourself from the suffering and danger of these disorders. Purge out the foul corruptions that rot and fester in the blood, purge out the causes of disease, and vigorous health will follow. By its peculiar virtues this remedy stimulates the vital functions, and thus expels the distempers which lurk within the system, or burst out on any part of it.

We know the public have been deceived by many compounds of Sarsaparilla, that promised much and did nothing; but they will neither be deceived nor disappointed in this. Its virtues have been proven by abundant trial, and there remains no question of its surpassing excellence for the cure of the afflicting diseases it is intended to reach. Although under the same name, it is a very different medicine from any other which has been before the people, and is far more effectual than any other which has ever been available to them.

Ayer's Cherry Pectoral.

The World's Great Remedy for Coughs, Colds, Incipient Consumption, and for the relief of Consumptive patients in advanced stages of the Disease.

This has been so long used and so universally known, that we need do no more than assure the public that its quality is kept up to the best it ever has been, and that it may be relied on to do all it has ever done.

Prepared by

Dr. J. C. Ayer & Co.,
Practical and Analytical Chemists,
Lowell, Mass.

Sold by all druggists everywhere, and by Fred Brown, Philadelphia.

STRAWBERRIES AND CREAM

From a lively article in the May number of the Atlantic, we give Mr. and Mrs. H.'s experience in the delicacies, whose name will make the mouth of the reader water.

I was very warm, and Halicarnassus said he was tired; so he went into a restaurant and ordered strawberries,—that luscious fruit, quivering on the border land of ambrosia and nectar.

"Doubtless," says honest, quaint, delightful Isaac, and he never spoke a truer word,—"doubtless, God might have made a better berry than a strawberry, but, doubtless, God never did."

The bill of fare rated their excellence at fifteen cents.

"Not unreasonable," I pantomimed.

"Not if I pay for them," replied Halicarnassus.

Then we sat and steamed ourselves after the usual brilliant fashion of people who are waiting in hotel parlors, rail-road stations, and restaurants. We surveyed the gilding and the carpet and the mirrors and the curtains. We hazarded profound conjectures touching the people assembled. We studied the bill of fare as if it contained the secret of our army's delay upon the Potomac, and had just concluded that the first crop of strawberries was exhausted and they were waiting for the second crop to grow, when Hebe hove in sight with her nectared ambrosia in a pair of cracked, browny-white saucers, with browny-green silver spoons. I poured on what professed to be cream, but proved very low-spirited milk, in which a few disheartened strawberries appeared *rari nantes*. I looked at them in dismay. Then curiosity smote me, and I counted them. Just fifteen.

"Cent a piece," said Halicarnassus.

I was not thinking of the cent, but I had promised myself a feast; and what is a feast, susceptible of enumeration! Cleopatra was right. "That love,"—and the same is true of strawberries—"is beggarly which can be reckoned." Infinity alone is glory.

"Perhaps the quality will atone for the quantity," said Halicarnassus, scooping up at least one half of his at one "arm-sweep."

"How do they taste?" I asked.

"Rather coppery," he answered.

"It is the spoons!" I exclaimed, in a fright. "They are German silver! You will be poisoned!"—and knocked his out of his hand with such instinctive, sudden violence that it flew to the other side of the room, where an old gentleman sat over his newspaper and dinner.

He started, dropped his newspaper, and looked around in amaze. Halicarnassus behaved beautifully,—I will give him the credit of it. He went on with my spoon and his strawberries as unconcernedly as if nothing had happened. I was conscious that I blushed, but my face was in the shade, and nobody else knew it: and to this day I have no doubt the old gentleman would have referred what sent that mysterious spoon rattling against his table and whizzing between his boots, had not Halicarnassus, when the uproar was over, conceived it his duty to go and pick up the spoon and apologize for the accident, lest the gentleman should fancy it an intentional rudeness. Partly to reward him for his good behavior, partly because I never did think it worth while to make two bites of a cherry, and partly because I did not fancy being poisoned, I gave my fifteen berries to him. He devoured them with evident relish.

"Does my spoon taste as badly as yours?" I asked.

"My spoon?" inquired he, innocently.

"Yes. You said before that they tasted coppery."

"I don't think," replied this unprincipled man,—"I don't think it was the flavor of the spoon so much as of the coin each berry represented."

I could have boxed his ears.

I never made a more unsatisfactory investment in my life than the one I made in that restaurant. I felt as if I had been swindled, and I said so to Halicarnassus. He remarked that there was plenty of cream and sugar. I answered curtly, that the cream was chiefly water, and the sugar chiefly flour; but if they had been Simon Pure himself, was it anything but an aggravation of the offence to have them with nothing to eat them on!

"You might do as they do in France,—carry away what you don't eat, seeing you pay for it."

"A pocketful of milk and water would be both delightful and serviceable; but I might take the sugar," I added, with a sudden thought upsetting the sugar bowl into a "Boston Journal" which we had bought in the train. "I can never use it, but it will be a consolation to reflection."

Halicarnassus, who, though fertile in evil conceptions, lacks nerve to put them into execution, was somewhat startled at this sudden change of base. He had no idea that I should really act upon his suggestion, but I did. I bundled the sugar into my pocket with a grim satisfaction; and Halicarnassus paid his thirty cents, looking—and feeling, as he afterwards told me—as if a policeman's gripe were on his shoulders. If any restaurant in Boston recollects having been astonished at any time during the summer of 1862 by an unaccountably empty sugar-bowl, I take this occasion to explain the phenomenon. I gave the sugar afterwards to a little beggar-girl, with a dime for a brace of lemons, and shook off the dust of my feet against Boston at the "B. & W. R. R. D."

BOSTON

The following from the same article has a double edge. It has a bitter cut to the Bostonians, a harder one to the travellers.

Boston is a beautiful city, situated on a peninsula at the head of Massachusetts Bay. It has three streets: Cornhill, Washington, and Beacon Streets. It has a Common and a Frog-Pond, and many sprightly squirrels. Its streets are straight, and cross each other like lines on a chess-board. It has a State House, which is the finest edifice in the world or out of it. It has one church, the Old South, which was built, as its name indicates, before the Proclamation of Emancipation was issued. It has one book store, a lofty and imposing pile, of the Egyptian style (and date) of architecture, on the corner of Washington and School Streets. It has one magazine, the "Atlantic Monthly," one daily newspaper, the "Boston Journal," one religious weekly, the "Congregationalist," and one orator, whose name is Train, a model of chaste, compact, and classic elegance. In politics, it was a Webster Whig, till Whig and Webster both went down, when it fell apart and waited for something to turn up,—which proved to be drafting. Boston is called the Athens of America. Its men are solid. Its women wear their bonnets to bed, their night-caps to breakfast, and talk Greek at dinner. I spent two hours and a-half in Boston, and I know.

TRANSFERRING PRINTS TO GLASS, WOOD, &c.

When it is desired to transfer a steel, copper, or lithographic print to glass, the first operation is to coat the glass with dilute lac or clear copal varnish. The print is then moistened with water, and while the varnish remains sticky, the paper is placed on the glass with the print side upon the varnish; it is then pressed gently to make it adhere. Several folds of white paper are now placed upon the back of the print, also a board with a light weight thereon to keep the print and varnish in contact till both are dry. After this the paper is moistened and rubbed off gently with the fingers, when the ink composing the print is left adhering to the glass. The several parts of the print may then be painted with appropriate colors, and then finished with a ground coat over all. Prints may be transferred to wood in the same manner. The common mode of transferring prints to wooden blocks, for engraving, is to immerse a print for a short period in a solution of potash, then place it upon the block and press it. The potash softens the ink on the paper of the print, and, when placed upon the block of wood and pressed, the impression is made in the same manner as printing in the usual way. Prints are also transferred thus to stones for lithographic printing; also to plates of zinc for printing in a lithographic press.

THE CHIFFONNIER, OR RAG PICKER

Let me introduce you to Monsieur, the Chiffonnier (or rag-picker) of Paris. Let me empty into your lap the ragman's basket. Waste not, want not. These bits of cotton and linen rags shall be transformed into Clorinda's scented billet-doux. When Corydon, tired of carrying her love-letter about with him, shall have torn it to pieces and thrown it into the street, out of the mud its fragments shall be rescued, to appear again as part of a doll's head or a *papier-mache* work box. Here are shreds of cloth rag in the ragman's collection; they will not make writing paper, but they will help to make flock papers for the walls of rooms; the scarlet shreds can have their dye soaked out of them and used again, say for the coloring of [illegible], while as for those [illegible], they are to be made from the kitchen bones that have been tossed out among the waste of a household. Or the bones may yield their oil, or they may make glue, or they may to appear upon the dinner table in the form of jelly made of patent gelatine; or, burnt into ivory black, they may come into the scullery as blacking, or, perhaps, serve towards the refinement of our best lump-sugar. Or they may yield phosphorus for our lucifer matches, or they may so reintroduce themselves into the house that they shall be kept daintily in crystal and silver, and shall get through the nose of Clorinda to her shaken nerves, for their support when she first hears the parody of Corydon. In the name of rags and bones, then, let us lift our hats when we pass by a rubbish heap. Do we grieve when we see rags? Why, there are not rags enough in this too happy country. We import millions of dollars' worth of them every year.

Did your cook ever throw into the dust hole a stale crust? Do your children score dry scraps of bread? Ring the bell, have them all in, and tell them this story: Once upon a time there was an old soldier, and he is alive yet, named Chapellier. Discharged and poor, he had made it his business to live by what he could find in the gutters of the streets of Paris—horse shoe nails, on lucky days perhaps even a horse shoe—iron toughened by much tramping, dear to the gun maker—poor scraps that, with help from odd street jobs in opening carriage doors, &c., enabled him to support life. But he sought advancement, and soared from this calling into the service of a wholesale chiffonnier, whose baskets he sorted, and in whose warehouse he arranged the stores. While there he was struck by the great numbers of unsaleable pieces of waste bread brought in the baskets of the rubbish hunters. Here was an idea—this is the lesson for you, cook, and for you, children—and this great man went out and bought a donkey and a cart, and having hired a large room, went with his donkey-cart to all the cooks of schools and colleges and large establishments, to propose purchase from them of all the stale scraps of bread they had been used to throw into the street. They cordially hailed the idea of a new perquisite. Chapellier then bargained with the scullions of eating-houses, and with all the chief cooks of the city, that he might have the dry crusts and scraps destined to be thrown into the street; he also contracted with the scavengers for all the bread they found, nevertheless, in the dust holes and gutters. Having secured his monopoly, this laudable person took his stand one morning in the middle of the chief market of Paris with a large placard on his hat, inscribed, "Bread crusts for sale." The Parisians keep rabbits, and the rabbits require bread as well as cabbage; the chickens, fed for market, require bread crumbs, and so, from one source and another, came a large demand for bread crusts, sold at three pence a basketful. In four months he had three horses and three wagons at work. In a few years he sold his business, and retired with a competence. But it was only to come back in a month or two. A refinement on his old idea had occurred to him, and he could not rest until he worked it out. He had seen enough of cooks and sausage makers, to observe the value of bread crumbs for strewing over cutlets and for other purposes. Bread crumbs made of stale bread pounded and grated fetched four pence per even quart. He would turn his stale bread into bread crumbs, and sell that at three pence the heaped quart. It was rather hard, to be sure, on his successor, who was ruined in the trade he had bought. But what was to be said? Bread crumbs are not crusts, and Chapellier was a great creature. As manufacturer of bread crumbs, then, a mighty trade was driven. But the bread of which the crumbs were made was some good and some bad. It would not pay to separate good from bad, but it would pay to establish ovens, and sell the crusts baked in lump or grated for the use of cooks as "croutes au pot." Except at the best houses, these preserved scraps now find their way into almost every Parisian's dish. The burnt bits and scrapings are pounded and sifted to be sold to the perfumers, who will make them into tooth-powder. And thus the Père Chapellier made his fortune. In China they make paper of bamboo. Couldn't the schoolboys in a body agitate till they persuaded somebody that he might realize a fortune by building a mill for the manufacture of paper from school-masters' canes? Limitation of supply is not usually found to check the sanguine expectations of a speculator in some new material. Paper can be made also of blocks of wood; for which purpose, however, it would be illegal to sell the heads of the schoolmasters who use the canes. Wood in the log, or in bark, has only to be divided into fibre, and Mr. Robertson, at the Albion Foundry, Hubert Town, has found a short way of doing this. He puts the wood into a cannon, of which he then plugs up the mouth. Into the closed cannon, through the touch hole, he forces high-pressure steam. It penetrates between the fibres of the wood, and at last, when the pressure has reached a certain point, blows out the plug and the wood after it, the wood is thus instantly rent into wool.

THE COINAGE OF NICKELS AT THE MINT.

During last week 53,000 nickels were coined at the United States Mint at Philadelphia. This is at the rate of $27,560 per annum in the manufacture of that insignificant coin alone. This is a commentary on the capacity of the Mint, as it takes the same amount of time and labor to make a nickel as it does the most valuable coin manufactured. The transactions at the Mint, beyond the coinage of nickels, do not amount to much at present. Very little gold is being converted into currency, owing, in part, to its present scarcity and high premium. The deposits from Denver are, however, increasing, that place being at the present time the principal point from which the metal is obtained.

A JEWISH PRINCIPLE

A certain man who was very much deformed, saluted a Rabbi, saying, "Peace be unto thee." The Rabbi did not return the salutation, but said, "Racca, how ugly thou art! perhaps all thy townsmen are as deformed as thou art." The other replied, "I do not know; but go thou and say to the workman that made me, how ugly is this vessel which thou hast made." Upon this the Rabbi dismounted from his ass, knowing that he had sinned, and fell on his knees before the man he had despised, and said unto him, "Forgive me, I beseech thee." But the deformed man answered, "I cannot forgive thee until thou hast been to the workman that formed me and said, How ugly is this vessel which thou hast made."—*Talmud.*

A NOVEL CUSTOM

An exchange states that at a large drinking-house in Berlin, Prussia, the customers are waited upon by female skaters. The instant a customer takes his seat, one of the damsels darts from the end of the room, skims over the floor, describing graceful curves, and in a moment is at his side and requests to know his wishes. One of these female waiters will collect a number of orders in her round, or carry her beer vessels to her customers without ruffling their snowy froth. The motions performed resemble skating, and strangers are likely to be deceived, but the art is performed by employing small iron rollers, set in strong but neatly-fitting boots. This is all the mystery. It takes time and practice to execute the movements well, and the work is somewhat fatiguing. The floors over which they glide are made of very smooth, hard, polished wood.

OBSCURE SOURCES OF DISEASES

BY DR. JAMES R. NICHOLS

An article under the above heading, appears in the *Boston Medical & Surgical Journal*. Its author is one of our best practical chemists, and high authority on such a subject. So important and weighty are the facts and suggestions of the article that we think it the kindest deed we can perform for our readers to make the following extract:—

There are many instances of disease brought to the notice of physicians which are exceedingly perplexing in their character, and the sources of which are imperfectly understood. I am led to believe that a considerable number arise from some disturbance in the sanitary conditions of dwellings or their surroundings, and that however improbable this may seem from a superficial or even careful examination of suspected premises, a still more thorough and extended search will often result in the discovery of some agent or agents capable of producing disease.

The chemical and physical condition of water used for culinary purposes has much to do with health, and is perhaps the oftenest overlooked by the physician in searching for the cause of sickness. We must not suppose that water is only hurtful when impregnated with the salts of lead or other metals; there are different sources of contamination, which produce the most serious disturbance upon the system. Some of these are very obscure and difficult of detection. The senses of taste and smell are not to be relied upon in examinations, as it often happens that water entirely unfit for use is devoid of all physical appearances calculated to awaken suspicion. It is clear, inodorous, palatable, and there is no apparent source from whence impurity may rise.

During the past summer, the writer was consulted by a gentleman residing in Roxbury, respecting the water used in his family. It was taken into the dwelling through a tin pipe from a well in the immediate vicinity, and appeared to be perfectly pure and healthful. Analysis disclosed no salts of lead or copper, as indeed none could be expected from the unusual precautions taken to prevent contact of the water with these metals. Abundant evidence was however afforded that, through some avenue, organic matters in unusual quantities were finding access to the water. Careful examination of the premises disclosed the fact that an outhouse on the grounds of a neighbor was so situated as to act as a receptacle for house drainings, and from thence by subterranean passages the liquids flowed into the well. Some cases of illness, of long standing in the family, disappeared upon abandoning the use of the water.

A few months since a specimen of water was brought to me for chemical examination, by a gentleman of Charlestown, who stated that his wife was afflicted with protracted illness of a somewhat unusual character. It was found to be largely impregnated with potash and the salts resulting from the decomposition of animal and vegetable *debris*, and the opinion expressed that some connection existed between the well and the waste fluids of the dwelling. This seemed improbable, as all these were securely carried away in a brick cemented drain, and in a direction opposite the water supply. The use of the spade, however, revealed a break in the drain at a point favorable for an inflowing into the well, and hence the source of the contamination. Rapid convalescence followed on the part of the sick wife upon obtaining water from another source.

BEWARE!

I am apprehensive that the takers of medicinal bitters, unless they exercise great caution, will find themselves BITTEN by that which "biteth like a serpent and stingeth like an adder." A physician of many years' practice once expressed the opinion, in the presence of the writer, that "Doctors make more drunkards than any other class of people."—As he was a man of warm temperament he may have said more than he really intended; but there was, doubtless, some foundation for his remark.

I am not prepared to assert that the articles advertised in the papers of the day, under various names, as Medicinal bitters are alcoholic preparations. But *prima facie*, as the lawyers would say, there is ground for suspicion. Certificates are easily obtained, and are not to be relied upon unless the persons giving them are known to be persons of veracity and intelligence. As a general rule the habit of taking medicine of any kind is a bad one; and few habits are more to be deprecated than that of taking intoxicating liquor as a medicine, unless the use is prescribed by a *skilful, conscientious and perfectly temperate physician*. Even then the remedy may prove worse than the disease.—*Methodist Protestant.*

THE VIRTUE OF BORAX

The washerwomen of Holland and Belgium, so proverbially clean, and who get up their linen so beautifully white, use refined borax as washing powder, instead of soda, in the proportion of one large handful of borax powder to about ten gallons of boiling water; they save in soap nearly half. All the large washing establishments adopt the same mode. For laces, cambrics, etc., an extra quantity of the powder is used, and for crinolines (requiring to be made stiff) a strong solution is necessary. Borax being a neutral salt, does not in the slightest degree injure the texture of the linen; its effect is to soften the hardest water, and therefore should be kept on every toilet table. To the taste it is rather sweet, is used for cleaning the hair, is an excellent dentifrice, and in hot countries is used, in combination with tartaric acid and bicarbonate of soda, as a cooling beverage. Good tea cannot be made with hard water; all water may be made soft by adding a teaspoonful of borax powder to an ordinary sized kettle of water, in which it should boil. The saving in the quantity of tea used will be at least one fifth.

TRAPPING A TIGER.

A most ingenious mode of tiger-killing is that which is employed by the natives of Oude. They gather a number of the broad leaves of the *prauss* tree, which much resemble the sycamore, and having well besmeared them with a kind of bird-lime, they strew them in the animal's way, taking care to lay them with the prepared side uppermost. Let a tiger but put his paw on one of these innocent-looking leaves, and his fate is settled. Finding the leaf stick to his paw, he shakes it, to rid himself of the nuisance, and finding that plan unsuccessful, he endeavors to attain his object by rubbing it against his face, thereby smearing the ropy bird-lime over his nose and eyes, and glueing the eyelids together. By this time he has probably trodden upon several more of the treacherous leaves, and is bewildered with the novel inconvenience; then he rolls on the ground, rubs his head on the earth in his effort to get free. By so doing he adds fresh bird-lime to his head, body and limbs, agglutinates his sleek fur together in unsightly tufts, and finishes by bewildering himself so thoroughly with leaves and bird-lime, that he lies floundering on the ground, tearing up the earth with his claws, uttering howls of rage and dismay, and exhausted by the impotent struggles in which he has been so long engaged. These cries are a signal to the authors of his misery, who run to the spot, armed with guns, bows, and spears, and find no difficulty in despatching their blind and wearied foe.—*Routledge's Illustrated National History.*

DISCOVERY OF A TIN MINE IN MISSOURI.

There has been discovered a very extensive and reliable tin mine in the State of Missouri.

The ores will yield, from the tin stone, from two and a-half to ten pounds of tin to one hundred pounds of ore. The ores treated thus far have been taken from near the surface and downwards to about thirty feet.

NAMES IN AMERICA

The worst evil of this system of applying names indiscriminately is, that the towns they are bestowed upon are generally anything but suggestive of the ideas which dignify them. "Silver City" can well be imagined, there is no necessity to describe it: so also "Dead Man's Bar," "Murderer's Gulch," and a thousand others—all hideous and repulsive—adorn and "beautify" some of the most degraded places in California. In the state of Connecticut there are little hamlets, or nuclei of houses on the outskirts of large villages, which have the most singular titles. "Macedonia" and "Pigtail," are the names of two opposite points of one village in the State alluded to; and "Skunk's Misery" and "Hardscrabble," in New Jersey, are titles expressive, doubtless, of the refinement of the inhabitants who dwell therein. It is only a short time since nearly every other steamer in the mercantile and naval service, and at least one locomotive on every road in the country, was called either an *Arctic* or a *Niagara* or a *Mohawk*, and it is with great pleasure that we observe that most of our new gun-boats have names which reflect credit upon those who suggested them. Our country is full of beautiful Indian names, sole relics of those mighty races who once held undisputed sway and dominion over the broad acres which compose it; but even these are only limitedly adopted, and we hear such gross terms as "Porkopolis" applied to one of the most attractive cities on the continent.—*Scientific American.*

WOOD PAPER.

There is an establishment at Royer's Ford, Pa., in which paper is manufactured from wood. Any kind of white wood is used. From five to six cords are consumed each day. About two and a-half tons of paper are manufactured per day, running day and night. Over fifty hands are employed, and the paper is used by a number of the leading newspapers. The experiment of making writing paper is just being tried. The art of making paper out of wood is decidedly a novelty, and is well worth the attention of the curious.—*Exchange.*

EXTRACTING WAX FROM WOOL.

Besides grease and fatty acid, which wool contains, there is also a peculiar waxy substance called "suint," which has hitherto never been extracted for use for manufacturing purposes. A patent has been taken out in England, by J. G. Toogue, for recovering this substance from wool when it is undergoing the operation of cleaning, by steeping it in strong alcohol, which dissolves the wax. By distillation afterwards the alcohol is separated from the wax, and recovered in a refrigerator to do duty over again, and the wax is left behind in the still.

AN EDITOR'S TRIALS

As an illustration of the trials of editors, "Irenæus" of the New York *Observer* says:—"The letters coming to the editor, asking his assistance, are so many that he might reasonably employ an agent on a salary to do the work. We made mention, some time since, of a new corn that has been introduced into this country. One of our distant subscribers wrote requesting us to buy an ear of corn for him, and from week to week to shell a few kernels of it into the *Observer*, until the whole was sent! In this way he would save the expense of postage or express. Imagine, my dear friend, the happy editor selecting one man's paper out of a vast mail list, and cheating the government by putting a weekly grist of corn into it!"

WHAT IS THE PROBABLE NUMBER OF EXISTING SPECIES OF ANIMALS? An eminent zoologist gives the following table:

Quadrupeds,	1,200
Birds,	6,000
Reptiles,	1,500
Fishes,	8,000
Insects,	550,000
Worms,	2500
Radiata,	1,000
Polypes, &c.,	1,750
Testacea,	4,500
Naked Testacea,	600

making an aggregate of 577,050 species.

PRAYERS IN CONGRESS.

At the convention in session at Philadelphia to frame our Federal Constitution, weeks and weeks had passed, but strife and confusion so far prevailed that no perceptible good was done. A proposition was then made for daily prayers, and Franklin rose in his seat and said:

"In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection. Our prayers were heard and graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we forgotten this powerful Friend? or do we no longer need his assistance? I have lived a long time, and the longer I live the more convincing proof I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured in the sacred writings, that except the Lord build the house, they labor in vain that build it. I firmly believe this: and I also believe that without his concurring aid, we shall succeed no better in this political building than the builders of Babel."

TRUE CHRISTIANITY.

"True Christianity, I conceive, does not consist in specific views, presented to the mind, or warmly apprehended by the mind, however subservient, in certain cases, and among certain classes, sensations of this kind may be to its attainment. True Christianity, I humbly think, consists in such an affectionate sense of the divine realities made known by the Gospel, as produces in a mind supremely and predominantly occupied with spiritual objects, and seeking its chief happiness, and finding its deepest rest, in God; daily and hourly drawing down grace from heaven, by the prayer of the heart, and guarding every degree of grace received by unremitting vigilance over conduct, temper and thought. We cannot give ourselves this religion; for "every good gift, and every perfect gift, is from above." Therefore, says St. James, "if any man lack wisdom, let him ask it of God." In prayer, then, true religion begins; and in prayer, more than in any thing else, it is exercised until "mortality" is "swallowed up in life." It pleases Providence to permit, if not order, a great variety in the way of taking up religion; and I have no doubt that, except in peculiar instances, it is best that individuals should be suffered without molestation, to proceed as they have begun."

Alex Knox.

"We should always keep in remembrance, that the Old Testament is, in fact, introductive to the New, and the New, perfective of the Old. In the Old Testament God shows himself chiefly as the God of creation and providence, in order to excite in the mind, awe, reverence, and obedient submission. In the New he shows himself as the God of grace and mercy, in order to excite filial confidence and complacential love. In the former instance he chose a narrowed sphere, because, in such a scene, his providential attributes might be more comprehensibly and clearly illustrated for the information and instruction of future ages. But "when the fulness of time was come," and he who "spoke in times past by the prophets," revealed himself by his Son, though it was still in the same scene that this Divine Being showed himself, the beams of his light, like those of the orient sun, speedily diffused themselves without limit, carrying with them, to the ends of the earth, all the vital principles of moral light and happiness."

Alex Knox.

ASCENDIT IN COELUM

Morn sweetly smiles—the joyous sun,
  From orient chambers of the day,
Goes forth his course to run,
  'Mid nature's anthems lay,
To Him whose word of quick'ning might
Flashed thro' the primal void in light.

Compact in battlement and tower,
  Jerusalem resplendent stands,
Unseen her favored hour,
  Unheeded His commands.
Who loved her, called her, mourned her pride:—
This friend, this Lord she crucified.

Eastward, where Olivet uprears
  Its crown, rejoicing to the day,
A little band appears,
  Conversing by the way,
In earnest tones and low, round one,
Surpassing fair to look upon.

The valley passed, that form divine,
  To Bethany conducts them on:—
"Ye witnesses of mine!
  Beloved of the Son,
Apostles, go! pow'r from on high,
Your Spirit-baptism draweth nigh:"—

"To all the nations go! baptize,
  Disciples make in every land,
Salvation is the prize,
  To all who faithful stand,—
Lo! I am with you always:"—then,
The Saviour blessed those cherished men.

With hands upraised, his look and word,
  The look and word of tend'rest love,
Behold! this glorious Lord,
  Mounts to his throne above;
Still rising, rising, robed in light,
A cloud receives him from their sight.

To heaven, while bends their ardent gaze,
  The heav'n, thus opened by their Lord,
With mighty throb of praise,
  One heart in all adored.—
When, wonder see! two forms appear,
Arrayed in white and standing near.

"Ye men of Galilee! why still,
  With vision strained, explore the sky?
This Jesus surely will
  Come from his throne on high,
He will return to earth below,
In manner as ye saw him go."

Joy to the waiting world foretold!
  Th' ascended Jesus yet again,
Shall come:—not as of old,
  The lowliest of men;—
The King of Saints and nations, yet
His feet shall stand on Olivet.

Saco.

THE BABY OF THE FROZEN LAND

"Tell me more about other babies," said Jenny, who was much interested in what her mother told her of the brown baby.

"Shall I tell you about the baby of the frozen land?" asked mother. "Oh yes," cried Jenny; "what is her name?"

Her name is Eqork, and her brother is called Awahtok. Such funny names, Jenny thought. They live in a low house, built of stones and plastered with moss, round overhead like an old-fashioned brick oven. Houses are called *igloes* in that country. It has but one room, and you crawl into it through a low, long passage, on your hands and knees. A window of something from the inside of a seal lets in the light. Within there is no fireplace, no stove, no fire, not a chair, or table, or bed. How do you suppose Eqork's mother cooks? She boils her kettle over a lamp. The lamp is made of the shoulder-blade of a walrus, filled with blubber, with a wick of moss. As for baking, she never does that. Little Eqork never had a cake in her life. She never saw a slice of bread, or a potato, or apples. She eats a steak of walrus, or broiled blubber, or frozen liver nuts; or she sucks a bear's paw, or the rib of a seal, and that is all. Never a stick of candy had little Eqork. If you gave her one, she would say, "Koyanake." What does that mean? "I thank you."

If Eqork crawls out of doors, what does she see—pretty green grass and tulips and buttercups? No. A cornfield over the way? No. Currant-bushes and cherry-trees, or a beautiful elm branching overhead? No, no. On one side is a huge ice mountain, and fields of snow, snow, snow, nothing but snow, with gray rocks here and there. That is what Eqork sees, and nothing else. A short time in the summer, a little pale grass tries to grow in sunny spots, and a few small flowers smile by the gray rocks. Then the little girl must be happy indeed. Oh, she laughs and has her plays like you. She has no little carriage to run on the smooth ground; but her papa has made her a sled. He had no wood, for trees do not grow in that cold country; so he took the bones of the whale and walrus and fastened them together with seal skin; and he made a back to lean against and hold on by, because it will go over some pretty rough places; and it runs very swiftly, for who do you think draws little Eqork? Not her father; he has gone hunting the great Nannook, which is the fierce white bear. Not her brother Awahtok, he has his sled; but a couple of little brown dogs harnessed in, they run and draw Eqork. And she has such fun!

What does she dress in—hood and cloak and mittens, like our little girls? I will begin with her feet. Nobody knits in that frozen land; so she has no warm *woolen* socks like yours. Her socks are made of bird skins, with the soft down inside. Over this she wears seal-skin moccasins. You have seen the picture of a seal sitting on the rocks drying himself, I dare say. These keep her feet warm. Then she wears leggins of white bear, and a jacket of fox skin. This jacket has a hood to it; and the garment, jacket and hood together, is called a jumper. That is the fashion of that country. It would look odd enough here. At first sight you would take little Eqork for a stray cub of the white bear. Barnum would like her for his museum. Do not forget her fur mittens. And sometimes people hold a fox's bushy tail between their teeth to keep Jack Frost from kissing their cheeks with his cold lips.

Oh, you do not know what terrible winters they have. The sun sets in November, and it does not rise again till March. Think what a long night that is. We think winter days are short enough; but to have no day at all, how much worse that is. They have the northern lights, to be sure; but there is no light like the round, bright, warm, cheerful sun which our God put in the sky.

Winter is called *okipok*, the season of fast ice. By March the sun begins to peep up above the frozen water, and slip down again. Next day it stays longer, and the next, until June comes, when it stays all day and night. Summer is called *ousak*, the season of no ice, though it is never really iceless, nor can their sun melt the great snow-drifts. It is, however, a pleasant season, for flocks of beautiful birds come and build their nests in snug corners and shelves of the rocks, and they are so tame that Awahtok can easily catch a net-full to carry home for supper. It is an odd way to catch birds, you will think. He climbs the rocks with a net of seal skin hitched to the end of a narwhal's tusk, and provides for the family food in plenty. This is real Thanksgiving time.

Do Eqork and Awahtok go to school? They do not know what school is. There are no books, no paper, no pens, no slates in their country, no day-school, nor yet Sabbath school or churches, not one of all those privileges which you have to make your life so improving, useful, and happy. Nor have they idols, like the brown baby's mother. Their mother sometimes tells Eqork and her brother of the "Great Spirit;" but she cannot tell them that "sweet story of old" about the Lord Jesus, who came from heaven to be the Redeemer, for she does not know it herself; or how he took little children in his arms to bless them. I wish we could tell her; then perhaps she would say, "Assahoatet," which is, "I love you," in her language. As for you, dear Christian children, I are sure you must say,

My God, I thank thee, who hast planned
  A better lot for me,
And placed me in this happy land,
  Where I may hear of thee.

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We, therefore, take great pleasure in recommending Miss Still to the silliance and friends as a lady every way worthy of such a position, as well as trustworthy, and we do hope, as the enterprise is commendable, that those to whom she may present this writing will not turn her away without either subscribing or contributing to this great cause.

(Signed) ELISHA WEAVER,
Editor & General Book Steward,
No. 619 Pine St., Phila.

For the Christian Recorder.

BUCKS COUNTY SS.—TO ALL TO WHOM THESE PRESENTS MAY COME.

I, the subscriber, a Justice of the Peace, in and for the county of Bucks, do hereby certify that I am acquainted and know Emily Johnson—formerly Rodney, who was married to Samuel Johnson, who was married before William Hash, Esq., of Bristol, Bucks County, as appears by record on his docket; and after careful examination and mature reflection, I feel myself fully safe in saying that the said Johnson had a wife living at the time he married the said Emily Rodney, and I further say that I have the evidence of Daniel Emmons (local preacher of the Methodist Episcopal Church) Charles Emmons, (Class leader) and Benjamin Cummings, (who is an exhorter) that he had one or more wives living at the time he married the said Emily Johnson; and the evidence, on affirmation, of the said Emily Johnson, that he had a wife living at the time she married him, which, at the time she married him, she had no knowledge of.

Affirmed and subscribed
Before me May 6th, 1863.
Wm Blakey J P

her
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CERTIFICATES

PROVIDENCE, R. I., Nov 27, 1861.
Rev. L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or see my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev. GEORGE A. SUE.

NEWPORT, R. I., October 20, 1861.
Rev. L. S. Lewis—Dear Sir: I have been affected for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria and was cured by using your Liniment. Its worth has proved itself ten times its cost. ANTHONY RANDOLPH.

NEWPORT, R. I., Nov. 16, 1861.
Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled.
RICHARD WHITE.

NEWPORT, R. I., Nov. 17, 1861.
Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions. SOPHIA TAYLOR.

NEWPORT, R. I., Oct. 7, 1861.
Mr. Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public.
Mrs. EVELINA DIMOND.

PROVIDENCE, Dec. 10, 1861.
Rev. L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs. PHEBE A. MORAN.

NEWPORT, R. I., Oct. 10, 1861.
Rev. Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also eased my swelled joints. Mrs. ELIZABETH THOROUGHGOOD.

NEWPORT, R. I., Nov. 20, 1861.
Rev. Mr Lewis—My boy was troubled with the chilblain. I applied your Liniment a few times, and it cured him. Mrs. ADELINE JONES.

SPRAGUE STREET, Sept 8, 1861.
Rev. Mr Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs. SUSAN GARDINER.

PROVIDENCE, RHODE ISLAND, Aug. 10, 1861.
Rev. L. S. Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT.

PROVIDENCE, Nov., 1861.
Mr. L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost everything—but nothing so effectual as your Family Liniment. I would not be without it.
Mrs. LUCY WATERMAN.

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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, MAY 23, 1863. Vol. III.—No. 21.—New Series. Whole No. 124.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
No. 619 PINE STREET, PHILADELPHIA.

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Poetry.

For the Christian Recorder.

"I SHALL BE SATISFIED."

BY E. D. JONES.

How the sinner's heart is gladdened,
When the Saviour he has found;
For the Book which once him saddened,
Now he sees with peace abound:
Precious Book which speaks most plainly,
Of the Saviour crucified;
Without whom the sinner vainly
Says, "I shall be satisfied."

In a Psalm we have recorded,
Seventeenth, and verse the last;
Joys to godly men afforded,
Joys which cannot be surpassed
I will see thy face in justice,
For thy word me satisfies,
And in it my firmest trust is,
With thy likeness I'll arise.

He, who has the best assurance,
That in Christ he is secure;
Is empowered with endurance,
From which none can him allure;
Though the foes oft near him venture,
He has still them all defied;
Or if all the world should censure,
With the Lord, he's satisfied.

Now my friends who love the Saviour,
Trust in him with all your heart;
Take his pattern of behaviour,
Never from his law depart:
Though hell be in opposition,
And the enemy deride,
Fear-from Christ no dereliction,
Still with him be satisfied.

Ashmun Institute, 15, '63.

For the Christian Recorder.

MR. EDITOR:—Having a few leisure moments, I desire to sketch a few items that are transpiring in this city, the metropolis of this state.

1st, We have had a great revival, and many [illegible] as you have been informed by Dr. Revels. It has been a cause of great rejoicing to this community; but amid all this manifestation of God's mercy and goodness to his people, the old mothers of Israel have been dreaming and prophesying, and to use their own language, "something strange was going to happen." We have watched their prophecies, and have concluded that they were true, for something has really happened that has astounded the community generally. A great war meeting was held by our colored citizens on Wednesday evening, the 29th ult., in the school room of the A. M. E. Church. Lieut. Condee, agent for the Massachusetts 54th colored regiment, visited this city for the purpose of setting the matter before the colored men. He stated the condition upon which we could enlist, and what the PATRIOTIC GOVERNOR ANDREWS, of the NOBLE State of Massachusetts, had done, and was yet doing for the colored man, in order to elevate us as freemen, and give us a position in this war, so as to assist in striking the shackle and chain from our brethren in bondage, and freeing the country from slavery, and suppressing this rebellion, &c., &c. His remarks were received with cheers loud and long. After Mr. Condee's remarks, the audience became very enthusiastic, and calls were made for speeches from several gentlemen present; the following gentlemen responded, and advocated in strong and glowing terms the cause of the government and Massachusetts, viz.: Mr. John E. Revels, John G. Britton, G. H. W. Steward, D. Johnson, J. Mitchell, W. H. Gibson, and others. Their speeches were cheered. The patriotism of the young men became so much aroused, that the next morning 11 signed the roll. The meeting adjourned to meet on Wednesday evening, the 6th inst.

Wednesday evening, May 6th, 1863

At an early hour, the A. M. E. Church was filled to its utmost capacity, by white and colored, civil and military, to witness the second war meeting of the "loyal blacks" of the State of Indiana. During the interval of the last meeting, a full company had been raised, and they were present at the meeting, to take a final leave of their friends. Rev. Dr. W. R. Revels, was called to the chair, and Rev. Moses Broyles, asst. secretary. After other appointments for order, the chairman, Dr. Revels, delivered an address to the company, condemning the rebellion, sustaining the government, and showing the wrongs inflicted upon our race. He urged our people to loyalty, and for those young men to show by their bravery, that they were not cowards, but that they would endure all the hardships and sufferings of any other race, for the blessings of liberty.

Mr. Wm. Eccles, a merchant of this city, read an editorial from a New York paper, showing the great changes that had taken place in the public mind of the whites since the commencement of the war, which was well received by the audience. Speeches were made by Mr. W. H. Gibson, G. H. W. Steward, and R. W. White.

Mr Gibson encouraged the volunteers against the objections urged against colored men enlisting for the want of greater guarantees; he urged that we should accept the offer proffered us by Massachusetts, and by our valor we would obtain the respect of the states and nation, but if we refuse this offer, we shall be branded as cowards, and not be entitled to those privileges that we have been so long claiming.

Mr. Steward showed that as true virtue never went unrewarded, neither would true bravery, and that military fame was the surest and quickest step to true greatness, and it commanded the respect of all men. He showed by his knowledge of phrenology, the fighting qualities of the colored race, &c., &c.

Mr. White took a wide scope on the war, as he had served on the fields of Kansas under Gen. Blunt; he urged colored men to enlist, showing the benefits that we would enjoy from doing so; and the respect that we would command. He told many anecdotes which enlivened the audience. After his speech, the books were opened, and a number enlisted; the meeting then adjourned.

Thursday, May 7th.

The young ladies of Indianapolis, not willing that their friends, brothers, and lovers, should leave for the seat of war without some public demonstration on their part, gave a donation dinner in the school-room. All the delicacies of the season were served up by them, which made the hearts of the *volunteers* glad to know that they were the recipients of those kind favors, which they promise shall be treasured in their heart of hearts, on the field of battle.

Their friends lingered around them until 7½ o'clock, when the drum beat for them to fall in line for the depot. Poor girls! their "humanity gave way." The time for mourning had arrived; tears fell copiously; a few stout hearts gave way, but with these exceptions, the boys went off bravely. The depot was crowded with people to see a scene which many had prophesied would come; others, that it would never come. Public sentiment has changed wonderfully here; within two weeks, this company drilled here day and night through the most public streets, sometimes drilled by white officers; no sarcastic remarks were made, but they were generally applauded and encouraged. W. H. GIBSON.

Indianapolis, May 8th, 1863.

For the Christian Recorder

A. R. GREEN'S REPLY TO REV. WM. H. JONES, FROM CANADA.

MR. EDITOR:—My attention was directed to an article in the 15th of December, of your valuable paper, under caption of "A. R. Green and the B. M. E. church in Canada," in which Mr. Wm. H. Jones is permitted to commence an assault upon me as others have done in your columns in the irrepressible Rev. Nazrey case; and when I replied to the misrepresentations was not allowed a place. I only now desire, if Mr. Jones finds it his interest to have the people of the A. M. E. church informed of the wonderful things that are coming on us, to allow me the right to reply. And I would not ask this favor of you if all the readers of your paper were as well acquainted with the character of the gentleman for Christian, or even moral honesty as the ministers of the A. M. E church, but in matters now a days, if a person is publicly charged in a public journal, then silence is received as evidence of guilt.

Mr. W. H. Jones says: "When the Bishop offered his resignation to the Can. Gen. Conference in September, 1860, the resignation was rejected, and Rt. Rev. Willis Nazrey declared to be as before, the Bishop of the B. M. E. church. By what rule the General Conference of the B. M. E. church could declare him the Bishop after he resigned I have not seen; for it was the body that had the entire control of the office. Rev. Baker says of church membership: "As it was voluntary for the person to enter this relation, so it is optional with him to withdraw from this connexion whenever he is disposed, provided he has faithfully discharged his obligations."

This resignation, then, was after the Bishop had discharged his obligations; for it was to take effect after the rise of the General Conference. Again it was legal; for he was at that time a member, as he said, of another distinct denomination, and of course, it was his duty at the request of his own church, if he desired to remain with them, to do as they directed; especially as after, they had by their vote, given him full power to go with the B. M. E. church, and he most decidedly refused No one can deny then that the action of the General Conference, in their declaration, "that the Bishop was still the Bishop of the B. M. E. church is without foundation, and could not be imposed on any people unless they were very illiterate in church polity. If by the resignation the duties of the office have been vacated, and the General Conference refused or neglected to fill that office, then the B. M. E. church had no Bishop; the majority to the contrary, notwithstanding."

Mr. Jones says: "A. R. Green took exceptions to the doings of the Conference in the case" But in another direction, the declaration was made, "that the said Green acquiesced in the doings of the General Conference"

What were the doings that I opposed?

They were to elect an elder to fill the Episcopal chair from 1860 till 1864, and also to elect one every four years to an unlimited time.

This plain violation of the organic laws I did oppose, and feel to stand against not only a majority, but with the law on my side. One shall chase a thousand. Read, and then judge, Discipline of the B. M. E. church, page 21, Limitation.

"They shall not change or alter any part or rule of our government so as to do away Episcopacy."

The question then is, did the General Conference change the rule when they agreed as they say they did, to let the office of the Bishop devolve upon an elder, without him taking a vow or ordination for the office? Did they alter the plan when they elected that officer for the term of four years?

Did they alter our rule when they said that such election should continue every four years? Is Mr Jones so lost to truth that he will come forward and say, no? Then the B. M. E. church is no more than a Reformed Methodist church, and the Episcopacy was destroyed by that majority in 1860, with the Bishop in the chair who put the motion to blot out its Episcopal existence! Publish it not in Gath! There is a degree of duplicity in this matter that will astound the world when the facts in the case are made manifest!

Your correspondent says:—"They soon commenced lecturing upon the action of the General Conference, and declaring the B. M. E. church without a Bishop, in consequence of the resignation offered by the Bishop

As to our lecturing, we never said a word about the status of the Bishop until after we met in the Annual Conference in Windsor, in April, 1861, and witnessed outrages perpetrated by Mr Jones and his new-born officer that he had created in the church, that no one that had the least degree of intelligence but would feel to be aroused. It was not till I stood and saw him prefer charges against so honorable member "for neglect of duty;" and "for making an impression."

None but one witness of the official board, where this man came from, was present to agree with him in that statement; and this witness had manifested such a bad spirit toward elder Pearce, that he, witness, had entered the church to prevent the officers of the church from holding a Sabbath school exhibition to support the elder, and took the stove-pipe and lamps out of the same. And with only that witness, a verdict of guilt was rendered by a committee of those that had violated the positive law in the General Conference, and it was at most, only "imprudent conduct and neglect of duty." We asked the chairman to give us the law in the case, and we would bow to the foot of our law at all times. But astonishing to tell, Mr. Jones asked his so-called assistant not to do it, and no entreaty with positive law could move him to comply with that duty. For the first offence, the Bishop shall reprove the criminal, and there is the utmost extent to which a real Bishop can go. But this new creature of your correspondent's, with that law pointed out, section and page, sat motionless, and allowed him, plaintiff, to move "that E. H. Pearce is hereby suspended from all official standing in the B. M. E. church. "Was it not time then, sir, for us to say we had no Bishop? And was it not time? An unlawful officer presiding, and to sit and hold his discipline in his hands, with the law before his eyes, and to allow such a vile usurpation in the sight of over one hundred witnesses! If I had held my peace the stones should have cried out against me.

Now, I defy your entire batch of correspondents that have attempted to say that I spoke about the church having *no Bishop* to point it out till after this base prostitution of our rights, both in the General and Annual Conferences! And it was for the honest law loving and law abiding ministers that the *proviso* was made, to not allow any majority of law breakers in the General Conference to overrule an honest minority.

We said then, truth says, and the Bishop said in Pittsburg, in 1860, and in Toronto in that same year, "that *he did resign.*" They elected, as we have before stated, an elder without Bishops' ordination, and he was presiding. Was he a Bishop by that election without ordination? No! Can you, Mr. Editor, say he was? Was Bishop Nazrey the Bishop after he read his resignation, written by his own hand, to take effect after the rise of that General Conference, and no vow or obligation on his part, but the mere say so of those who had no power to alter a syllable by that act?

Again, *was he presiding either in person or proxy* in that Annual Conference at Windsor? I say no, and the entire Philadelphia Annual Conference will say, no. Bishop Nazrey in that Conference said no. Mr. Jones in that Conference, went clear from Chatham to say no, and Bishop Quinn said no. All of these witnesses as you know, Mr. Editor, testified so. "That Bishop Nazrey had not acted neither in person nor by proxy in the B. M. E. church, since his resignation." How was he then Bishop?

Then what is Mr. Brown, the so called assistant, that Mr. Jones would have the world believe is acting assistant to the Bishop.

I am very guilty for saying in Canada in fact what the Bishop attempts to prove in Trenton, N. J., to be facts. "That the B. M. E. church had no Bishop." The act of Rev. Brown is on no account valid, only as Nazrey's *proxy*, and that proxy by Nazrey not to be his act, makes a nullity of all the acts of the so-called assistant, and no one can deny it.

Nazrey, Jones, Quinn, and all the Philadelphia Conference said in 1862, in fact, that the B. M. E. church had not even the faintest shadow of a Bishop in his reverence. So then, who is their boasted of Bishop?

Mr. Jones attempts to ridicule the acts of our Convention. He is unmindful of the fact, that that Convention had as many members as the one that formed the A. M. E. church, and more elders regular standing than was present at the first named place. And his admission proves that the Episcopacy established comes right down from the A. M. E church, as he says two elders of that church assisted to ordain If then he can boast of his Bishop ordained by the A. M. E. church and never belong to the B. M. E. church, and then having resigned whatever relations he might have, we need not feel ashamed of our humble effort; our enemies themselves being judges.

And the apostle says: "The children of the bond women will persecute the free;" so we must allow those children of bondage to work at our liberty Thank God, that is all they can do.

Mr. Jones tauntingly says: "Perhaps some sisters discharged the solemn duty, and Green was declared duly elected, and ordained Bishop of the B. M. E. church."

It is not my disposition to feel in any way outraged at it being stated that sisters are with us in this glorious struggle. The Saviour was not ashamed of them, nor could any cause for the good society prevail without them. But during twenty-four years' itinerant labor, I have never had a sister in Conference nor out of it to cause me to feel so harsh toward them as Mr. Jones appears to be.

Mr Jones, in conclusion, refers to a "decision" which he says is "here annexed," but takes pains not to put it in. He is so well versed in dodging from sisters, that he thinks the statement is so much better than the decision, for he would have, by that, the church believe Rev. Pearce would be a wonderful sufferer. But when he gives his version of it I hope to see it.

I have only to say, in conclusion, that I have witnessed five suits brought by different ones of that body, and one in Chancery, and through the blessing of the Great Head of our church, we have never had a hair in our head to perish We have built a church in Chatham, and one in erection at Windsor; the brethren at Amherstburg are preparing to build, and the work in our Zion is prospering; other places are calling on us to come over and help them.

We have stamped on our banner "truth and victory," and with God on our side, we have nothing to fear Pardon this long article, I could not do justice in smaller space

Yours for truth, A. R. GREEN.

Windsor, Canada West, May 6th, 1863

GEM

"How many things by season seasoned are
To their right praise and true perfection!"

For the Christian Recorder.

MR. EDITOR:—My third Quarterly Meeting has just closed; and such has been our success, that I thought it might be somewhat encouraging to you and to every other well-wisher in the human family, to hear from us. We commenced a series of protracted meetings some weeks before the Quarterly Meetings, as above mentioned, during which time, it pleased the Lord to send his awakening Spirit into our midst, by which the membership seemed to become wonderfully aroused; and then there followed an awakening among the wicked, which seemed to be almost general; at least it seemed to me that the prayers I heard for the Lord to touch every heart, were answered. This stir was so deep and thorough, that old inhabitants said that they had never seen such a revival before. In the course of a few weeks, there were added to the church some forty-one persons, quite a number of which have been hopefully converted to God, and are now shouting happy in the blessed Lord.

During our protracted meeting, (which it does me good to speak or write about) I saw what I never saw before, and that was, something upwards of forty persons at the anxious seat in the course of a few nights, men and women, old and young, married and single, all met at the anxious seat; and what is really soul-cheering was, that potent cloud of divine mercy, which began to spread itself over us some weeks ago, still seems to linger over Terre Haute and its vicinity propitiously. I thank the Lord that the church seems yet greatly aroused! I know it is all of his mercy, "Not unto us, but unto the Lord, be all the glory and praise." We feel greatly the loss of W. J. Greenly, as teacher and officer in the church. In these capacities, he was very efficient, yet, the will of the Lord be done—be it neighbor, husband, or wife, beloved daughter, or son; with the Lord, it is all one, and so it must be with us: that, is, it is his will that these scourging dispensations should take place; and he will always sanctify them to our good, too, if we will let him.

Mrs. Strother has taken the day-school again, having been elected to do so, by the citizens, and has a fine school. A white lady, (Miss M'Cloud) not a great many years from Philadelphia, is teaching a night-school, for our people, free of charge.

We have had a great deal of sickness here this season, among our people; also, in the Lost Creek neighborhood. The mumps have fallen upon us here, and at Lost Creek, almost like an epidemic. It has passed through very nearly every colored family in the bounds of the above-mentioned places, and quite a number have died with that and other diseases.

Bishop Payne's appeal is certainly in time, and in good shape, and we, of Terre Haute, will be found trying to do what we can, and that in due time. Did I possess the means, I would advance every cent that it might take, to secure that property before I would see it pass out of our hands. I therefore hope, that every travelling preacher in the connexion will bestir himself, and save that property. T. STROTHER.

Terre Haute, Ind.

For the Christian Recorder.

MR. EDITOR:—I drop a few lines to you, which you will please insert in your valuable paper, to let your numerous readers know how we are prospering in Lawrence mission, Seventh Street.

I may say, the church is in a healthy condition at this time. We have sometimes a refreshing from the presence of the Lord, and the young converts seem to be gaining strength rapidly; and I may say, that the church bears an encouraging aspect. I am busily engaged, at this time, in making arrangements to build a house of worship. I expect to canvass the city shortly, in circulating a subscription sheet. We have made out our subscription roll, and Senator James H. Lane has headed it with $150; and in addition, others have already subscribed to the amount of $75; and so I begin to feel, that the time is not far distant, when we will be enabled to rear up a house of our own, that may be of credit to our honorable and wide-spread connexion.

There was a festival given, on the evenings of the 4th and 5th of this month, by the Chapel Relief Society, which was the first ever given in this place, and was an entire success. We realized net profits, after paying every expense, $133,65. The committee was composed of the following named persons:—Mrs. Reb. Scruggs, Mrs. Matilda Moss, Mrs. Emily Strothe, Mrs. Viney Lewis, Miss Amanda Coger, Miss Martha Momford, Mr. H. Jackson, Mr. Wm. Webster, and Mr. James W. Young. They deserve great credit for their unremitting labors, in getting up this festival—for the beauty of their table, and the order and preciseness in which everything was conducted. May they long live, to be honored for their labor of love, in this the church's time of need.

We have been blessed with refreshing showers of rain, for the past week; and in looking at the verdure of our wide-spread and undulating prairies, it may be said, in the language of one of old, the winter is past, the spring is come, and the voice of the turtle is heard in the land. More anon. J. H. WILKERSON.

Lawrence, Kansas, May 7th, 1863

For the Christian Recorder.

REV. MR. WEAVER.—*Dear Sir:*—I send you a few lines, to acquaint you and your readers, with my last two years' experience in the Sabbath School. Two years ago, I was chosen by a class of young ladies, to be their teacher, as their former teacher was about to go to another part of the country. At first, I was very reluctant to take the class, considering my incapacity and unworthiness for that great duty; for, permit me here to say, I think the Sabbath School teacher holds a position superior to all others. After much thought and earnest prayer, I concluded to take the class Therefore, the second Sabbath in May, 1861, found me seated among a class of young ladies, numbering ten, of whom not one was a Christian. One year rolled quickly away, and, ever welcome, they returned to gladden our hearts. The second Sabbath found me seated, as it did one year past, though feeling much dejected, but not discouraged. Although my class had continued, up to this time, careless and inattentive, on this morning, I did not endeavor to conceal my feelings from them; I told them all. They seemed somewhat affected from this time. I noticed, with pleasure, that they took a deeper interest in their lessons Before the middle of the second year, I was requested, by serious ones, to remain, and the question was, "What shall I do to be saved?" Another May has been ushered in, and out of my class of ten, there are, to-day, six hopeful converts, four of whom have taken classes in the Sabbath School, as active, useful teachers, and their places filled with others.

I have now told my simple story; and hoping it may come beneath the eye of some teacher who has long prayed for the conversion of their class, and whose heart has often been saddened and discouraged by their seeming neglect and disinterestedness, let me say to such a one—be not discouraged: God will answer prayer, for ours is a glorious work, and may a holy life be the example, and may we gather many precious souls.

"What joy! what joy! will the least of us know,
When called to our Father's abode;
To find, that beside us in glory, there stand
Some whom we first placed on the road."

RACHEL.

Cincinnati, May 12th.

EDWARDS AND BEECHER.

Jonathan Edwards had come to look upon hell so much from the side of Divine Justice that he could stand with long gaze, and pierce the very hidden gloom of its awful contents with a nerve as firm as a surgeon's who would save life by cutting off a limb. It was a means of preserving the universe. To his mind it was an everlasting argument of Beneficence As good citizens feel that the punishment of law-breakers is a benefit to the obedient, so he came to regard the punishment of the wicked in its effects upon the loyal universe rather than in the inflictions of deserved suffering.

From such a teacher, Dr. Beecher derived his views of the future punishment of the wicked. And though he moulded and modified them differently from Edwards according to his own genius, we doubt whether the faintest doubt of the existence and eternity of hell ever flitted across his mind! He preached it not as a terror alone, but as a justice.

Those moral difficulties which brought such grief to Foster never reached him. That war which is now rising, and which is represented in England by such men as Maurice and Kingsley, had not reached these shores.

Lover of Edwards, he studied him with simple enthusiasm, and borrowed from that master the secret of using this terrific theme without degenerating into the material vulgarities of the mediæval school.—*Independent.*

FOOD.

The Bedouins (says Ritson,) are a most alert and military race, and yet it is an undoubted fact that the quantity of food usually consumed by the greatest part of them does not exceed six ounces a day. Six or seven dates soaked in melted butter serve a man a whole day, and he esteems himself happy when he can add a small quantity of coarse flour or a little ball of rice.

In 1779 an Englishman described the Russian grenadiers as follows:—"They are the finest body of men I ever saw Not a man is under six feet high. Their food allowance consists of eight pounds of black bread, four pounds of oil, and one pound of salt per man for eight days; and, were you to see them, you would be convinced that they look as if they lived on roast beef and English porter." In 1854, when the Russians surprised the world by standing against the attack of the "Allies," on the bloody battle-field of Alma were found dead Russians with their provisions in their knapsacks, and those provisions were black bread crumbs in oil.

Dr Hamlin, who has resided more than twenty years in Constantinople, says that he is quite familiar with the habits of the Turkish porters in that city, and that they eat bread from flour coarsely bolted, fruits, curdled milk, (of which they are very fond,) rice cooked with some other vegetable, and about twice a week a little meat at dinner, which they eat soon after sunset. They never drink any sort of distilled or fermented liquor. Onions and garlic are largely consumed by the Turks. Dr. Hamlin knew a man who travelled extensively, and who lived upon the black bread and raw onions.—*Dr. Mussey.*

THE FUTURE

My opinion is, that, as things ripen, God will be more and more spiritually worshipped; and Christ will be more and more recognised as the King of kings, and the Lord of Lords,—the Alpha, and the Omega.

Alex. Knox.

THE ANCIENT GLORY OF THE AFRICAN RACE.

We call especial attention to the following exceedingly interesting article, on the early civilization and distinction of our race,—so much injured, and so little understood. Even in this enlightened age, there are persons who profess to believe that the African is but a grade between the man and the monkey, while God himself has declared, that "he hath made of one blood, all nations of men, to dwell on all the face of the earth." There are others, whose opinions have been so modified by slavery, and the present degradation of the African and his descendants, that though they acknowledge them to be of the same race, look upon them as immeasurably inferior in capacity and intellect. To such we commend the following article, written by a gentleman born in the South, where many years of his life have since been spent. He owns no slaves, though his father did, who not only treated them kindly, but liberated them finally, and it is believed, that his family never suffered by an act so just, and yet so generous.—ED.

PREFATORY NOTE.

The following article was written many years ago, by a student in one of our literary institutions It appeared in the first number of the "African Repository," an excellent publication which is still in existence The subject is one of more than ordinary interest, and which deserves a more thorough investigation than it has yet received

It is with the hope that some one better qualified and more favorably situated for such researches may be allured into the same line of inquiry that this little fragment is reproduced at this time

At this crisis in our country's experience, he who can wisely prosecute such a study, and successfully bring out into public view the leading thought of this brief contribution, may do much towards removing prejudice against a people who, although degraded now, were once the rulers and instructors of mankind. Thus the gloom that now envelops them may be gilded by a reflection from the light of their early greatness

March 28th, 1863

To those who are at all acquainted with the early history of mankind, it must afford a curious commentary upon the mutability of human affairs, to hear the strange conjectures which are sometimes indulged about the origin of the *Negro race*. In defiance of all our records of antiquity, both sacred and profane—they are contemptuously spoken of as an inferior race

Those who talk in this way, do not recollect, or perhaps do not know that the people whom they traduce, were for more than a thousand years (that is ten times as long as this government has been in existence,) the most enlightened on the globe.

They were called *Ethiopians*, from two Greek words denoting the color of their skin; and the spirit of adventure by which they were distinguished, together with the superiority which they every where manifested over the nations among whom they dwelt, rendered this name illustrious throughout Europe, Asia and Africa.

The father of this distinguished, although now despised and persecuted race, was *Cush*, the grandson of Noah. He was himself an Ethiopian; and was so called by the Alexandrine Chronicle, Josephus, Bryant, and other writers of equally high repute. The nation whom the LXX called "*Ethiopians*," are in the Hebrew denominated "*Cush*" or "*Cushites*," and this is the name by which they were known, wherever the Greek language was not spoke. Where Jeremiah says, "Can the Ethiopian change his skin?" the word in the original, is "*Cushite*."

The Cushites furnished the first great man known to history, and the first government, and the first regular police which history records.* The first great city was built by them. They surrounded it with walls, which were, according to Rollin, "in thickness 87 feet, in height 350 feet, and in compass 480 furlongs, which makes *sixty miles!*" This stupendous work they shortly afterwards eclipsed by another, of which Diodorus says, "Never did any city come up to the greatness and magnificence of this." (Diod. Lib. 2, p. 90, 98.) All those mounds and causeways, (says a modern writer of ability,) the high roads and stately structures which have been attributed to Semiramis of Babylonia, are the works of this people." Thus at a time when the rest of the world was in a state of barbarism, the Ethiopian family were exhibiting prodigies of human genius, at which mankind have not yet ceased to wonder—and which they have never so much as dreamed of being able to transcend.

They were first located in a beautiful region, between the Euphrates and the Tigris, which, taking its name from them, was called "the *country of the Cushdim*;" by the western nations *Chaldea*; and in scripture, the land of *Shinar*. Here it was that the splendid achievements which have just been noticed were performed. In after times, led on by men who are signalized in history under the name of "Royal Shepherds," they subjugated the whole of Upper Egypt, which they held in bondage for more than three hundred years. They found that country in a state of barbarism;—they left it the mother of science, and the mistress of the world! They colonized lower Egypt, which was before scarcely habitable. By the most stupendous efforts which human genius ever conceived, or human enterprise accomplished, they drained a large lake or rather ocean, and converted a territory, which others had abandoned to hopeless sterility, into one that is celebrated to this day by travellers and poets, as the garden spot of the earth. And the same daring spirit, which, in defiance of God's authority, built a city upon the ruins of the Tower of Babel; as if in mere mockery of men, threw up pyramids, obelisks, and mausolea, which even now baffle conjecture; and if they were not still standing, and open to the curious of all nations, might stagger the faith of the most credulous.

The *Cushites* also planted a colony in the country which lies immediately to the south of Egypt, since denominated Ethiopia proper.† And there can be no doubt that the vast region from which our slaves are brought, was first settled by this hardy and adventurous population. Of this there are many proofs,—1st, The striking accordance of complexion, language, manners, customs, &c., by which (with light shades of variety,) the inhabitants of the south and west are assimilated to those whom we know to be of Ethiopian extraction.—2d, The whole southern peninsula of Africa was once called Ethiopia.—3d, Bruce gives us to understand, that there is a tradition handed down from time immemorial in that country, that Cush was their father, and that he actually dwelt among them.—4th, It is expressly related by historians that the *Cushites* "traversed a great part of Africa"—(see Rees' "Cush.") 5th, and lastly, the geographical situation of the country, renders it almost a matter of demonstration. Whoever will take the trouble to examine a map of Africa, may see at once that the natives bordering the Mediterranean coast, are separated from the rest of the continent by a boundless and impassable wilderness." "In the west of Egypt," (says our distinguished countryman, Dr. Griffin,) "stretching away to the south, is the immense Lybian Desert, west of that commences the great desert of Sahara, which extends across the continent to the Atlantic ocean, cutting off the whole country of Phut (Barbary,) from the body of Africa, by an ocean of sand 800 miles in breadth. Thus the only highway to the south, was blocked up by the Cushites, who themselves had nothing to prevent them from spreading into all the regions now occupied by the Negro Race."

But their enterprise did not exhaust itself in the prodigies which they performed in Africa. "They bore away over almost all Asia;" and travelled even to the borders of Japan. Negro settlements are, at present, scattered throughout the mountains of that country. Even *two* continents could not afford field enough for the expansion of their energies. It is supposed by some, that the whole Scythian race sprang from that section of Arabia, which they once inhabited. Be that as it may, they wandered over all Europe; and a settlement long existed on the western coast of Spain, which was called from them *Iberian Ethiopia*.

"This people," says a distinguished writer, "were renowned for their wisdom" "Wherever they went they were in every respect superior to the natives." It does really appear as if all the nations of the earth were under the heaviest obligations to them They gave to Africa, and through her to Europe and America, all the wisdom of the Egyptians, and it is thought that they scattered over Asia the arts of weaving, dyeing, and the management of silk and cotton, and the culture of the vine.

They introduced that form of idolatry which has been denominated Hero worship, and made themselves the gods. Their achievements have been shadowed forth in the superstitions of the early ages. It is supposed that they are the Giants that invaded heaven, on the plains of Babylonia,—the Magicians of Egypt, the Astrologers of Chaldea, the Magi of the east, the Titans of Greece and Rome, the Cyclops of Sicily, and the fabulous Heroes of the world: invincible in war, and yet pre-eminent in all the arts of peace; distinguished above other men for learning, enterprise and valor—at once the tyrants and instructors of mankind!

The Egyptians borrowed from them their arts and sciences, and even their religion—out of the wide elements of which, the classic mythology of *Greece* was afterwards constructed. Beneath the influence of this elegant superstition, the imagination was kept constantly awake. It breathed life into all the forms of material nature—the wilderness became populous with invisible inhabitants—every grove had its presiding Genius; every city its guardian Deity; a Dryad inhabited every venerable oak; and some beautiful Naiad bathed herself in every fountain. Doubtless it was to this dream of fancied devotion, that the Grecian bards were indebted for much of their poetic inspiration.

For their philosophy, the Greeks were more unequivocally indebted to the Egyptians. Plato and Pythagoras studied in the schools of Heliopolis. But even the Egyptians, who through other nations have shed down upon us of a modern age, the mellowed glories of antiquity, shine only with a borrowed illumination. *It was the light of this ancient people!*

"Hence (says Bryant,) arose the tradition that the Babylonians not only conquered Egypt, but that the learning of the Egyptians came originally from Chaldea; and the like account from the Egyptians, that people from their country had conquered Babylon, and that the knowledge of the Chaldeans was derived from them."

If any should hesitate to adopt the account which has been given of the Cushites or Ethiopians, and thence take occasion to controvert the idea of the benefits derived from the Negro race, he might be told that the Egyptians themselves were Negroes. A single quotation from Herodotus, "the father of history," will be sufficient for this point.—"For my part (says he,) I believe the Cholchi to be a colony of Egyptians, because *like them*, they have *black skins* and *frizzled hair*."*

The whole civilized world has lately been convulsed by an excitement in favor of the Greeks, and it was astonishing to see the commotion which was produced with us.† Our literary gratitude was appealed to. The descendants of Solon and Lycurgus, of Epaminondas and Philopœmen, of Aristides and Leonidas, of Phidias, and Praxiteles (long held in bondage,) were struggling to be free! Our Colleges, Academies, and even the common Schools were every where in arms. It did really appear as if both pupils and preceptors were seized with the sublime phrensy of war, and one might have been tempted to expect from the uproar which they made, that an army of school boys, marshalled by their tutors, and led on to victory by grave doctors of Divinity, were destined to restore liberty to Greece, and lay bare to its foundations the huge fabric of Turkish despotism.

I would not be understood to censure this effervescence of public feeling. It was a generous appeal—and well has it been answered. But is it not wonderful that the descendants of a people to whom the Greeks them-selves owed their arts, their learning, and even their religion, should have been, at that very time, in a dark and prostrate condition, in the bosom of a country calling itself *Christian*, and that country *our own*:—without exciting one throb of interest—without arousing one effort of united charity—without awakening, by all that is appalling in its aspect, one manifestation of political solicitude.

"How are we astonished," exclaims Volney, as if in mournful indignation, when we reflect that to the race of Negroes, at present our slaves, and the objects of our extreme contempt, *we owe our arts, sciences*, and even the very use of speech! And that in the midst of those nations who call themselves the friends of liberty and humanity, involuntary servitude is justified, while it is even a problem whether the understanding of Negroes be of the same species with that of white men!"

All this and more may be said of Africa. She may be persecuted, she may be degraded in theory as well as in practice to the level of the brutes—they may deny to her the very nature of humanity—but still she has a heart to feel, and an immortal soul to be saved; and although rude are her manners, and very hard her lot, and sable her complexion, as the Lord liveth, "she is one of our mother's children."

"Whence (says a writer in the North American Review,) came the civilization of Greece? It was brought by colonies from Egypt. How was Italy civilized? By colonies from Greece. How was Europe civilized? By the Roman military colonies. Whence came the civilization of America?" And why may not America, the best and the brightest in this wonderful series of revolutions, carry back *by colonies* to Africa, now in barbarism, the blessings which, through ages that are passed, and nations that have perished, were received from her? The civilization which was derived from this venerable source, was of the earth, and transitory. It has often been exhausted in one country, as it was awakened in another. But that which it may be our privilege to roll back like a bright flood upon those regions of ignorance and barbarism, shall be blended with the light that came down from heaven—that can never be extinguished—the light of immortality!

R——T. X.

P. S. In support of the above opinions and remarks, the reader is respectfully referred to the following authorities: Dr. Griffin's Plea for Africa, Rees' Cyclopædia, Articles "Cush, Auritæ, Dispersion of Mankind, Egypt, Shepherds, Ethiopia, Copt, Carthage, Sokman, &c. Bryant's Observations on Ancient History, Calmet's Dic. under Cush, Cuthen, Anthecites, Araxes, &c, Brown's Dictionary of the Bible, "Cush," Gregoire on the Literature of Negroes, Clarkson on Slavery, "Yarodue," or a Plea for Africa, Wells' Geography, vol. 1, p. 100, Bibliotheca of Ravanelles, "Cush," Strabo's Geography, p. 21, 24.

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* Genesis x. 8—11.

† See on this subject, Bibliotheca, of Ravenalles, under "Cush"—Brown, under "Cush." supplements to Calmet's Dictionary, p. 27 Charleston edition—Rollin, vol. 1, p. 114 Strabo's Geography, p. 27, 34—Josephus, Antiq. of the Jews, B. 1. ch. 6, sec. 2.

* It is simple justice to remember, in this connexion, that the first intimation that we find in ancient history, of great learning among any people, refers to this nation. It is where Moses is said to be "skilled in all the wisdom of the Egyptians."

† This little tract was written in 1828.

The Christian Recorder.

Philadelphia, Saturday, May 23, 1863.

REPORT.

Look here, brethren, read this: and remember it, too:—

The meeting of the Executive Committee and their appeal to the ministers having the charge of circuits and stations, and to the members of the A. M. E. Church, is as follows:

DEAR BRETHREN AND FRIENDS:—According to the authority vested in our Editor and General Book Steward, he called together the Executive Committee of the Book Concern on the 13th of November, at which time we had a very pleasant interview together in relation to the present flattering condition of the Book Concern, and the wants of the Church.

Brethren, let me tell you for once that the Book Concern is really in a prosperous condition—and how it is that our Editor and General Book Steward has so managed to keep the Book Concern and paper in the hopeful condition in which we find it, and with such scant means, we confess we are at a loss to know—and more especially in times like these, when many a firm and paper, with a much larger capital, have succumbed. But, brethren, in order to hold this position, and to keep up a lively interest throughout the connexion, some means needed—first, there is a very great demand for hymn-books, in every direction of the connexion, and our Editor and General Book Steward has informed us there are only seven or eight in the store, and he has no more to bind up. Therefore, the Committee deem it advisable, in view of such a demand for our hymn-books, and especially in the Western country, to advise our General Book Steward to get out another edition, so that our people may be supplied. To do this, brethren, it will require about $500. This should be done without delay. We therefore recommend each elder, deacon, and preacher to properly lay this vital matter before their congregations, and to take up a free-will collection, and to forward the same to the General Book Steward and Editor, so that it may be in his hands forthwith to operate with—and he will give each credit through this paper. Now we ask our brethren, shall the Book Steward have the amount? We will answer for the Philadelphia district, our portion will be forthcoming. We also recommend to our Bishops, while travelling around, to speak of this matter.

WILLIAM MOORE,
W. H. WATERS,
STEPHEN SMITH,
W. D. W. SCHUREMAN,
ELISHA WEAVER, *Ch'm.*

LECTURE.

We call attention to the lecture of William Anderson, Esq., of the Island of Jamaica, to be held in Bethel Church, 6th Street, Philadelphia, on next Monday evening. It is to be hoped that the house will be filled, for we expect Mr. Anderson who has been for the last thirty years in the West Indies, and can give us rich information, relative to that country. He is now stopping at the Continental Hotel of this city.

NOTICE.

MR. EDITOR:—The teachers of Bethel Sabbath School, together with a number of scholars of the same, intend giving a grand concert of vocal music, at Sansom Street Hall, on Thursday evening, 28th inst., in aid of the purchase of the Wilberforce University. The singing will be under the conductorship of Prof. H. Shadd. Mr. Seymour will preside at the piano. Doors will be open at half-past 7 o'clock. We hope to see a full house. The following ladies and gentlemen comprise the committee.

DANIEL T. MASTEN, Chairman.
ESTHER ARMSTRONG,
MARTHA COLLINS,
ABRAM FIELDS,
JAMES WIDDINS.

NOTICE.

We give notice that we will not tolerate the discussion between Revs. A. R. Green and W. H. Jones, of Canada, on the vexed question; and we would not have admitted Brother Green's article had he not been assailed by Brother Jones; according to custom we have allowed him to reply. Brother Green is laboring under a very great mistake when he says that he has been repeatedly assailed through the columns of the RECORDER, and that he has not been allowed to defend himself. We have received but one article from Brother Green, which we published. On this subject we shall notice nothing farther from either party.

CHRISTIAN RECORDER.

We wish to say to all our readers that during the last three weeks our time has been so fully occupied with the meeting of Conference that we have been unable to give the attention to our paper it formerly received. We have some matter on hand, which will be duly attended to in our next. It is expected that during this Conference year every minister having charge of Circuits or Stations, will obtain for the RECORDER, on an average, from twelve to fifteen cash subscribers.—ED.

MISSIONARY.

The Rev. Brother Hall, of the New York Conference, and the Rev. James Lynch, of the Baltimore Conference, sailed on Wednesday, the 20th inst., to their missionary field of labor in South Carolina. We received this information from Bishop Payne, who has just returned from New York, after seeing them start on their journey. O, that the God of Jacob may ever go with them, and give them double success in this great work of the Lord!

THE WAR.

We see from communications that there are a great many of our people enlisting for the war in Indianapolis, Ind., Washington, D. C., and other places.

The ministers of their respective charges in this city are requested to announce from their pulpits on the following Sabbaths, the lecture of the Hon. W. Anderson, of Jamaica, to be delivered in Bethel Church, on Monday evening.

THE INFLUENCE OF THE CHRISTIAN RECORDER.—The Philadelphia Conference has brought forward more two cent money this year than they have since 1858, and have gone back every year until this. We received $87 69—not one quarter due from the district, according to the membership.

LECTURE.

Mr. William W. Anderson, of the Island of Jamaica and British Honduras in Central America, will, on Monday next, in Bethel Chapel, 6th Street, at 8 o'clock in the evening, deliver a lecture on the results of emancipation in these countries, on the social and spiritual condition of the coloured inhabitants, including a description of the country, its climate and productions.

DIED.

We are again called upon to chronicle the death of a brother, one of the heralds of the cross, Rev. Alexander Johnson, of Johnstown, Pa., on the 17th inst. Br. Johnson was a member of the Baltimore Conference. He had been lingering for a year or more. He leaves behind him a wife and children, so we learn. The Baltimore Conference has lost a very good man, although he had not been a member of the itinerant service but a short time. He was pleasant in his manners; his religious deportment was good. Our informant says that he died shouting, praising God. He sings and chants on the golden harp, but our loss is his infinite gain.

HYMN BOOKS.

We have just issued another edition of our Hymn Book, and are now prepared to supply all who are in want of them. We have published this edition with our own funds, and we hope brethren will make a selection of the style they wish, and forward the money, and we will send the books immediately. The prices are as follows:

Common binding,......................	60 cts.
The next highest price,..................	80 "
" " "	90 "
" " "	1.00 "
" " "	1.50 "

Now brethren you can make your calculations.

ACKNOWLEDGMENTS.

DANVILLE, PA.

Rev. John H. Henson,......................	$1 00

VINCENNES, IND.

H. H. Stewart,......................	1 50
J W Beard,......................	1 00
Indiana Florence,......................	1 15
Sarah McGallpen,......................	2 25
George Dunlap,......................	1 25
Charles E. Brown,......................	1 00

The above are by Rev. H. B Smith.

PITTSBURG, PA.

Adam Watkins,......................	2 25

SALEM, N. J.

Thomas Harvey,......................	1 25

We have received from Rev. J. P. Shreeves, of Providence, R. I., $5 00. We did publish your $2 00 brother Shreeves, for we got it.—ED.

NEW YORK CONFERENCE CHANGED.—Bishop Payne has changed the time of meeting of the New York Conference to the 20th of June, 1863, and will meet the New England Conference on the 13th of June, in Newport, R. I., with Bishop Nazrey. The members of the New York Conference will take notice and govern themselves accordingly.

TO AGENTS OF THE RECORDER.—Will you please ask those who have not settled for a long time to send in their money for the papers they have sold?—ED.

TO THE DISTRICTS OF PHILADELPHIA, NEW ENGLAND, OHIO, INDIANA, AND MISSOURI, OF THE A. M. E. CHURCH MINISTERS.

Dear Brethren:—As we have a number of superannuated ministers on the list in said Districts, therefore it will be expected that the ministers and preachers, on their circuits and stations, will do all they can to collect the *two cent money;* and we also recommend that the Class leaders be instructed to collect and set the amount on the Class book opposite each member's name, as also all the collections called, per Discipline, for the Annual Conference, and publish the same once every quarter, that it may be seen who they are that work for God and his cause. We think it is time to give credit to those of our people who do work, so that God's name may be glorified.

PHILADELPHIA ANNUAL CONFERENCE

CONTINUED FROM LAST WEEK.

Friday morning, May 15th, 1863.

Conference met, pursuant to adjournment.

Bishop Nazrey in the chair. Roll called. Minutes of the previous session read and approved.

The Bishop proceeded to the Disciplinary questions.

There were some complaints brought against some few brethren, which were amicably settled with a little exception. The whole of the day was spent on the discipline, and some of the reports.

Sunday morning, 10 o'clock.

Bishop Nazrey preached the ordination sermon; after which two deacons were ordained. Had a nice time.

Monday morning, May 18th, 1863.

Conference met per adjournment.

Opened by singing and prayer.

Minutes read.

Conference proceeded to unfinished business.

Conference decided to meet next year in Salem, New Jersey.

Conference adjourned to meet the Sabbath school, at 3 o'clock.

Monday afternoon, 3 o'clock.

Long before the time, the church was crowded to its utmost capacity. The time arrived, and the Union School was called upon to lead off by singing. They were represented with two hundred and twenty-five scholars. Bethel church Sabbath school was next introduced, who also sung very well. This school is the mammoth school in the city. Wesley Sabbath school was next introduced, then Zion mission. These schools all sung very well, and their teachers deserve much credit for the pains they have taken in their interest. The Bethel Sabbath school had one of its teachers to read a very fine essay to the credit of her heart and head, which we refer our readers to in another column of our paper. The Union church also followed with another, though she had it committed to memory, and declaimed and delivered with much ease. There were several brethren who addressed the schools, and everything passed off very pleasantly. There were hundreds who could not gain admittance. We hope to be able to publish all the essays, or at least the one delivered by Miss Weare. At eight, the literary society of Bethel church met, and had a good time. They were addressed by Rev. J. Brown.

Tuesday morning, May 19th.

Conference was opened by singing and prayer.

The minutes read and approved.

The committee made their report, among which the general book steward and editor made his report to the Conference, which was received very cordially, and adopted. Also the committee on the crisis reported.

Conference adjourned to meet at 5 or 6 o'clock, to hear the appointments read.

Tuesday afternoon, 5 o'clock.

Conference assembled to hear the appointments.

The Bishop arose and made some remarks. After which he read the appointments, as follows:

Bethel church, J P Campbell.
Union, A. L. Stanford.
Wesley, J. H. Smith.
Camden, New Jersey, Henry Davis.
Zion Mission, Wm D. W. Schureman.
Riceville Circuit, W. W. Wieder.
Reading, J R V Morgan.
Freehold, J. W. Stephenson.
Snowhill, Joseph Long.
Burlington, Theodore Gould.
Bridgeton, Joshua Woodlin.
Salem, James Hollan.
Westchester, Jeremiah Young.
Frankford, A. C. Crippen.
Berks County, Edward Laws.
Danville, John H Henson.
Lancaster, T. W. Henry.
New Brunswick, Wm. Offer.
Bordentown, T. A. Cuff.
Oxford, Andrew Till.
Cape May, R. Barney,
Woodbury, Jacob Guy.
Trenton, W. Moore.
Phoenixville, J. B. Parker.
Princeton, Peter Gardner.
Horntown, John C Cornish.
City Mission, T. H. Cooper.

For the Christian Recorder.

LABOR.

The hand of the diligent maketh rich.—Prov. x. 4.

God's first great ordinance for man was labor. Some have supposed that the necessity for toil was one of the first fruits of sin, but I apprehend that this is a mistaken view. When man came from his Creator's hand, in all the beauty and glory of his perfect physical and mental constitution, and his moral rectitude, he was not destined to a life of indolence and sloth, but to a life of industry. Hence, behold him in the Garden of Eden, acting as the husbandman. According to my view man was intended to be a lively and active being: thus we read in the proverbs of Solomon, that the way of the slothful man is as a hedge of thorns. It is obstructed with difficulties which the sloth and indolence of his temper represent as galling or insuperable, but which a moderate share of resolution and perseverance would easily remove or surmount. We also read in Exodus, 20th chapter and 9th verse, of the command which God hath left upon record, "Six days shalt thou labor, and do all thy work;" and again turn to the 24th chapter of Proverbs, and the 30th verse; "I went by the fields of the slothful, and by the vineyard of the man void of understanding, and lo it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken." Thus will you not agree with the writer that man is a laborious being? God through his good pleasure gave him a wonderful structure, a body fearfully and wonderfully made, containing 245 bones in the skull, head and face 51, in the trunk 54, in the arms and hand 60, in the legs and feet 60, and the heart contracts 4000 times every hour; consequently there passes through it 250 pounds of blood in one hour. It also has been computed, that the lungs of man on an average, contains about 280 cubic inches or about 5 English quarts of air at each inspiration; about forty cubic inches of air are received into the lungs, and the same quantity discharged at each inspiration. On the supposition that 20 respirations take place in one minute, it will follow that in one minute we inhale 800 cubic inches, in an hour 480,00, and in a day one million, one hundred and fifty-two thousand cubic inches, a quantity which would fill seventy-seven wine hogsheads, and would weigh fifty-three pounds Troy.

Thus you will coincide with the writer, that man is a working machine, and his powers and faculties, whether physical or intellectual, never can attain their full growth, expansion and glory, save by constant and diligent exercise: the surest way to dwarf and enfeeble a man's body is to keep it in a state of slothful indolence. Who is it that has the brawniest arm? It is the man who wields the ponderous sledge. Who is it has the broadest shoulders and the strongest back? The man who bears the heaviest burden. Who has the greatest hardness of muscle and toughness of sinews, activity of frame and power of physical endurance? It is the hard-working man, who knows not what it is to have an idle moment, but whose physical powers have attained their legitimate development, and reached their truest dignity in active and unremitting labor; and who has the most matured and strongest mind, the acutest powers of perception, the most retentive memory, and the greatest amount of knowledge? It is the man who has cultivated and strengthened and enriched his mind by constant grappling after wisdom and drawn up drowned honor by the locks. Let us then dear readers be constantly and arduously engaged in acquiring knowledge of God, and the things which are revealed. Having made these remarks on the subject of labor, I proceed now to place before you the seven considerations why you should cultivate habits of industry, and be habitually laborious in the pursuit of some useful and honorable avocation.

I. An idle and lazy man is a sort of anatomy, or monster, among the works of God.

II. Labor is one of the greatest means of preserving the bodily health. It does this directly and indirectly.

III. Labor is the parent of prosperity. A lazy man cannot be a prosperous man. Prosperity attends only upon industry. The man who would be prosperous must labor.

IV. Labor secures reputation. As idleness is the parent of vice, so industry is the companion of virtue.

V. Labor is honorable. It is surprising that such false views of labor should be current in the community: that labor should be looked upon as degrading, and not as elevating to man. Labor makes amends for the lack of genius.

VI. Labor is pleasing to God. The Bible abounds in passages, in which industry is recorded among the cardinal virtues—Labor is enjoined. Nil opus sum exemplum. Parentum formed magnum labor sum.

Western Theo. Seminary
Allegheny City, May 7th

J. H. TURPIN.

The Bethel Exhibition is on Wednesday, the 27th inst., instead of Thursday, the 28th.

HILLSBOROUGH CORRESPONDENCE.

Continued from last week.

Let every one read the book of Isaiah, that will learn enough to know that slavery is not a divine institution, and if this will not satisfy their minds in reference to the matter, let them turn to Exodus and read to the last chapter of Revelation, and put their finger on a single verse or chapter wherever God has spoken well of oppression. It cannot be found in all the Bible: no, but to the contrary, we have seen his disapprobation set upon it wherever it has existed, and yet, notwithstanding all these plain recorded truths are shown.

Both in sacred and profane history, the supporters of American slavery try to justify it by the word of God; they either blindly or malignantly declare it a heaven-born institution, and that it receives from God the breath of inspiration. But how inconsistent is the doctrine with his divine and spotless character, and, may I not add, principle; for surely there is no doctrine so much calculated to divide the unity of God's power as this put forth by the advocates of slavery.

They would divide God by putting him in possession of two inherent principles, and at the same time those principles are of a heterogeneous nature; the one is contrary to the other; for they are divided in claims, they are divided in possessions; the one rewards its subjects or servants for labor, the other forces labor without compensation. Here, then is the difference in the two principles ascribed to God by the Slaveholder; thus they would make God a tyrannical oppressor on one hand, and a mild persuasive governor on the other. Such doctrine is reckless and wicked to be put forth, and the Lord himself don't believe it. I have no doubt in my mind but the Devil blushes when he sees his children (the slaveholders) so weak in carrying out his plans, and desires them to pitch upon some other staff, as a fortification, than the Bible, which they finally did in taking up the sword to this unholy rebellion.

But notwithstanding all this, God is not with the South, nor with the North, only when the flag of liberty is raised. Then the northern arms have success, and only then.

Need we reason any farther on these facts, in order to convince the oppressor that God is not a God possessed of two principles, one to enslave and the other to free from bondage.

The idea is that God created man for his own glory; and hence it is that every man is under obligations to serve and glorify God alone.

And again, it was upon this principle that God demanded Pharaoh to let the Israelites go, that they might worship Him in a land of liberty, where they should not be hindered nor prevented. But for a clear proof of the statements which I have made, in reference to these two principles having their existence in God, we have only to notice the disagreement of these two principles as they have progressed in this nation.

If they were of the same parent, they would be more like two twin sisters, born of the same mother, trained and brought up under the fostering hand of religion; being cemented together by the grace and love of God. There could be no jangling or quarrels between them.

So if freedom and slavery were both the offspring of God, there could be no dispute between them. God would show no partiality towards these two children. He would not favor one, and disfavor the other, as history has already shown that he has set his disapprobation upon slavery wherever it has existed.

Then why should we seem in a state of restlessness? Why be fearful? Is not the same God ruling the oppressive nation now that ruled in the days of Moses and Aaron? And is he not as able to deliver now as he was then? Surely these are thoughts that should still the tempest of our minds at this critical period.

OUR COLORED SOLDIERS.

Sentiments of the Annual Conference of the A. M. E. Church, (Philadelphia district,) in relation to colored soldiers; preamble:—

Whereas, We have witnessed with the deepest interest, the self-sacrificing and heroic devotion of those men of color, our brethren, acquaintances, and friends, who have left home and friends to answer to the call of the President of these United States, through Governor Andrew of Massachusetts, and the military and civil authorities of the western and southern departments of the United States service; and,

Whereas, We believe it is now fully understood by the American people and by the civilized world, that the freedom of the enslaved colored people of the South, and the desire to enjoy the right to equal suffrage, by the disfranchised colored people of the North, more than all other emoluments combined, have induced these people to enlist to the military service of the United States, in the face of all opposition and prejudice of a large number of the people of the North, and in utter contempt and disregard of the threats of the rebels in the South, and their aiders and abettors at the North; therefore be it,

Resolved, That it is the opinion of this body now assembled, that the great political interests of the colored people of these United States are at last thrown into the balances of military equity, and dependent upon our capacity for military efficiency and skill, as defenders of the national interests of the country; and as such must necessarily embrace the long neglected interests of the entire colored population; and, in proportion to their achievements, and their proficiency in their calling, will the political interests of the colored people be advanced, for weal or for wo.

Resolved, That considered in the light of self-interest and mutual protection alone, it is the duty of the entire colored people of the North, to throw their arms and influences around these truly patriotic men, and inspire them with the most exalted devotion to the cause in which they have enlisted, and that no pains be spared by us at home to advance the general interests of our soldiers in the field.

Resolved, That by so doing, we can best promote the objects, and more effectually serve the interests of this most liberal administration of the national government, whose action in regard to the rebellion and slavery we fully endorse, with the desire that it will be still more rigid as the contest progresses, and more effectual means are used, believing also that such a policy must advance the cause of human liberty and true Christianity, through those benighted regions of the South, where hitherto the sceptre of heathen barbarism, has held undisputed sway.

Resolved, That a copy of this preamble and resolutions be forwarded to the respective commanders of the several departments of colored troops of the United States service, with the request that they may be read by the Adjutant or other officer in said service, to our colored soldiers in the field.

Signed &c.

Jackson, Miss., has been taken by the Union forces under Gen. Grant, after a hard fight.

For the Christian Recorder.

BROOKLYN CORRESPONDENCE.

MR EDITOR:—We are still on the "war pad," in this section, intermingled with music and song. The celebration of the "*District*" Emancipation which came off in Zion Baptist Church on the 11th of April, was a grand literary and musical treat, although not as large a gathering as one could wish on an occasion of the kind. The exercises opened by Miss V. Magnan, at the piano forte, who reproduced all the excitement in Philadelphia, "the Carnival of Venice." The children under Miss Sarah Ennells, Miss Symmons, and their assistants, did some real sweet singing, directed by Mr. Robert Hamilton, whose sovereign or moving hand seems to electrify all urchins that come within sight or hearing of him; if there is any song in children he will bring it out.

The readings by Mrs. John Peterson, Spelman, Mr Keel and Mad. C. W. Groves, were indeed worthy of the occasion. The singing by Mad. Magnan, Reebler, and many other ladies was beyond praise.

I should have chronicled these facts before this, but the rush of events here been so swift that I have stood appalled in a state of wonder, at the revelations opening before us: fain would I have indited every movement of note among our people, on the chess board of time, but even the accumulating grandeur of their development in the affairs of the nation, is more rapid than the flight of the American Eagle, and their interest too ponderous to be borne in his talons, or devoured by his rapacity. I therefore content myself by noting a few prominent features, for the information of your readers, and hasten on lest I lose the thread of thought. War, money, speculation, "personal profit, perquisites, and stealings in," seem to be the order in "Warsaw." I observe that human nature is the same the world over, complexions nor conditions change men's selfishness; it is supreme in this sin-cursed planet, only where Divine grace has wrought a change; and although there are many sanctimonious whimperers in Sodom and Gomorrah (New York and Brooklyn) there is much countervailing testimony in their conduct, which leads one to think there is a need of missionaries in this part of Africa. Strange indeed it is, that the many calls for black troops, by men claiming to represent the government as well as some colored gentlemen representing themselves as agents to enlist soldiers for the war, many of these having their eye more on two dollars for each recruit, than the good of his race or the salvation of his country, there should be so few rushing to arms, to honor, distinction and glory, and certain death.

It is worthy of note, that amid the din of war, and sound of drum and fife, the spread of canvass and enrollment of soldiers, there is not to be seen one colored man in uniform, no tent in which they are enlisted like other men, but by some private way all black men are received and drilled. Wo to the man, white or black, that would dare pitch a tent in a public square in New York to receive black men as soldiers! It is observable that since two hundred thousand white men have bit the dust, one hundred thousand more have come back limping from Antietam, and thousands more from the swamps of the Chickahominy with their constitutions shattered by malaria, that black men are not so eager for the fray. War is a reality, and the glory of dying for the privilege of riding in the "*Jim Crow car*" in 6th Avenue, or standing with the driver on the 4th Avenue is not considered by some gentlemen a sufficient compensation. A very blatant class of colored politicians in these regions, have become suddenly silent, since Judge Bates' decision making them citizens, and consequently liable to the draft. They find abundant employment in the oyster, hat and drug business,—as teachers, editors and pastors, with good fat salaries. Some are happy in their hallucinations relative to the civilizing Africa; others have run mad in the "contraband" business, and have prepared a snug little place and are feathering their nests, and running the establishment in debt for furniture and *credentials*. While the true "contrabands" are enlisting in the army and navy, winning a name and doing deeds which shall do more to regenerate, redeem, and save their race, than all these *mushrooms* and harpies that are seeking their own glory, *the almighty dollar*. There are few colored men who are prepared for the calls of Providence to their race; they that are least qualified to be leaders in the great movements of the day are ever thrusting themselves before the public, and seeking conferences with functionaries of the Government, misrepresenting the colored people of the country. There are noble exceptions to this remark. There are those who are engaged in this matter of enlistments who are fit representatives of the race; F. Douglas, Wm. W. Brown and a few others; but there are as many pretenders as there are sharks in the wake of vessels near the gulf stream; there are so many of these pretenders and adventurers in this section, that the people have become tired of their incursions, and they are mere sources of amusement rather than of interest, to attend war meetings and hear speeches.

Religious affairs "jog apace," the old adversary having apparently been released for a time to purify and scourge the good brethren on earth, that they be better before they go up higher, for there are many who never will get home only through *very great tribulation*, and in fact, they make so much themselves, that it is the only way to save them, if saved at all. Our good folks in Bridge St. have had a secession, or a "shadadile," or something of a skirmish; at least there has been a movement, and their bridge is beyond behind the brigade, and they have carried off all the commissary goods, formerly belonging to "Fort Jackson," as that church has been named since that gentleman boasted that he had "too many guns" for his opponents. It appears that Francis, surnamed Champion, has vanquished the former general, and has a station not far from that place, and has gathered a host of camp-followers, and are laying siege in earnest, and are purchasing another church. They comprise all the most intelligent portion of the congregation, and Bridge St. has not more than fifty attendants at their Sunday meetings. I chronicled the harbinger of this result some months since. When I shall be able to consult with some one behind the curtain, I shall communicate the particulars of this transaction; till then watch and wait till I report.

JUNIUS.

WANTED.—Wanted five hundred more subscribers for the Christian Recorder.

For the Christian Recorder.

LETTER FROM PORT AU PRINCE.

April 25, 1863.

DEAR BROTHER:—I sit down to write you a few lines for your *Christian Recorder*, to inform you, and the public in general, of the suffering condition of the emigrants of Port au-prince. Mr Editor, the sufferings of these people are, and have been prodigious. First, they were dragged from their comfortable habitations, by, and through the influence of Watkins, Holly and Harris, who were acting as agents for the government on both sides; hence, they had the opportunity of taking advantage of those people, and they did hold forth an inducement that Hayti was to be a golden field for them to labor in to become rich. If there ever was a hoax practised upon any people it was practised upon those; for those men knew very well that all the fertile land was inhabited by the natives, and if they did not know it, they should have known it before they undertook to lecture about what they knew nothing of. Now let me ask them the question, where are two-thirds of these people who emigrated to Hayti? Can you tell? When the friends and relations inquire for their welfare, can you answer? I presume not. You dare answer, but let me answer for you; let me tell them the truth; they are gone, they are dead. Then let me ask another question, did they die a natural death? no, they died with hunger, thirst, and for the want of proper medical treatment when they had the fever. Then let me ask another question, did not the government hear and see the cries of the people, and did they not promise to support them until they could get along? Yes, they heard but they would not listen, they saw but they would not see. For their promises they are like crust, they are made but to be broken. Were these people located in a beautiful meadow where the water streams from the mountains and waters their gardens and corn fields? No, but they were located by the government, upon the highest mountains and in burning plains, where they were compelled to go five or six miles before they could get one glass of water to quench their thirst. Their cries did reach the government, but they were unheeded; finally there was a subscription paper got up by one Mr. Grice, in Port au-prince city, for the benefit of the people at St. Marks, which is a place located about ninety miles from this city, and he succeeded in aiding considerably. Mr. Elwood Cooper, the gentleman that I came to Port-au prince with, has given several thousand dollars to help them, and now he finds that the government will do nothing, he has given all of the emigrants liberty to come home in his ship gratis. There are a great many gone already to the different parts of the states, so they will testify to the truth of this statement.

Mr. Editor, Port-au prince city is the capital of Hayti, and suffer me to tell you that they are a century behind the time in literature, art and science, and as for agriculture there is none. I am sorry to hear of the death of Father Robinson; there is a church in this place that he established. They have our old discipline, and they perform all of its ceremonies with one exception, and that is, they do not acknowledge the Episcopacy of the Church.

No more at present. I remain your brother in Christ Jesus,

JEREMIAH ATKINS.

ALEXANDRIA, VIRGINIA.

MR. EDITOR:—I pen you these few lines to let you know how things are moving here.

On Tuesday evening, 7th inst., an exhibition was given in the A. M. E. Church for the benefit of the said church.

The exercises which consisted of singing, recitations and dialogues, were commenced with singing and prayer, by Brothers Franklin and Burke.

The whole affair was under the excellent supervision of Mrs. Rachel Brace, whose skill and judgment in the management of such things are too well known to need farther comment.

Prominent among the speakers and who deserve much praise for the style in which they rendered their pieces, the execution of which drew from the audience immense rounds of applause, were

Miss Catherine Brace, Alice Johnston, Margaret Magruder, Emma Hopkins, and Emma Grey, also Masters Robert L. Mitchell, Richard G. Thompson, Samuel W. Thompson, William H. Davis and William Burke.

On Sabbath afternoon, 10th inst., the ceremony of baptism was performed by Rev. Samuel W. Madden.

The candidates were five ladies and one gentleman.

There was a "Mass Meeting" held in the Baptist (colored) Church, on Monday afternoon, 11th inst.

The object of the meeting was to aid the enlistment of colored volunteers.

Another large and very enthusiastic meeting was held on Wednesday evening, 13th inst., in the above named church, having the same object in view as the aforementioned meeting.

Addresses were delivered by able colored and white speakers. Among the former was Mr. Thomas H. C. Hinton, of Washington, District of Columbia. Several patriotic songs were sung, and a large number of recruits were obtained.

The meeting was adjourned to meet on Saturday afternoon, at the "Freedmen's Home," which it did, and was largely attended; Mr. Hinton being present as on the former occasion, and addressed the meeting.

Rev. Bro. Reed paid us a flying visit, and preached two very fine discourses on Sabbath, 17th inst., in Rev. M. L. Sleby's church.

The sermon in the afternoon was truly an eloquent one.

As our time is very limited, we must bring our letter to a close.

Yours, &c.

J. H. H.

For the Christian Recorder.
Vincennes, Ind., May 11th, 1863.

DEAR BROTHER E. WEAVER:—This will inform you that old Vincennes circuit is beginning to wake to her religious duties. She is now beginning to take deep interest in the welfare of the Recorder, and intends to go strong for its support. I am glad to inform you that the cause of religion is prospering here spiritually and also temporally. In order that you may have some idea of the spirit of our people, we will tell you what we raised at one collection last Sabbath week. The amount raised was $23.10, the greatest sum ever raised at one time in Vincennes at the A. M. E. Church. That looks like some spirit in our people. I also think I will get a good raise of two cent money this year. Pray for us that the good Lord may bless our labors.

Yours in Christ,

H. B. SMITH.

AN ESSAY

READ BY ONE OF THE SABBATH SCHOOL TEACHERS OF BETHEL A. M. E. CHURCH, PHILADELPHIA.

Divine influence has very little advancement among us at present, among the younger portion of this vast assembly. What is the reason, is a question often asked. Is there none to answer? I think it is a subject for discussion. It is not, because it has no attraction. No, for its attractions are many, for when we look abroad and see this beautiful world clothed in the beauty of spring, surely God is good: then we feel that gentle influence: is it not Divine? Then why do we resist this feeling, that influences the mind? It is the firm basis on which all of our hopes are built, for we all very well know without God, we can do nothing. Then why resist the teaching of Divine influence? Watch the advancement of our race in all the arts and sciences of the day, that day which our forefathers prayed for, is bursting forth upon us in all its beauty, telling us advancement is ours. The time is fast approaching that Ethiopia shall again stretch forth her hands, and that her sons and daughters shall be at liberty, and we shall again be reckoned among the nations of the earth, and yet all this we owe to Divine Influence. Then let us appreciate it while it is day, for the morrow may never come.

And I will say with one who has written before, then shall come the time that all mankind shall be free. When man shall hold out the hand of fellowship to his brother man, when man and woman shall walk the pathway of life, hand in hand, bearing and forbearing, forgiving, forgetting the sorrow of the past in the joys of the present, equal care of all shall be to obtain equal rights and privileges for all, when the altar's fires of peace and liberty burn in the hearts of all, when brother shall no more lift his hand against his brother, but all shall dwell together in unity, when love, the uniting power, shall wrestle with and overcome the fear, the selfishness, which is the seal upon the sepulchre, when all shall join in songs of praise to one common Lord, when angels shall hold intercourse with man, and God shall walk the earth as in the days of old, then shall voices of the years as they glide down stream, shout in joyous exultation,

Humanity is Free.

DRUSILLA ROBBINS.

EMIGRATION AND COLONIZATION.

PROPOSALS FOR THE ESTABLISHMENT OF TOWNSHIPS OF COLORED PEOPLE IN BRITISH HONDURAS, CENTRAL AMERICA.

The Colony of British Honduras is situate between the 88th and 90th degree of west longitude, and 16th and 18th of north latitude, within seven days' sail of New York, and two or three of New Orleans, by steam.

The length of its coast is about 180 miles; and the country is intersected by many navigable rivers, two of which the "New River" and the "Hondo" are navigable far into the interior. Conveyance of produce is therefore easy and cheap. The harborage is safe.

The climate is good, the thermometer in summer, averaging 84°, and in the winter months 70°.

The land is held in fee simple, under the Lands titles Act of the Colony, sanctioned by the Imperial Government; the holders have thus the security of an indefeasible title. The Colony is free from debt, and taxation is very light. Lands and Houses are not taxed at all.

The soil is fertile, as is evidenced by the mahogany and other valuable timber and dye-woods, which abound over it. In May of last year the Country became a British Colony; and attention has since been directed to the singular adaptation of the soil for the growth of Cotton (which, from the absence of frost, gives two crops a year instead of one, as in the United States;) of Sugar; (of which from 5000 to 7000 lbs. are yielded per acre, instead of from 1500 to 2000 lbs. as in Louisiana;) and of Tobacco, and numerous other Tropical productions, including India Rubber and the richest resinous Pine trees. Corn, Rice, Yams, Sweet Potatoes, Arrowroot, Cassava, Plantains, Bananas, Oranges, Mangoes, Spices, Oil Nuts, and Fruits of almost every description are raised, and yield by easy culture, in abundance; while the rivers, interior lakes, and sea on the coast surrounding the numerous small islands in the bay, swarm with Fish (including Turtle,) and afford subsistence on the easiest possible terms to the inhabitants. The saving of the cost of land carriage for all marketable commodities and of travelling by means of the lakes and rivers, render this country probably the most eligible in the world for the speedy settlement and establishment of Emigrants in unbounded prosperity.

The Common Law of England prevails, as in the United States. There is an independent Local Legislature, elected by the inhabitants, the enactments of which become law after receiving the sanction of the Imperial Government.

The number of the inhabitants by the last Census, is 25,070, of which only 150 are whites. All profess the Christian religion. There are in the principal town, Belize, two Episcopal Churches, one Catholic, one Presbyterian, one Methodist, and two Baptist. In other parts of the Colony there are also Chapels.

In Belize there are the best endowed free Schools in the Western World. In the churches and schools the white and colored sit together, and the same equality of color prevails in social life. Public appointments from the Government are open alike to all. Thus, amongst the Judges, Magistrates, and Revenue officers, are gentlemen of color; as well as amongst the members of the Legislative Assembly, the Juries, and the Electors.

Such being a general description of the country, and its resources, and there being an entire absence of political or social disqualifications in respect of class, creed, or color, it has been considered that British Honduras offers advantages to intending Emigrants from the United States of America, that cannot be equalled. The conveniences and comforts of civilized life are readily available; and there is the protection to person and property of a powerful and civilized Government, opposed to slavery and distinctions of color in every form, and the administration of law by competent Courts, the proceedings of which are of the same character as those in America. The voyage is easy and short, and there is a constant trading intercourse between the Colony and various parts of the United States and Europe.

There is considerable demand for laborers and tradesmen, which will be favorable for those who may not at the outset wish to establish themselves as independent settlers, and owners of land. Wages for able-bodied laborers are from 8 to 12 silver dollars per month, with food and lodging, and the British Honduras Company are willing to hire at these rates for a term of years, and to advance by way of loan the passage money of those who engage with them. Wages of ship carpenters are from two or three dollars, and for house carpenters and bricklayers, two dollars per day.

The BRITISH HONDURAS COMPANY are owners of large and valuable tracts of Lands, on the banks of the rivers and interior lakes, on the sea coast and small islands immediately adjacent; all of which are conveniently fitted

HON. J. T. HEFLIN,
Chairman Committee on Industrial Expositions,
Washington, D. C.

Honored Sir:—

We, the undersigned members of the colored race, residents of the State of do hereby most respectfully petition you as the chairman of the Committee on Industrial Expositions to favorably consider the bill to appropriate $250,000 for an Exposition to show the progress of the colored race in America during the past fifty years. We believe such an exposition will do much to increase the efficiency of our people as workers, to inspire them with deeper love for the land in which they were born, and show them greater opportunities along industrial lines.

Respectfully,

Name Address

Buried April 11, 1863
Rev. Charles C. Gardiner of
Harrisburg, Pa., pastor of the
Presbyterian Church (colored).
He died at 84 years of age.

for the establishment in wealth and every material comfort, of a large number of additional Inhabitants.

The Company wish to establish Townships or District Settlement of 10,000 acres or more each, in the best localities that can be selected, and for that purpose to rent or make sales of a portion of their lands; and being desirous especially that the Township should in all respects be regulated by good social morality, and have the light and comfort of Christian knowledge, they are willing for the encouragement of the First Settlers, to pay 500 dollars a year towards the salary of a Minister of the Gospel, and to give land, on which the Chapel and the Minister's House may be built, and for a Glebe of moderate extent, to be settled on Trustees for these purposes.

The surrounding land will be rented in parcels, at 50 cents a year per acre, or sold absolutely, at low rates, according to locality. Considering the benefit of inexpensive water carriage almost from the doors of the Settlers to the principal towns, these lands offer more than usual advantages, and doubtless, before many years, the purchases and leases of the early settlers will be largely increased in value.

The Shipping is numerous, and there are constant arrivals and departures during the whole year, which alone creates a considerable demand for all kinds of garden and agricultural produce. The Company will, by its Agents, purchase for cash on the spot, from the cultivators, at market prices, Cotton, Sugar, Tobacco, Coffee, India Rubber, Oil, Corn, Rice, or other articles in demand in America and Europe.

The trade between Honduras and the United States has hitherto been considerable and of much mutual advantage; and the proposed enlargement of the population of the Colony, will perpetuate the existing amicable relations between the Countries.

The Agents of the Company now in the United States, who have resided in Honduras, will shortly return. They are well known to many of our leading citizens, and will be glad, to answer inquiries verbally, or by letter addressed to them as AGENTS OF THE BRITISH HONDURAS COMPANY. In Washington, New York, and Philadelphia.

Domestic Items.

THE NEWS

ARMY OF THE POTOMAC.

From the Army of the Potomac we have the report of Brigadier Von Steinwehr, which farther explains the conduct of the 11th Corps in the recent battle, and a semi-official account of the operations of Averill's cavalry, which represents his expedition as a success, and his blame, therefore, undeserved. It is, however, reported that the expedition of Gen. Stoneman has not accomplished all that was intended and supposed, and that the important railroad bridges over the Pamunkey were not destroyed. A despatch to the Richmond papers has the remarkable statement that communication between Fredericksburg and Richmond is entirely restored. We have more extravagant accounts from the Richmond newspapers of the Federal losses in the late battle.

OUR GENERALS.

We give as follows some news of our generals. Col. Kilpatrick, in recognition of his conspicuous services in the raid upon Richmond, has received an independent command of cavalry. General Birney has been highly commended for the position of major general, and it is expected that his efficiency in the late battle will be rewarded by the position made vacant by General Berry's death. General Hooker was in Washington, on Thursday, in excellent health and spirits; and on Friday General Burnside called upon the President and Secretary of War. General Curtis, commanding at St. Louis, has, it is said, been superseded by General Schofield, of the Army of the Cumberland, through the influence of Senator Henderson, and a number of prominent Missourians.

TENNESSEE.

The Government will soon, it is rumored, send a strong force into East Tennessee to assist the devoted loyalists of that section, which is also important in a military aspect. A member of an Alabama regiment writes to a rebel newspaper that the vicinity of Cumberland Gap is full of "bushwhackers"—that is, men who are loyal to the Government, and that many boys, many of whom are captured daily, are in arms for the Union.

EXPORTATION OF STOCK.

The War Department has issued orders to stop the exportation of horses, mules, and cattle. All caught in transit will be seized, appraised, and taken for Government use. Commanders of Departments are also directed to be vigilant in preventing the exportation of arms and war material. Orders are also published directing all officers and men included in the recent exchanges to repair at once to their several commands.

GENERAL GRANT.

Up to the 8th instant the advance of General Grant's forces were within fifteen miles of Edwards' station, which is eighteen miles east from Vicksburg on the railroad, the army being eighteen miles from Grand Gulf, encamped near the Big Black river. The report of a fight at Clinton is positively contradicted. General Grant's plan of movement seems to have disconcerted the hopes of the rebels at Vicksburg, and a newspaper complains that his approaches are not properly defended. We have an account of the battle at Port Gibson, in which the rebel loss amounted to one thousand in killed, wounded, and prisoners.

KENTUCKY.

The rebels are once more seriously threatening Kentucky. A despatch to the Cincinnati *Commercial*, dated Somerset, Kentucky, May 13th, says no doubt exists that the enemy is in force across the Cumberland. Morgan, with the commands of Wheeler and Forrest, is reported at Monticello. Conversation between pickets has ceased, and affairs wear the appearance of active warfare. Later we learn that Morgan's proposed raid on Kentucky has been defeated at Horse-shoe and Bottom Narrows, on the Cumberland river, by the forces of Col. Bayle, Holman, and Jacob. Morgan had 5,000 men, about a hundred of whom were killed.

ROUTE TO GRAND GULF.

Despatches from General Grant's army to the Western papers, state that the most direct route from Milliken's Bend to Grand Gulf, and that now generally used, is across twelve miles of country to Richmond, (La.,) thence down a bayou on transports to Hard Times landing, on the Mississippi, a few miles above the mouth of Big Black. This obviates the necessity of a wearisome trip of seventy miles by land, and enables the army to be provisioned at the present locality quite easily.

VICKSBURG.

The strength of the rebel garrison at Vicksburg, it is believed has been overrated. Col. Fletcher, who was made prisoner in the battle at Chickasaw Bayou, and who just returned, says there were only 16,000 rebels at Vicksburg at the date of that engagement, and it is known that several brigades subsequently left to reinforce Bragg in Tennessee. The calling out of the militia of the state by Governor Pettus proves that the garrison is insufficient to meet Grant's army.

VERA CRUZ.

A letter from Vera Cruz, reports that the Mexicans, after holding out so long, and fighting with desperate bravery, are now taking the offensive, and their plan of operation is to attack the French outside of Puebla. Comonfort, with 20,000 men, has probably made the attack. Twice the French were driven from the city. The Mexicans have fought admirably, and the French are depressed by their defeat.

FLOYD AND ROSSER.

Gen. J. B. Floyd, ex-Secretary of the Treasury, is reported to be moving forward to Western Virginia at the head of ten thousand men, to reinforce Jones and Imboden, with a view to advance upon the Baltimore and Ohio Railroad, at some point between New Creek and Wheeling. Our forces will be prepared. Gen. Kelly is taking active measures to deliver West Virginia from the banditti which for some time past have infested the mountains and valleys.

Gen. Heintzelman has received information that Mosby (not wounded in his engagement with Stahl, as was reported) is in the Shenandoah valley, commanding an expedition probably upon the Baltimore and Ohio Railroad. He has 300 men at Goose creek, and 500 at Upperville, with which he meditates a raid for purposes of forage.

HARVESTS IN THE SOUTH.

Good harvests are expected in the South, and in some localities harvesting is about to commence. An Alabama paper says that its products will be great. Flour is coming down; it is now ten dollars a sack. Thirty or forty dollars a barrel was mentioned as a price.

VALLANDIGHAM.

Judge Leavitt will render a decision in Mr. Vallandigham's writ for habeas corpus. As soon as the Judge's decision is made known, General Burnside will announce his disposition of the prisoner.

GEN. KELLY.

General Kelly telegraphs from Grafton that the rebels have left the line of the Parkersburg road and retreated south. This, which is our latest news from Western Virginia, will correct the impression of a number of formidable rumors.

CORCORAN AND KIMBALL.

A Court of Inquiry, to examine into the circumstances attending the death of Col Kimball, at the hands of Gen. Corcoran, met at Suffolk, May 7th. The evidence given thus far, tends to exonerate Gen. Corcoran.

MEMPHIS.

The loyal citizens of Memphis will celebrate the anniversary of their deliverance from the rebel tyranny, by a grand mass meeting and festivity, on the 6th of June.

GEN M'CLELLAN.

Gen. McClellan, in New York, Friday, was presented with a copy of complimentary resolutions by a deputation from the Washington Councils. General Fitz John Porter was present.

GEN. JACKSON.

The Richmond *Whig* of the 11th, says:

Yesterday was a sad day in Richmond. Sunday afternoon the report of General Jackson's death was current, but though preceded by the announcement from several pulpits that the condition of the illustrious chieftain was deemed critical, no one was willing to credit the tidings of his death without full assurance of the correctness of the unwelcome news.

The city papers yesterday morning contained the sad, sad announcement, and, all doubts being thus removed, gloom and sorrow pervaded the community.

In accordance with the recommendation of the Mayor, all business was suspended after 10 o'clock A. M. Between 11 and 12 a large concourse of ladies and gentlemen assembled on Broad street, to witness the arrival of the special train expected with the remains of the departed hero.

The coffin was covered with wreaths, placed upon it by the ladies of Ashland. With as little delay as possible, the body was removed, under military escort, to the Governor's mansion, followed by, perhaps, the largest assemblage of persons ever collected within the Capitol Square.

The (New York) *Independent* says of Gen. Jackson:

"Henceforth we know him no more after the flesh. He is no longer a foe. We think of him now as a noble-minded gentleman, a rare and eminent Christian! For years he has been an active member of the Presbyterian Church, of which he was a ruling elder. He never, in all the occupations of the camp, or temptation of campaigns, lost the fervor of his piety, or remitted his Christian duties.

"We know that before every important move he spent much time in prayer. He had so put his soul in the keeping of his master that he was relieved from all thought of self, and had the whole power of his life ready for his work. Officers of Fremont's army who pursued him in his famous retreat from the Shenandoah valley, found him to be greatly beloved by the common people, among whom, in former times, he had labored in prayer meetings, in temperance meetings, and in every Christian word and work. No wonder he fought well along a region whose topography he had mapped down with prayers, exhortations, and Christian labor.

"Let no man suppose that the North will triumph over a fallen son with insulting gratulations! Nowhere else will the name of Jackson be more honored. Not for adhesion to the cause of slavery, but for his untarnished personal character, for his devout piety, and for his military genius."

GEN. M'CLELLAN ON STONEWALL JACKSON.

We take the following from a report of the occurrences on the presentation of the resolutions of the Washington Councils to General McClellan in New York:

Some one asked if there was any doubt about the death of "Stonewall Jackson." General McClellan replied that he thought not, and expressed himself much grieved at the event. "No one," said he, "can help admiring a man like Jackson. He was sincere, and true, and valiant. Yet no one has disappointed me more than he has. Jackson was one of my class-mates, and at college never promised to be the man he has proved himself. He was always very slow, and acquired a lesson only after great labor. And yet his determination was so great that he never gave anything up until he succeeded. His character seems to have changed since, for he has exhibited great celerity in all his movements while in command of rebel forces."

"I suppose," remarked a gentleman, "Jackson was the ablest general in the South."

"He is undoubtedly a great loss to the rebels," replied General McClellan. "Lee is perhaps the most able commander they have, and Jackson was their best executive officer."

HONORS TO THE MEMORY OF THE FIRST PRINTER.

NEW YORK.—May 15.—The New York Historical Society will celebrate on Wednesday next the two-hundredth birthday of William Bradford, who introduced printing into the colonies.

The tomb erected to his memory will be restored by the Trinity Church corporation, and special services will be held.

"CONVENTION OF THE LOYAL WOMEN OF AMERICA."

The so-called "Convention of the Loyal Women of America," at the Church of the Puritans, was not the sort of demonstration to bring a League of this sort into popular favor. The leading spirits of the Convention in question were; Mrs. Lucy Stone Blackwell, and Mrs. Susan B. Anthony, of "Women's Rights" notoriety; Mrs. Ernestine S Rose, and Mrs. Coleman, of Rochester, two noted female atheists, and others of like strong-minded and bloomerish eccentricities. Mrs. Elizabeth Cady Stanton, who called the Convention, and Mrs. Angelina Grimke Weld, one of the speakers, were perhaps the least masculine of the party. The debate was a mixture of stale cant about women's legislative and social wrongs and rights, old-maidish peckings at the President and Cabinet, cries of "speak louder," and sharp tongue duels. Referring to the Deity, Mrs. Coleman made use of the blasphemous words. "The God of heaven, *if such exists!*" for which she was deservedly hissed. To call such a meeting of the female lunatics a "Convention of the Loyal Women of America," is to greatly wrong that ardent spirit of loyalty which our true women have been able in a thousand instances to show without descending to woman's rights or blasphemy.—*Press.*

General Hooker has gone back to Falmouth to prepare for another campaign. The rebels are already on their legs, and if we do not cross over and give them employment, they will soon move up towards Washington. This is the opinion of some of our best military men.

Returning Regiments of nine months' and two years' men are constantly passing through Washington to the North, their time having expired. There is a feeling of nervousness upon the subject in some quarters; but our military leaders are satisfied that if we are to lose twenty or thirty thousand men from the army at all, it is better to lose them now.

The Conscription will take place about the first of July. The soldiers now returning home will have had six weeks away from the army, and they will begin to be restless. By the middle of July, the War Department will offer a bounty of $100 to all who will re-enlist, using the fund which has accumulated from those drafted persons choosing to pay $300 rather than go into the field. It is expected that nearly all these returning soldiers will accept the high bounty, and return to the service. his weeks will undoubtedly be consumed in the enrolling of all persons subject to military duty.

With this statement the following is in conflict.

The Conscription Law.—WASHINGTON, May 16.—The thirteenth section of the Conscription law has received an interpretation, and substantially a warlike adjudication. On the representation of influential citizens of Illinois, that the acceptance of $300 from drafted men, in lieu of service, throughout the West would degenerate the enrollment measure and defeat the intent to raise an army, Secretary Stanton is understood to have decided that the section was permissive, and not mandatory; that it is optional with him to receive the money or reject it; that he is not a national treasurer, that he gives no bond for the safe keeping of money; has no financial officers under him, has no means of enforcing surety for the immense sums his subordinates would receive on this commutation of military service, and has no time to go into the business of hunting up substitutes.

Solicitor Whiting, of the War Department, is understood to concur in these views. The President is also understood to concur in their lawfulness and policy. The clause of the Act calling exemptions at $300, therefore, will be practically ignored. Conscripts will either be left to hunt up substitutes at their own price, or the plan will be adopted of calling for an equal number of volunteers at the time the draft is ordered, to be accepted only as substitutes for drafted men, and receive a Government bounty of $100, and the conscript's price of exemption besides. Any way, the Enrollment Law will not be a revenue measure, but a war measure.

The Vallandigham Case—CINCINNATI, May 16.—The writ of habeas corpus applied for in the Vallandigham case has been refused.

At the great meeting held in Manchester to protest against the laxity of the British government in the case of the *Alabama*, Professor Newman, and Goldwin Smith, Regius Professor of History at Oxford, both men of high academic and literary repute, took the ground that the government was responsible to American citizens for every bit of damage done by Confederate war vessels escaping the ports through its own want of vigilance. "No man," said Prof Newman, "should be elected to parliament who is not in favor of paying an indemnity to the Americans for the losses inflicted by the *Alabama*." "No nation," said Goldwin Smith, arguing the same point, "ever inflicted upon another a more flagrant or a more maddening wrong. No nation with English blood in its veins had ever borne such a wrong without resentment. The case of the *Alabama* bore no analogy to the case of sale of munitions of war. This was not, like munitions of war, exported in the territory of the purchasers. She did not go—she never was meant to go—into a Confederate port; up to this moment she had never entered a port in the Confederate territory. Built and equipped in a British port, manned by British seamen, with the British flag flying, she went forth to cruise from an English port against the commerce of our allies. That was the substantial grievance of the American government, and no technicalities of the solicitor-general would make it otherwise than a heinous wrong."

The Rebel of the 13th says that the loss of General Jackson is "more to be lamented than a dozen such victories are to be exulted. The question now is of weight and endurance, and every fruitless victory is a defeat. General Lee's moral battles must be discontinued."

Church Directory

OF

PHILADELPHIA.

FIRST (COLORED) PRESBYTERIAN CHURCH—Seventh Street, below Shippen.

SERVICE.

Morning,	10½ o'clock.
Afternoon,	3 o clock.

LECTURES every Friday evening, at 7 o'clock, at the BENEZET HALL, Seventh Street, below Lombard Street.

JONATHAN C. GIBBS, Pastor,
107 North Fifth Street.

SABBATH SCHOOL.

The Sabbath School connected with this Church meets at nine o'clock in the morning, and at half-past one in the afternoon.

JACOB C. WHITE, Superintendent.

CENTRAL PRESBYTERIAN CHURCH — Lombard Street, below Ninth.

SERVICE.

Morning, Prayer Meeting,	10½ o'clock.
Preaching, afternoon,	3 o'clock.
Preaching, evening,	7½ o'clock.

LECTURE every Thursday evening, at 8 o'clock.

JOHN B. REEVES, Pastor,
Residence—907 Lombard St.

A. M. E. UNION CHURCH — Coates Street, below Fifth St.

HOURS OF DIVINE SERVICE.

Preaching at	10 A. M.
"	3 P. M.
"	7 P. M.

Preaching on every Thursday evening.
Class on Sabbath, at 12 o'clock, M.
" Monday evening, at 7 o'clock.
" Friday evening, at 7 o'clock.

SABBATH SCHOOL.

Sabbath School at 8 o'clock, A. M., and at half-past 1 o'clock, P. M.

REV. HENRY DAVIS, Minister in Charge,
Residence—No. 218 Wood Street.

Advertisements.

RECOMMENDATIONS.

From the Christian Instructor, Phila., Nov. 22, 1862.

This edition of the Bible has been for years before the public, and yet it was not the other day that our attention was drawn to it so as to lead to an examination. The text is the commonly received translation of King James, and its only peculiarity is its assistance in the manner of pronunciation. All proper names and many other words are divided into syllables and accented as they ought to be pronounced, according to the orthoepy of John Walker contained in his Critical Pronouncing Dictionary. The Bible certainly deserves to be read well, and yet as one can do so without long and careful study.

This work of reading the Scriptures correctly cannot be commenced too early, and we would recommend parents to get pronouncing Bibles for their children, so that in reading verse about in the family, the process of training might begin. In Bible classes the pupils should be taught first to read the passage correctly—which but few teachers can do themselves, without some such help as this. Indeed, if many congregations would place a copy of the Pronouncing Bible in the pulpit for their pastors to read from, they would hear no more of such places as Phil'ip-pi, and Thes-sa-lon-ica, or such personages as El-i-am, Meph-i-bosh-eth, and Tro-phi-mus. Mr. W. S. Young, of this city, has Alger's Pronouncing Bible in different sizes and styles of binding, and at reasonable prices.

From Rev. Mr. Pierpont, Pastor of the Church in Hollis St., Boston to the publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families at their domestic devotions. It finds its way into our school houses, and even intrudes itself into too many of our pulpits, producing in the church a diversity of tongues that is a proof of any thing but apostolic gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community;—and I am gratified to find that Mr. Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has so far succeeded as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the Hebrew names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when it is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority, and, so long as there is no higher standard than his, accessible to the great proportion even of well-educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that; and still more, when the pronunciation of our vernacular tongue shall be obtained upon their notice whenever they consult the oracles of life.

From Mr. Alger's industry, and his well known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with so correct an edition of the work which you have in hand as could reasonably be expected from any man; and I heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT.

From Rev. J. L. Blake, Rector of St. Matthew's Church, and Principal of a Young Ladies' Seminary, in Boston, to the publishers.

I am much pleased in learning that you contemplate an edition of the whole Bible on the plan of the "Pronouncing Testament." [illegible]

Very respectfully yours, J. L. BLAKE.

From Mr. Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs. Lincoln & Edmands:— [illegible]

Yours, &c. B. A. GOULD. G. B. EMERSON. S. C. WILES.

From Mr. Bailey, Principal of the Franklin English Grammar School, to Messrs. &c.

Messrs. Lincoln & Edmands:— [illegible]

Respectfully yours, &c. EBENEZER BAILEY.

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

[illegible]

Respectfully submitted by your Committee,
THOMAS PAYSON, Chairman.

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and vicinity," the preceding Report was read, and accepted.

Attest, JAMES ROBINSON, Secretary.

For sale by
REV. ELISHA WEAVER
No. 619 Pine St Philada.

BOARDING.

MR. & MRS H. M. CROPPER,

Have opened up a Boarding House at No. 409 Lombard St., between Fourth and Fifth Sts. Persons travelling through Philadelphia, will find accommodation at this House.

COUSIN'S HOUSE,

EAST MAIN STREET,

XENIA, OHIO.

This House has been thoroughly repaired, adding much to the comfort of guests. Is now open for the accommodation of old friends, and the public generally. Neither pains nor expense will be spared to give general satisfaction to Bridal Parties and others seeking pleasure, and they will do well to call.

Feb.7-6mo. JOHN COUSINS, Proprietor.

If you wish your clothing made to look equal to new, go to the old Establishment

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One containing two parlors, one bed rooms, kitchen, and cellar. It has a fine piazza in front, which is pleasantly shaded. There is a fine well on the premises.

For particulars address,
J. J., BOX 80,
NEWPORT. R I

MRS. M. BENNETT.

HERB DOCTRESS,

NO. 409 S. SEVENTH STREET, BELOW PINE.

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guaranties a cure without the use of mercury. Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

ONE PRICE CLOTHING (604 Market Street) made in the latest styles and best manner, expressly for retail sales. The lowest selling price is marked in plain figures on each article, and never varied from. All goods made to order warranted satisfactory, and at the same rate as ready-made. Our one price system is strictly adhered to, as we believe this to be the only fair way of dealing, as all are thereby treated alike.

JONES & CO.,
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DR. J. W. CREEK,

Thomsonian and Botanic

MEDICINE DEPOT,

N. E. CORNER OF NORTH AND PLEASANT STREETS,

BALTIMORE, MD.,

Respectfully informs his friends and the public generally, that I have on hand a good supply of

FAMILY AND DRUG MEDICINES,

AND ALL FRESH AND PURE OF THE VERY BEST QUALITY, and disposed of with care and accuracy.

☞ A GOOD SELECTION OF PERFUMERY AND TOILET ARTICLES CONSTANTLY ON HAND.

DR. J. W. CREEK will be in attendance at his Office, N. E. Corner of North and Pleasant Streets, Baltimore, Md., for consultation with patients laboring under the various diseases, as Affections of the Lungs, Liver, Kidneys and Scrofula, together with those symptoms of Disease usually called Dyspepsia, Dropsy, Debility, Rheumatism, Head-Ache, Dizziness, Nervousness, Impurities of the Blood, or any other chronic or long standing complaints on reasonable terms. Directions are adhered to them. Can be cured invariably, give an unbiassed opinion as to the probability of a cure.

CONSULTATION FREE.

WHY IS IT THE SICK ARE NOT CURED!—Not a place do we visit but we hear from individuals complaints of the little benefits they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this? Sometimes they tell us of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better. Others find their constitutions so impaired, and their health so much worse by using medicine, that they are really in dread of a Doctor, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary to the case. In fact, it is not often a physician informs his patient what the disease is! But why do not physicians administer medicine that will cure? Why are the sick compelled to drag out a miserable existence without hope! Will Doctors answer? Many cases, they say, cannot be cured, and discourage patients in that way. Why can they not be cured? The truth is, the physician, honestly, can give no other reason, why a cure cannot be effected than that he does not know what medicine will cure, he has tried one thing after another, what his fancy suggested to him might prove beneficial, all which having failed, he then sees no cause for abandoning the case, pronounced it incurable! If it be incurable, we want to know why it is so; what organ has become incapable of performing its functions? Not the flimsy pretence, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease, and its appropriate remedy, the one calculated to neutralize and render harmless such morbid matter, the patient would have been restored.

These pretensions to Medical Science, although supported by arrogance, pride, dignity, and honorable titles, must, ere long, give place to agreeing founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge at no distant period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

For this knowledge we have been contending for years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change; decomposition or neutralization, as the case may require. 1y

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Applications to be addressed to John Hodge, Esq., at the office of this paper, or at 44 Beaver street, New York

A POSITIVE CURE FOR

DYSPEPSIA.

THE GREAT AMERICAN DYSPEPSIA PILL.

A Cure Warranted for $1, or the Money Refunded.

WHAT IS DYSPEPSIA?

Dyspepsia has the following symptoms:

1st. A CONSTANT PAIN OR uneasiness at the pit of the stomach, which is caused by a permanent contraction of the stomach upon indigested food. It generally begins immediately, or a short time after eating, is often very severe and obstinate.

2d. FLATULENCY AND ACIDITY.—These symptoms arise from the indigestion of food, which ferments instead of digesting.

3d. COSTIVENESS AND LOSS OF APPETITE.—These symptoms are the effects of the unnatural condition of food in the stomach, and the want of pure bile and gastric juice. The stomach is often painfully distended by wind; the appetite is sometimes voracious.

4th. GLOOM AND DEPRESSION OF SPIRITS.—This state unfits many for the enjoyment of life, and is caused by the impure blood furnished by imperfect digestion. In this stage of the disease many persons commit suicide. There is a constant forebodings of evil, and an indifference and positive inability to perform the offices of life.

5th. DIARRHŒA.—After being at first costive, the sufferer is afflicted with diarrhœa, which is owing to a diseased condition of the bowels, produced by the undigested food, which is evacuated in the same condition as when eaten, and, of course, gives no strength to the system.

6th. Pains in all parts of the system arise from the action of impure blood upon the nerves. They are felt chiefly in the head, sides, and breast, and in the extremities. In many cases there is an uneasiness in the throat, with a sense of choking or suffocation. The mouth is often slammy, with a bad taste and furred tongue.

7th. CONSECUTIVE SYMPTOMS AND PALPITATION OF THE HEART.—Many persons pronounced as having these diseases have in fact nothing but Dyspepsia, the lungs and heart disease being only symptoms.

8th. COUGH.—This is a very frequent symptom of Dyspepsia, and leads very often into confirmed consumption.

9th. WANT OF SLEEP.—A very distressing symptom, resulting often in mental derangement.

10th. SYMPTOMS OF EXTERNAL RELATION.—The pagnas is affected painfully by cold and heat, which is telling in unnatural dryness of the sky, and the skin is often affected by eruptions and tetters. The gloomy dyspeptic avoids society as much as possible.

11th VOMITING.—A frequent and distressing symptom. It relieves the pain, but emaciates and wears out the patient.

12th. DIZZINESS, DIMNESS OF VISION, HEADACHE AND STAGGERING IN WALKING.—These are very alarming symptoms, which are speedily removed by our medicine, but if neglected, are quickly followed by numbness and sudden death.

13th. It is impossible for us to give all the symptoms of Dyspepsia, in so small a space, but the above are considered sufficient—if we add that the patient loses his memory and attention to surrounding objects, and frequently becomes morose, and sour in disposition. We should say, however, that pains in the joints and stiffness in the limbs, which go by the names of rheumatism and neuralgia, are very often produced by Dyspepsia. Also, a hardness of the muscles of the abdomen, which become contracted and hard, and in some cases the belly sinks, instead of being gently prominent.

☞ In cases of general debility, use Wishart's Pine Tree Tar Cordial with the Pill.

N. B.—All orders promptly attended to on receipt of the money.

Price, $1 per box.

Sold wholesale and retail by the proprietor,
DR. L. Q. C. WISHART,
No. 10 North Second street, Philada.

☞ All persons beware of counterfeits.

The above Pills are purely vegetable. Sent by mail, free of charge, on receipt of price.

MRS MARTHA COLLINS,

730 Russell Street, above Fitzwater.

Begs leave to inform her friends and the public generally, that she has opened an INFANT SCHOOL for Boys and Girls, in whom she will pay special attention in teaching the primary departments of Reading, Writing, and Arithmetic, also Singing, upon the most reasonable and accommodating terms. She does not hesitate to say that she will be able to please all who may give her a trial.

SHROUDING.

Mrs. JANE JOHNSON & Mrs. ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,

No. 618 South Eighth Street, Philada.,

and are always prepared to serve customers at the shortest notice possible.

☞ TERMS MODERATE. 1y

ENGLISH, SWISS AND AMERICAN

WATCHES.

FINE GOLD,
CORAL, PEARL, ONYX, JET, &
OTHER JEWELRY.

A large assortment of RINGS, BRACELETS, ARMLETS and THIMBLES.

Also, the latest styles of Silver Forks, Spoons, Ladles and other Silver Ware,

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CLOTHES MADE TO ORDER.

Also, Second-hand Garments Cleaned, Repaired or Dyed, at short notice.

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NO. 207 North Second Street,

Third door above Race, East Side, Philadelphia, Manufacturer of Cane Seat, Windsor, Boston, Rocking and Nursery Chairs, &c., Clocks, Looking Glasses, Bedsteads, Tables, Washstands, Bureaus, Sofas, and every variety of useful Furniture, all of which he will furnish at the LOWEST CASH PRICES, Wholesale and Retail. CHAIRS RE-PAINTED, GILDED AND VARNISHED.

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Between 10th and 11th and South and Lombard St.,
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The Subscriber would invite the attention of her friends and the public to her large assortment of

New, Fancy and Domestic Dry Goods.

SPRING SHAWLS, AND BALMORAL SKIRTS,

HOSIERY, GLOVES, &c., &c.

TO SUIT THE SEASON.

Oct. 31, still spare no pains to sell Dress and Regalia Trimming as cheap as possible.

At the OLD ESTABLISHMENT,
E. SHORTER HAWKINS,
815 Lombard Street.
PHILADELPHIA.

N. B. Umbrella ten per cent cheaper than can be bought elsewhere.

NOTICE.

WEDNESDAY, March 23d, 1863.

This is certify that on Tuesday, the 17th inst., my wife, Elizabeth Andrews, left my bed and board, without any provocation whatever. I therefore warn and forbid all persons of harboring her on my account, for I will not pay or be responsible for no debts that she may contract from this date.

1m JOHN ANDREWS.

THE DAUGHTERS OF HOPE GRAND NION Temperance Society met, it being the thirtieth convention, April 10th, 1861. Representatives from Lodges is as follows:—

From Garnet Union No 4, D. of T.; from Phoenix Union, No 8, D. of T; from Northern Union, No. 16, D. of T; Weir's Union, of Chambersburgh, Pa., from Dr. Rias' Union, of Carlisle, Pa.; from Mount Olive Union, No. 10, D. of T.; from Vanbrockle Union, No. 16., T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennet; Grand Associate, Sister Robie; Grand Treasurer, Sister Fassett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dubbart; Grand Chaplain, Sister Hall.

G. P. P., Sister E. Becones,			G. P. P. Sister Anderson,		
"	"	M. Bowen,	"	"	J. F. Black,
"	"	M. H. Boney,	"	"	K. A. Cross,
"	"	S. Nawmes,	"	"	White,
"	"	S. Davis.	"	"	E. Hall.

THE DAUGHTERS OF CORNISH SOCIETY.

The STATED QUARTERLY MEETINGS of this Society are held on the first Wednesdays of February, May August, and November.

The meeting of the Board are held on the Wednesday previous to the regular stated meetings of the Society.

Mrs. SARAH CASTEN,
President.
Mr. I. R. SEYMORE, Sec'y.

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OF THE

AFRICAN M. E. CHURCH,

No. 619 Pine Street,

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We keep on hand, in connection with our other books Sabbath school books of various kinds. Question Books; Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationary, Inks, Pens, Paper, Envelopes and Blank Books.

THE DEATH-BED OF THE REV. JOHN WESLEY.

Wanted Canvassing Agents for this splendid large engraving which should be in every home of all admirers of that great and good man. The most liberal inducements offered to those selling this print. Send for Catalogue and instructions.

WM. SMITH, Publisher,
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WANTED.—The charge of a Public School. Reference as to ability can be given. Apply to
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ONE-PRICE CLOTHING,

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Made in the Best Manner, expressly for RETAIL SALES. Lowest Selling Prices marked in Plain Figures. All Goods made to order warranted satisfactory. The One-Price System is strictly adhered to. All are thereby treated alike.

Dec25-1y JONES & CO., 604 MARKET STREET.

GOOD NEWS

To Tailors, Dressmakers, and to those wishing to be such. Also, [illegible] (in printed directions which each Dollar (?) [illegible]) you can learn to cut and fit perfectly, Ladies Dresses, boys and Men's Pants, Vests, [illegible] and Overcoats.

Local and Travelling Agents Wanted.

Address REV WM BRADLEY,
Greenville, Bucks Co., Pa.

Or, apply to Mrs. Mary C. Weaver, (wife of the Editor of this paper,) 619 Pine St., Philada., Pa. June—1y

JAMES DOWNS,

DEALER IN

NEW AND SECOND HAND

CLOTHING,

No 225 South Second Street,

No. 17—3mo. PHILADELPHIA.

WILLIAM STILL'S

STOVE STORE,

107 NORTH FIFTH STREET, PHILADELPHIA.

The subscriber would respectfully inform his friends and all in want of good stoves, that he has now on hand a general variety of excellent PARLOR, COOK and CHAMBER STOVES, including Gas-burning, as well as other patterns, which he is selling at very low rates. He buys entirely for cash, of the best wholesale houses, and of course can sell much cheaper than those buying on the usual credit system. At any rate his friends are invited to give him a call and examine for themselves before purchasing elsewhere, as he feels that they would be convinced that it would be to their interest to give him their patronage. Coal orders constantly on hand. WM. STILL.

JOSEPH H. COLE,

CONTINENTAL RESTAURANT,

NO. 717 LOMBARD STREET, PHILA.,

(Above Seventh St., under Philadelphia Institute,)

Where he continues to keep always on hand the very best assortment of OYSTERS and other refreshments—hoping that all his friends and the public in general will favor him with their patronage.

☞ Meals served at all hours. Families supplied with Oysters of the best quality and Karet at the shortest notice.

☞ Also, public and private waiting done on the most reasonable terms. 1y

"UNION COTTAGE,"

ATLANTIC CITY, NEAR THE INLET.

The subscriber will always be happy to welcome her numerous friends, and the public in general.

TERMS:

Board per week,	$9 00
" " day,	1 25
Single meals,	50

S. H. WATSON, *Proprietress.*

BOARDING

IN BROOKLYN.

MRS. R. PLANT (formerly Richardson) respectfully announces that she has opened a first-class BOARDING & LODGING HOUSE at No 97 HIGH STREET, Brooklyn—where she is prepared to accommodate the public on the most reasonable terms.

Her house being located in a very pleasant part of the city, and within five minutes' walk of Fulton Ferry, is made thus a very desirable and convenient place.

BOARDING.

Mrs. AMIA WILLIAM, of Cape May, will open the Banker House for the season, for the accommodation of all who wish to spend the season there, and she will spare no pains to make all comfortable. Those wishing to spend one, two, or three days, will find the Banker House the right spot. Prices very reasonable. t-sept

COAL, STOVES, &c., &c.

The subscriber respectfully informs his friends and the public generally, that he has taken the store,

NO. 107 NORTH FIFTH STREET,

formerly occupied as the Anti-Slavery Office, (where he has been engaged for the last fourteen years,) to occupy it henceforth as a place of business for the sale of

COAL, STOVES, &c.

Having made arrangements with one of the first Coal Dealers in the city, to furnish the best qualities of Lehigh, Schuylkill, &c., at the lowest Cash prices, he hopes to give full satisfaction in this branch of his business.

He will also keep constantly on hand a general assortment of good NEW and SECOND-HAND STOVES, FURNACES, &c.

Persons wishing Stoves taken down, stored away, put up, or cleaned, can be promptly accommodated by applying as above.

He hopes by energy and strict attention to business to obtain a fair share of patronage.

WM STILL,
107 North Fifth Street, Philadelphia

REFERENCES.

J. M. M'Kim,	Dr. Caspar Wister,
Samuel Rhoads,	James Mott,
Dillwyn Parrish,	Thomas Williamson,
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WANTED,

One or two respectable colored men in a quiet and respectable family to lodge, where they can secure all the comforts of a home, with a furnished room.

INQUIRE,

No. 424 South 7th St., Phila.

WM. H. LONGFELLOW,

SURGEON DENTIST,

No. 1120 Rodman Street,

Between 11th and 12th, and Lombard and South Sts
PHILADELPHIA.

Every department of Dentistry attended to.
Persons waited on at their residence, if desired.
Nov 1?

T. G. KNIGHT,
PAPER WAREHOUSE,
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☞ Particular attention given to orders for Printing Paper. aug 9.

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PROCESS FOR MAKING LIGHT, NUTRITIOUS, AND UNADULTERATED BREAD, WITHOUT FERMENTATION.

The new process of bread-making, patented by Perry & Fitzgerald, removes all the obstacles which have hitherto rendered it impossible to manufacture perfectly pure, sweet, and nutritious bread. The entire process is performed by mechanical means, and is eminently cleanly.

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EXCLUSIVE MANUFACTURERS,

Corner of Broad and Buttonwood Streets,
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THE YOUTH'S EVANGELIST

is published twice every month, and is prepared expressly for use in the Sabbath Schools of the United Presbyterian Church. It is printed on clear, white paper, and embellished with fine engravings in every number.

Every number has a Psalm or part of a Psalm, set to Music suitable for use in Sabbath Schools.

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The World's Great Remedy for Coughs, Colds, Incipient Consumption, and for the relief of Consumptive patients in advanced stages of the Disease.

This has been so long used and so universally known, that we need do no more than assure the public that its quality is kept up to the best it ever has been, and that it may be relied on to do all it has ever done.

Prepared by
Dr. J. C. AYER & Co.,
Practical and Analytical Chemists,
Lowell, Mass.

Sold by all druggists everywhere, and by Fred Brown, Philadelphia

THE GARDEN ON THE SANDS.

Once on a time some little hands
Planted a garden on the sands;
And with a wish to keep it dry,
They raised a wall five inches high.
Within the wall, and round the walks,
They made a fence of slender stalks,
And then they formed an arbor cool,
And dug in front a tiny pool.
Their beds were oval, round and square,
Thrown up and trimmed with decent care.
In these they planted laurel twigs,
And prickly holly, little sprigs
Of ash and poplar, and, for show,
Bright daffodils, and heart's-ease low;
With pink-edged daisies by the score,
And buttercups and many more,
One rose they found with great delight,
And stuck it in with all their might.
This finished, then they went away,
Resolved to come another day.

The sea, meanwhile, with solemn roar,
Approached and washed the sandy shore;
But all this time it did not touch
The little spot they loved so much,
And many strangers passing by,
The garden spied with smiling eye,
But no one ventured to disturb
A single plant, or flower, or herb.
Still, when the children came again,
They found their labor all in vain:
The flowers were drooping side by side;
The rose and heart's-ease—all had died;
No one could make them grow or shoot,
Because they had not got a root;
And then the soil it was so bad,
They must have withered if they had.

Now so it is that children fail,
Just like the garden in my tale;
They have good wishes, pleasant looks;
Are busy with their work and books;
Their conduct often gives delight,
And you may fancy all was right:
But by-and-by, with sad surprise,
We see how all this goodness dies;
Instead of being rich with fruit,
They fade away for want of root.

Oh! pray that He who only can
Renew the heart of fallen man,
May plant you in his pleasant ground,
Where trees of righteousness abound,
And all ye be in early youth,
"Rooted and grounded in the truth."

BIRDS AND APOPLEXY.

A melancholy instance of the evil effects of high living and want of exercise has occurred lately at Paris. Several of the birds which frequent the gardens of the Tuilleries having been found dead on the ground, were submitted to a *post-mortem* examination, under the suspicion that they had perished by poison; but it appeared they had died of apoplexy, induced by a too liberal indulgence in the good things offered them by the *bonnes*, (we don't mean a pun,) who enjoy themselves in that charming place of amusement.

REMAINS OF EXTINCT SPECIES.

The fossil bones of a pigmy species of elephant have been found in the caves of Malta, and described by Captain Spratt of the British Navy. This species of elephant, when full-grown, could not have been larger than a lion or a tiger. All the bones were firmly ossified, and when contrasted with those of the ordinary elephant they were seen to be remarkably disproportionate in size. Bones of the young of the pigmy elephant were likewise found, and when it is stated that the milk teeth of this creature were not much larger than human molars, an idea can be formed of its small size. The tusks of the pigmy elephant were about a foot long. In the same caves were found the bones of a gigantic swan, three or four times larger than the present known swan, and also the bones of a gigantic species of dormouse.

CURIOUS RELICS OF OLD EGYPT.

An interesting feature in the Museum of Egyptian Antiquities—recently founded by the Pasha in a commodious house overlooking the Nile—is an addition of gold ornaments discovered by accident at Gournoo, Thebes, by some boys, in ground unmarked by any tomb; the fine mummies upon which they were placed passed into the hands of the Pasha of Kuneh, who was induced to deposit them in the Viceroy's museum. The mummies were unwrapped, and more than twenty-five pounds' weight of gold ornaments found upon them. The series of necklaces, with figures of jackals in gold, and the golden bracelets, enriched by enamel colors, are extraordinary works of art, as well as of great intrinsic value. One of them is very remarkable, having the sacred hawk for its central ornament holding the element of eternal life; its surface is brilliantly colored in *cloisonnee* enamels. A hatchet of gold, with a hunting scene embossed on the blade; a mirror with a heavy lotus-shaped handle of gold; and a large variety of minor decorations for the person crowd this unrivalled case of antiquities. Ten small models of funeral boats, with the rowers all formed of silver, are even more precious in the eyes of the Egyptian student from their extreme rarity. The room is appropriately decorated after the style of the tombs at Beni Hassan, and the whole arrangement is creditable to the Viceroy and his Curator. As he is still prosecuting new researches, and has prohibited wanton mischief to monuments, or the exportation of antiquities, he promises a useful guardianship in future over those very interesting remains.

NATURAL WARM BATHS.

"Do you prefer a hot or cold bath?" asked the President, as we neared the bathing-ground I replied that my custom was to use a tepid bath; but, as we were to bathe in the river, I imagined I must content myself with a cold one "On the contrary," replied he, "we can accommodate you with almost any temperature you may desire." A look of incredulity on my part was answered by his pointing to a gurgling mountain-stream, which a turn in the road brought into full view, from whose surface arose a volume of vapor, resembling that which escapes from the top of a vessel of water when in a free state of ebullition "This," he added, "is a hot stream, 'Rio Caliente,' which, a short distance farther on, forms a junction with a cold one, the union of whose waters makes a tepid river, so that you can take your choice as to temperature. For my own part, I prefer a cold bath."—*Visit to a Coffee Estate in San Salvador.*

FRIGHTFUL CONTINGENCY.

A farmer from the neighborhood of Galston, took his wife to see the wonders of the microscope, which happened to be exhibiting at Kilmarnock The various curiosities seemed to please the good woman very well, till the animalcule contained in a drop of water came to be shown off These seemed to poor Janet not so very pleasant a sight as the others. She sat patiently, however, till the "water tigers," magnified to the size of twelve feet, appeared on the sheet, fighting with their usual ferocity. Janet now rose in great trepidation, and cried to her husband, "For gude sake; come awa', John" "Sit still, woman," said John, "and see the show" "See the show! keep us a' man, what wad come o' us if thae awfu'-like brutes wad break."

AN INSANE MISSIONARY

The American Baptist has a letter from one of the Burman Missionaries, describing a military exploit of Mrs Mason, induced by her mental vagaries:

"Recently she took all her school girls, on a Saturday, arrayed them in military array, calling them her guard, and proceeded with them to a Burmon village, *from which she drove out the inhabitants and took possession.* Each of the girls had a Bible before her, in adoration of which she was required to bow three times. Mrs. Mason having caused a flag-staff to be erected, hoisted the Karen flag, and proclaimed the Karen kingdom. She occupied the village until Thursday, when the Deputy Commissioner, finding the country wild with excitement, and fearing the consequence of encouraging an insurrectionary spirit, sent a company of men and cut down the flag-staff, thus giving a check to the movement."

Dr Hall seems able to appreciate a good joke, even though it is made at his own expense; and copies the following into the May Number of the Journal of Health.

ADVICE TO PERSONS POSSESSING EYES.

FROM HALL'S JOURNAL OF HEALTH.

"The eye is probably the best apparatus ever constructed for seeing things, always excepting opera and quizzing glasses Without it, merchants would be everlastingly doomed to 'go it blind,' as they have been doing ever since the panic of 1857; and men could not extend his vision to surrounding objects The eye is subject to not less than six hundred diseases, the most prevalent among which is the 'pink-eye,' common only to potatoes, the human family, and puddle-dogs of delicate constitutions. The professions are unanimously of the opinion that it is incurable. As man is very rarely favored with a second pair of eyes, it is but common prudence to take care of the brace furnished him at the time of setting out to seek his fortune; and therefore the following rules will be found serviceable.

"Reading by a candle, unless it is lighted, is very hurtful, and should never be indulged in except by daylight. Absent-minded persons please notice.

"Intoxicated persons should not attempt to read, as their staggering causes a continual and painful change of the focus of the eye.

"The practice of reading when going downtown is hurtful; if walking, you are liable to rudely encounter a school girl, also reading; and if in a 'stage,' your attention may inconvenience the lady occupants, who expect you to pass up their pennies or steady their baskets.

"Never attempt to look at the sun, unless you have glass eyes; and when you patronise street-telescopes, do not grumble when paying for an 'interesting view' of Sol, and say, 'you can't see it.' It speaks bad for your eyes

"Do not look at the moon, as the man in it might consider it impertinent, and being a lunatic, might cause you trouble,

"The glare of the sun on water is very bad for the eyes, and for this reason a person should always drink something else during the daytime.

"'Seeing stars' and prize-fighting are hurtful to the eye

"If compelled to fight, avoid black eyes; they greatly discourage the natural sight, and are the reverse of ornamental.

"'Keeping your eye peeled' is not a literal expression; it should be taken figuratively, as the 'peeling' process is bad for the optic.

"As any sudden change from darkness to a bright light is injurious to the eye, all fireworks should be set off in the day time, and Barnum's calcium light should be extinguished.

"Never attempt to read by the light of a burning building, as the fire may be put out before you finish the story; besides, you would be in danger of getting hit by a brick, or run down by one of 'Eighty's boys.'

"In looking at minute objects the eye should be occasionally relieved by the sight of a 'big thing' For instance, when looking down the throat of a mosquito to see where your blood has gone, have Barnum's hippopotamus at hand, with open mouth, to give variety to the view, thus resting the eye.

"On arising in the morning, if the eyes are matted together, it is very hurtful to use a fire-engine to play into them, and a person should never wash his eyes of a morning in gin and bitters, as the 'stoughton' is very apt to discolor the optic nerve. The proper and most agreeable method of performing this feat is, soak the optics not to exceed two hours in warm soap-suds and then pry the lids open with an oyster-knife. The cause of the adhesion can then be removed by an application of sand-paper and elbow-grease.

"Never bathe the eyes in cold water, it is apt to give them the cramp, and has been known to produce gout in the retina.

"Ordinarily, spectacles should be worn by elderly people only, though many young gentlemen can see very well through a 'pair of glasses.' They are, however, extremely apt to affect the tongue and the breath.

"Persons with long sight should look at an unpaid tailor's or milliner's bill by holding it close to the eye, as they can then truthfully declare that they 'can't see it.'

"Some individuals are troubled by the rapid growth of their eye lashes, (winkers is the professional term,) which is caused by an undue proportion of bear's oil in the fatty substance of the optic. If the lashes become too long, do not cut them with a mowing-machine; it is both unnecessary and expensive. Besides, it is attended with danger—the books containing a number of cases where the sight has been permanently injured by running a number of the teeth of a mower into the eye. The proper mode of abbreviation is, to trim them carefully with an apple-paring machine.

"If the eyes are not of the same color, the owner should not attempt to establish a uniformity by the use of hair dye or wash, unless he has consulted a fortune-teller on the subject. Even then the risk is great, and no regular practitioner should attempt the operation unless paid in advance.

"Near-sightedness is caused by the inability of certain persons to see objects at any great distance; it can be cured by lengthening the distance at which objects are visible. If the eyes experience an itching sensation, never rub them with the finger; the saline matter in the insensible perspiration making the optics more irritable. Draw a honeycomb gently over the eye, from the nose outward, avoiding that prominent organ, especially if a wag one.

"Double sight is very dangerous, and persons should be 'treated' promptly when thus afflicted.

"By observing the above, eyes will not give out until the vision begins to fail.

Zenanas Squelch, M D.

Only a Soldier's Blanket.—When the gallant Sir Ralph Abercromby was mortally wounded in the battle of Aboukir, he was carried on a litter on board the Foudroyant To ease his pain a soldier's blanket was placed under his head, from which he experienced great relief. He asked what it was "It is only a soldier's blanket," was the answer. "Whose blanket is it?" he asked, half lifting himself up. "Only one of the men's" "I wish to know the *name* of the man whose blanket this is," insisted the dying commander. "It is Duncan Roy's of the 42d, Sir Ralph," answered his attendant. "Then see that Duncan Roy gets his blanket this very night," said the brave man, not forgetting, even in his last agonies, the welfare and comfort of another, however humble.

ADVANTAGE OF CHAPTERS

The division of the Scriptures into chapters is a modern work, and has but little reference to the completeness of the narratives as to subjects. Bishop Morris, in a recent letter to the *Northwestern*, gives the following pleasing incident, illustrative of their use. He says:

"The late Rev. James B. Finley and his family came home from Camp-meeting, worn down with fatigue and loss of sleep, and brought with them a young preacher as a guest, who was a slow, imperfect reader. As the family was late arriving, supper was late, the night short, and all anxious for repose, but none could think of sleeping without worship. The young preacher was invited to lead therein. He selected for the evening lesson a chapter in Luke, containing over seventy verses, and blundered on till he reached the last end, and then prayed through the bill. After all was over, Rev. Robert B. Finley, father of James, who was a learned old man, remarked, 'he never before saw so clearly the advantage of having the sacred Scriptures divided into chapters, for if the young preacher had not reached the end of the chapter, he would have read all night.'"—*Zion's Herald*

HEBE—THE DISCONTENTED BEE

BY THE REV. JOHN TODD, D. D.

There was a terrible commotion in the beehive The sentinels at the doorway ceased to fan with their wings that they might listen; the drones murmured with a hoarse voice: the bees ran in and out in great confusion: the work all stopped, and destruction seemed to reign in this honeyed kingdom. What was the matter? After a great deal of noise and clamor, it was discovered that the bees had brought a criminal before their queen to know what should be done with her. The queen turned round slowly and majestically, as queens should do, and then inquired—

"What is the matter? Why have you brought that young bee before me?"

"Please your majesty, *she won't work!*"

"Won't work! A bee won't work!"

"No, your majesty, and she is not only idle, but is all the time complaining and finding fault with everybody and everything, and thus she makes the whole hive unhappy!"

"Hebe! is this so? What have you to say?"

"Please your majesty," whined poor Hebe, "I'm the most unfortunate of all your subjects. The fact is *I'm not handsome!* My face is small, and one of my eyes seems to squint, and though I'm an Italian bee, yet my dress is not rich gold, but has a dim leaden look, and my feet are large, and my arms are hairy, and my ears are too large. In short, I'm so plain, that nobody ever notices me, and I have no admirers, and actually overheard a gentleman say, 'how homely Hebe grows!' Those who are handsome and have admirers can afford to work,—but for me, there is nothing but chagrin and mortification!"

"Foolish one!" cried the queen. "Now hear your sentence! You will, I hope, have a long life—even nine moons long! You have already wasted four long bright days. I condemn you—to rise at early dawn, to go out at once and wash your face and hands in the dew that gathers in the clematis. Then you are to go from flower to flower and bring in honey sufficient to feed ten young bees. It will take you out twenty-five journeys every day, and require the honey of one hundred flowers each journey."

"Oh, dear!" cried Hebe, "to think of sucking twenty-five hundred flowers every day!"

"Yes, and you must nurse ten young bees all the time, and thus mature one every day on an average, and you must do this during three moons. This is my sentence, and you are not to appear before me all at the end of that period!"

The queen turned away, and the sister bees led poor Hebe to the door of the hive and pushed her out. At first she was bewildered and cast down. But the sun shone bright, and the birds sang, and the air was filled with her sisters coming and going, flying and singing So she spread her wings and away she flew. Away, away she went over fences and trees till she found a field of white clover. Then she came down, and to her amazement found it easy to work. In a short time she had drawn from her hundred clover-heads, and then straight back to the hive. In she came singing, and began to feed her young charge. And then off again—morning, noon and night, she was coming and going. Her young bees loved her, and sang with her, and went on in company, as fast as grown. Sometimes she bathed in the dews of the eglantine, or the sweet jessamine: sometimes she swung on the raspberry blossom, sometimes mounted up on the linden, or the locust full of white flowers, and sometimes on the crest of a lofty tulip tree, or rushed into the woods fragrant with the honey-suckle. But every day she grew happier. Her songs were now cheerful and loud. She laughed at her former dread of work. And what was curious, just in proportion as she worked *she grew handsome!* The bands that encircled her body became wide and bright like polished gold. Her wings shone like leaves of silver.—Her eye grew bright, and lost its squint—if it really ever had any. Her feet, kept clean by the morning dew, were in beautiful proportion. In short there was not a happier or more beautiful bee in the whole hive. Even the lazy drones bowed and hummed admiration as she passed. At the end of her sentence she stood once more before the queen, "Hebe, the beautiful!" as she was then called.

"Ah," said the queen, "I see how it is. It is a law of God, that she who is willing to work, and to do good to others, shall be happy and grow beautiful by the process. Beauty casts her mantle only on the industrious and the good."—*S. S. Times.*

OLD RATTLEBONES.

"I never shall forget," writes a correspondent of the *Agriculturist*, "an incident of my childhood by which I was taught to be careful not to wound the feelings of the unfortunate. A number of us school boys were playing by the roadside one Saturday afternoon, when the stage coach drove up to a neighboring tavern, and the passengers alighted. As usual we gathered around it to observe them. Among the number was an elderly man with a cane, who got out with much difficulty, and when on the ground, he walked with the most curious contortions.—His feet turned one way, his knees another, and his whole body looked as though the different members were independent of it, and of each other, and every one was making motions to suit itself. I unthinkingly shouted, 'look at old rattlebones!' and the other boys took up the cry with mocking laughter, while the poor man turned his head with an expression of pain which I can never forget. Just then, to my surprise and horror, my father came around the corner, and immediately stepping up to the stranger shook his hands warmly, and assisted him to walk to our house, which was but a little distance. I could enjoy no more play that afternoon, and when tea time came, I would gladly have hid myself, but I knew that would be vain, and so tremblingly went into the sitting-room. To my great relief, the stranger did not recognize me, but remarked pleasantly to my father as he introduced me, 'Such a fine boy was surely worth saving.' How the words cut me to the heart. My father had often told me a story of a friend who had plunged into the river to save me as I was drowning, while an infant, and who in consequence of a cold then taken, had been made a cripple by inflammatory rheumatism; and this was the man whom I had made a butt of ridicule and a laughing stock for my companions. I tell you, boys and girls, I would give many dollars to have the memory of that event taken away. If ever you are tempted as I was, remember that while no good can come of sport whereby the feelings of others are wounded, you may be laying up for yourselves painful recollections that will not leave you for a lifetime."

THE CHRISTIAN GENTLEMAN.

He is above a mean thing. He cannot stoop to a mean fraud. He invades no secrets in the keeping of another. He betrays no secrets confided to his own keeping. He never struts in borrowed plumage. He takes selfish advantage of no man's mistake. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of innuendoes. He is not one thing to a man's face and another behind his back. If by accident he comes into possession of his neighbor's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in at his window, or lie open before him in unguarded exposure, are sacred to him He professes no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notices to trespassers, are none of them for him He may be trusted, himself out of sight—near the thinnest partition—anywhere. He buys no office, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor.

No Divine Partialism.—There are no step-children in the family of God; he does not make favorites of the cleverest, whose names have filled the world, and neglect those who were "never heard of half a mile from home." The poorest, least talented, least known, are as dear to the Redeemer now as the greatest, and will be as happy in his presence for ever

LOVERS OF GARDENING.

The lovers of gardening have a greater pleasure in their lives than other people; for go where they may, they admire the beauties of vegetation around them Even in winter, while deciduous vegetation is asleep, they are delighted with the sight of evergreen trees and shrubbery, and in spring they are enchanted to see plants spring out of the cold, inanimate ground; grasses throw off their brown rags and appear in new green dresses; flowering plants are crowned with a profusion of blooms. Flowering shrubbery give elegance to the scene, and perfume the air with their fragrance. Trees swell their buds and expand their blooms and foliage in spring, and produce their fruits in summer and autumn. See, around the houses of the laboring man and working mechanic, bunches of daffodils and irises are the harbingers of spring. The windows are filled with geraniums, and hanging pots, with creepers suspended above them. And there is a beauty in the newly-planted beds of early vegetables; and in the gardens of the farmer, boss tradesman, small merchant and professional man, there are early-blooming bulbs, perennial herbaceous plants, annual and biennial flowers, and flowering shrubs, which keep up a bloom and fragrance throughout the growing season. See the snow-drop, crocus, hyacinth, crown-imperial, narcissus, tulip, lilium, and other bulbous plants, blooming in regular succession, and the pansy, daisy, polyanthus, cowslip, &c., in early spring, all in bloom—how beautiful they look, and how delightful they appear to the eyes of the lovers of gardening, and more so when accompanied with fine shrubbery. The forsythea comes first, and is followed by pyrus, spirea, deutzia, wiegelia, mock-orange, lilac, barberry, crocus, magnolia, chionanthus and many others, all of which give elegance to the scene, and pleasure to the homestead which nothing else could. Who would not love gardening and flowers?—and who so penurious and indolent as not to purchase and cultivate them? As good company, good morals and industry keep us from mischief and promote our health, so the careful culture of flowers, fruits and culinary vegetables prevent the growth of briers, thorns, and other noxious weeds, whose poisonous effluvia is baneful to health.

RULES FOR WINDOW PLANTS.

Watering.—Practice tells the eye whether or not required. The color of the plant shows it. Better still, knock at the pot. If it sounds hollow, water; if it gives a muffled sound, don't.

Watering when not required sours the earth, and the fibres of the root will rot. To correct sourness pour hot water—40° or 50° Reamur—if that won't do, re-pot.

Worse than too often watering is too seldom watering Once neglected, water little and often till normal health is restored

In warm days, the surface may appear moist and the root be dry, plunge in water.

Water in the morning in preference, with rain or river water.

Let the water be of equal temperature with the air; the plant should be kept free from gas; keep the soil loose.

HOW TO PREVENT THE CURCULIO FROM DESTROYING PLUMS.

A perfectly reliable man that lives in this vicinity, was telling me, a few days since, how he manages to raise plums.

He says just as the trees are coming into full bloom he takes a ragged stone and bruises the bark well in the crotches of the trees, and leaves the stone there. That, he says, arrests the gum which will exude from the wounded place, and prevents its going to fruit, thus cutting off what he supposes to be the food for the larva. He says he has tried it for many years, and never fails when the trees blossom, except when he neglects to bruise.

There are some sections where it is deemed impossible to raise plums. A gentleman in Detroit told me that there was no use to try them; that even the woods were alive with curculio.

My informer says, do not be afraid of hurting plum trees by bruising them; he says the more they are bruised the better they will bear

Now, my friends, try some of your old lazy plum trees; give them a regular trouncing, and report results.—"*L*," *in Country Gentleman.*

GINGER SNAPS.

We have received a very large number of responses to the query of a correspondent as to the mode of making Ginger Snaps, but can only find space for the following:

For one teacup of molasses (or syrup,) two tablespoons of butter, one of ginger. Put it in a tin and set on the stove, till it begins to boil; when partly cooled, put in one teaspoon of soda. Stiffen with flour; roll out while warm, cut in squares and bake in quick oven; they need close attention, as they burn easily. They are best when made a week.—M H., *Erie, Pa.*

One cup molasses; half cup sugar; half cup butter; half cup water; one teaspoon soda; two tablespoons of ginger. You will find them a little hard when first baked for those that have poor teeth, like me; but I tell you they are good when you *get into 'em.*—I. B. L., *Pinnacle, N. Y.*

Lamb Chops.—Cut off the end of the bones and trim off part of the fat, then pound, wash, and dry them on a clean towel, and season with pepper and salt. Prepare bread crumbs or crackers, as for oysters whisk two eggs with one gill of milk, then dip the chops, one at a time, first in the egg, then in the cracker, pat the crumbs close to the meat, and fry them slowly in hot lard, a fine brown on both sides. Send to table hot.

THE HEATHEN SACRIFICE.

It was a group of six who just at sunset walked along the little pathway to the idol's house. It was the father and mother, the three little children and their grandmother. They never obeyed the summons of the clear toned bell which called them to the courts of the Lord.

The father lifts down the coarse bag from his head and slowly takes from it, one by one, six fresh cocoa nuts and lays them on the ground beside the stone block before the door. The mother carefully lifts the brass vessel of boiled rice from her head, and her offering is laid beside the father's. The old woman tremblingly bends over to place her little earthen vessel of oil beside the other offerings. The oldest child stands inquiringly by waiting for the mother to remove from her head the little palmyra leaf basket in which lies a fresh wreath of scented green leaves. The little ones have seated themselves to rest their little weary feet and look on to learn how in their turn to be worshippers of idols of stone.

The priest has been summoned, and already awaits their coming. He breaks one fresh cocoa nut over the dingy stone image before the door, and the fresh rich milk runs over it to the ground. He then broke the other five upon the head of the stone god, and the fragrant contents bathe the senseless head. How in contrast stands forth the scene of the breaking of the alabaster box upon the feet of the Infinite Saviour? The cocoa nuts are laid upon a plantain leaf before the idol, like so many little cups lined with pure white parian marble. The grandmother's vessel of oil is next poured out upon the god of stone. Poor old woman! Would that she laid before Him, into whose presence she must shortly appear, the sacrifice of a broken heart! Lord of Lords though he is, he would not despise the offering.

A CLOCK FOR THREE PENCE

An ingenious time-taker has been invented by a citizen of Manchester It is a small card, on the face of which hangs a weighted string. The card is so figured, that by holding it in the sunshine, a bead on the string will indicate the solar time By it the hours of sunrise and sunset may also be ascertained. It is, undoubtedly, the cheapest time-piece that ever was devised

FATAL MISTAKES IN THE EDUCATION OF CHILDREN.

BY CHARLES WESLEY.

How fast the chains of nature bind
Our poor, degenerate race!
What darkness clouds the parent's mind,
If unrenewed by grace!
As sworn to take the tempter's part,
They fatally employ
Their utmost power and utmost art,
Their offspring to destroy.

By Satan's subtlety beguiled,
To Satan's school they send:
And each delights the favorite child
To humor and commend.
The proud with rankes pride they fill,
Heighten their worst disease,
And fondly soothe the stubborn will
To ten-fold stubbornness.

With lust of pleasure, wealth and fame,
Their children they inspire,
And every vain desire inflame,
And every passion fire:
They wish them good, but rather great,
Religious, but genteel,
Pious, yet fond of pomp and state,
As heaven would mix with hell.

Adorned in pearl and rich array,
The see the murderer's prize!
As crowned with flowers, the victims gay,
Are led to sacrifice.
Down a broad, easy way they glide,
To endless misery,
And curse their doting parents' pride,
To all eternity.

Others, a half discerning few,
The food excess condemn,
And rush with headlong zeal into
The merciless extreme.
They vent their passions' furious heat
In stern, tyrannic sway,
Their children as their beasts entreat,
And force the slaves to obey.

With notions fraught, the stoics sour
Pursue their rigid plan,
In weakness look for perfect power,
In babes the strength of man;
The wisdom ripe of hoary hairs
From children they require,
Till tame their schemes in passes tears,
And all in smoke expire.

Harassed by long domestic war,
With scarce a truce between,
Their children's tender minds abhor
The Egyptian discipline:
They quite throw off the yoke severe,
O'er nature's wilds to rove,
And hate the objects of their fear,
Which they could never love.

God only wise, almighty, good,
Send forth thy truth and light,
To point us out the narrow road,
And guide our steps aright:
To steer our dangerous course between
The rocks on either hand:
And fix us in the golden mean,
And bring our charge to land.

Made apt by thy sufficient grace,
To teach as taught by Thee,
We come to train in all thy ways
Our rising progeny.
Their selfish will betimes subdue,
And mortify their pride:
And lead their youth a sacred clew
To find the Crucified.

We would in every step look up:
By thy example taught
To alarm their fear, excite their hope,
And rectify their thought.
We would persuade their hearts to obey,
With mildest zeal proceed:
And never take the harsher way,
When love will do the deed.

For this we ask, in faith sincere,
The wisdom from above,
To touch their hearts with filial fear,
And pure ingenuous love:
To watch their will, to sense inclined,
Withhold the hurtful food,
And gently bend their tender mind;
And draw their souls to God.

GRACE ABOUNDING.

[TRANSLATED FROM THE GERMAN OF LUTHER.]

"*Where sin abounded grace did much more abound.*"
Rom. v. 20.

Almighty God! I call to thee,
By shame and anguish shaken;
Incline thy gracious ear to me,
And leave me not forsaken,
For who that feels the power within
Of past remorse and present sin,
Can stand, O Lord, before thee!

On thee alone my stay I place,
All human help rejecting,
Relying on thy sovereign grace—
Thy sovereign aid expecting;
I rest upon thy sacred word
That thou'lt repulse him not, O Lord,
Who to thy mercy fleeth.

And though I travail all the night,
And travail all the morrow,
My trust is in Jehovah's might—
My triumph is my sorrow;
Forgetting not that thou of old
Didst Israel, though weak, uphold—
When weakest thee most loving!

For though my sinfulness is great,
Redeeming grace is greater;
And though all hell should lie in wait,
Supreme is my Creator;
For he my King and Shepherd is,
And when most helpless, most I'm his,
My strength and my Redeemer.

A PLAYER'S LIFE.

How debasing and demoralizing must the life of a player inevitably be! What must be the effect of perpetually committing to memory, practising and striving to get into the spirit of such productions as I have described! No man can speak well, unless for the time being he feels and believes what he says; the more fully he enters into its spirit the better he acts. And a man or a woman who is, as a business, constantly stimulating the lowest passions of human nature, who is shamming all kinds of sin as a profession, will not, cannot long remain virtuous, unless he be a moral miracle. If the player were a man of cold, impassive nature the case might be different; but the very qualities which make a man a good actor, warmth of imagination and passion, render him most liable to be ruined by the temptations of his business. Think of a man who daily communes with his God, swaggering nightly on the stage in the character of some licentious reprobate! You cannot conceive it. Think of a pure and virtuous woman, filling her memory and heart with sensual thoughts and imagery, committing her whole nature to their direction, and pouring them from her lips over vast throngs of all grades of pleasure-seekers, season after season, and yet remaining a woman whom you would not blush to own as a wife or sister! It is hardly imaginable, simply because actors and actresses are not angels, but men and women. That there have been exceptions to the generally fatal tendency of play acting, I acknowledge; and so men have been shot through the body and lived; men have had the cholera and plague in succession and have survived; but that does not prove that minnie balls are not deadly, and that plague and cholera are not fatal diseases. The general conclusion is unimpeachable. The business is degrading. And on the same general principles have always been at work, the business has had this historic reputation. Plato and Aristotle denounce it as infamous. Pagan Rome deprived actors of all the rights of citizenship. The early Christian fathers would never admit players to baptism. Even the infidel Rousseau, a man of pleasure, states "that in all nations the profession is dishonorable, those who practise it are despised, and the contempt is strongest where the manners are most pure." If there be any of you here who may have made this the business of your life, I pray you listen to me, as I solemnly and affectionately warn you, that your business is ruinous, destructive to soul and body. I have spoken not in scorn, but in sorrow. Fly from it, I pray you, as from the smoke of the pit.

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We, therefore, take great pleasure in recommending Miss Still to the citizens and friends as a lady every way worthy of such a position, as well as trustworthy, and we do hope, as the enterprise is commendable, that those to whom she may present this writing will not turn her away without either subscribing or contributing to this great cause.

(Signed) ELISHA WEAVER,
Editor & General Book Steward.
No. 619 Pine St., Phila.

For the Christian Recorder.

BUCKS COUNTY SS.—TO ALL TO WHOM THESE PRESENTS MAY COME.

I, the subscriber, a Justice of the Peace, in and for the county of Bucks, do hereby certify that I am acquainted and know Emily Johnson—formerly Rodney, who was married to Samuel Johnson, who was married before William Hawk, Esq., of Bristol, Bucks County, as appears by record on his docket; and after careful examination and mature reflection, I feel myself fully safe in saying that the said Johnson had a wife living at the time he married the said Emily Rodney; and I further say that I have the evidence of Daniel Simmons (local preacher of the Methodist Episcopal Church) Charles Emmons, (Class leader) and Benjamin Cummings, (who is exhorter) that he had one or more wives living at the time he married the said Emily Johnson; and the evidence, on affirmation, of the said Emily Johnson, that he had a wife living at the time she married him, which, at the time she married him, she had no knowledge of.

Affirmed and subscribed }
Before me May 6th, 1863. }
Wm. Blakey J. P }

her
Emily Johnson.
mark

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CERTIFICATES.

Providence, R. I., Nov 27, 1861
Rev L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev. GEORGE A. RUE

Newport, R. I., October 29, 1861.
Rev. L. S. Lewis—Dear Sir: I have been affected for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment Its worth has proved itself ten times its cost ANTHONY RANDOLPH.

Newport, R. I., Nov. 10, 1861.
Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled.
RICHARD WHITE.

Newport, R. I., Nov. 17, 1861.
Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions. SOPHIA TAYLOR.

Newport, R. I., Oct. 7, 1861.
Mr Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public
Mrs EVELINA DEMOND

Providence, Dec 10, 1861
Rev. L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results I procured a bottle of your Liniment, and was instantly relieved. Mrs. PHEBE A. MORSE.

Newport, R. I., Oct. 10, 1861.
Rev Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully It has also cured my swollen joints. Mrs. ELIZABETH THOROUGHGOOD

Newport, R. I., Nov. 20, 1861,
Rev. Mr. Lewis—My boy was troubled with the chilblains I applied your Liniment a few times, and it cured him. Mrs. ADELINE JONES.

Stephen Point, Sept 5, 1861
Rev. Mr Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs. SUSAN GARDINER

Providence, Rhode Island, Aug. 19, 1861
Rev. L. S. Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT.

Providence, Nov., 1861.
Mr. L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost everything—but nothing so effectual as your Family Liniment. I would not be without it
Mrs. LUCY WATERMAN.

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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, MAY 30, 1863. Vol. III.—No. 22.—New Series. Whole No. 125.

THE CHRISTIAN RECORDER
Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
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Poetry.

For the Christian Recorder.

TWILIGHT WINNINGS.

BY JOHN WILLIS MENARD.

(Inscribed to Miss S. L. T.)

I love to roam at evening,
Amid the twilight dew,
And pluck from Nature's flowers,
Flowers of crimson hue.

And if amid the bowers
I chance to find a rose,
I'll keep it for the bosom,
Where my thoughts repose

I love to roam at evening,
With "*Cora*" by my side,
And hear sweet music floating,
Upon the evening tide.

Sweet "Cora's" voice is sounding,
I hear its mellow flow;
It sounds like angel music,
Upon the sunset glow!

I'm going, going, going,
With "*Cora*" lone to roam,
Amid the twilight winnings,
And dream of joys to come.

Washington, D. C. March 30th, 1863.

For the Christian Recorder.

TO CARRIE.

BY R. B. JONES.

The Institute for colored youth
In Philadelphia
Much talent did display, forsooth,
About the first of May.

Five members of the senior class,
Examination stood;
And what do well describe their "pass,"
Are these words, *very good.*

In Greek and Latin both they read,
And showed themselves well taught,
In mathematics it is said,
That they had fairly wrought.

They climbed the steeps of science well,
That high and towering mount,
But one did all the rest excel,
'Twas Carrie E. Le Count.

A young man stayed not far behind,
As upward they did mount;
He clearly showed a well-trained mind,
'Twas junior James Le Count.

Young friends you know these things are true,
Of which I now do speak;
O then I trust that all of you,
Will go and knowledge seek.

Muses, arise and slake your thirst,
At science' purest fount;
Then forth in highest praises burst,
Of Carrie E. Le Count!

Ashmun Institute, May 18th, 1863

For the Christian Recorder.

THE ANXIOUS YOUNG PIOUS MOTHER.

If I loved thee, oh! my Saviour,
This cold heart of mine would be
Free from every carnal pleasure,
And content to follow thee.

If I loved thee, oh! my Saviour,
I would strive to please thee here,
Then my soul would find acceptance,
In a higher, brighter sphere.

If I loved thee, oh my Saviour,
Earth would be a pleasant place,
But alas! 'tis sad and dreary,
With no smile from thy dear face.

If I loved thee, oh! my Saviour,
I would delight in all that's good,
Ever willing to obey thee,
Then I'd love thee as I should.

Thou hast said, exalted Master,
They who love thy law will keep,
Help me Lord, incarnate Saviour,
To learn of thee, low at thy feet.

Wilt thou let thy Holy Spirit,
Change this sinful heart of mine,
Then my weary burdened soul,
Will be renewed by grace divine.

Thou, dear Saviour, wilt thou guide me?
O'er the rugged path of life,
Make me humble, make me prayful,
Cleanse my heart from every vice.

MRS. BELLE GOODE.

Cincinnati, May 18th, 1863.

ANTEDELUVIAN WORLD.

BY SARAH E. DAVIS.

Beyond the sea, far, far, away,
Near Ararat's proud height,
Long years ago, fair Eden lay,
A land of joy and light.

The land of Nod with Enos stood,
Near great Assyria,
And Pison rolled its precious flood,
By golden Havilah.

Old Ethiopia too was here,
Where Gihon's waves were seen,
And Hiddekel or Tigris flowed,
Beyond Euphrates's stream.

O'er all these lands the deluge swept,
Their place no more is known,
The names alone to us are left,
In God's great book set down.

When time, that vast o'erwhelming sea,
Shall all of earth remove,
Then may my name recorded be,
In God's great book above.

Medford, N. J.

NOTICE.

Georgetown, D. C., May 22d, 1863

MR. EDITOR.—Sir will you please to correct the errors in the article Hope; one in the twenty-seventh line; it should have read, when some dear relation, and in the thirty-seventh line it should have read, when enemies rise against us, and in the forty-sixth line, should have read, what is the Christian's dying bed without hope.

Please send me word, dear brother, what you charge for binding a family Bible

Yours in Christ,
M J DAVIS

P. S Please send me by post a copy of your paper for May 16th

For the Christian Recorder.

THE FIRST MISSIONARIES TO THE SOUTH, FROM THE A. M. E. CHURCH.

Under the direction of God, Bishop Payne has been able to send two ministers to labor among the freedmen of South Carolina, under the protection of the Federal flag; on Wednesday morning, May 20th, 1863, at twelve minutes before 12, Revs. James D. S Hall, and James Lynch; the former of the New York, the latter of the Baltimore Conference, sailed in the Steamer Argo, for Port Royal, to begin the work of teaching, and planting the A. M. E. Church in the South. There is no event so pregnant of great results as this beginning. Who shall tell what great good shall accrue to our race by this first great act of our church? Heaven has graciously opened the way for the spreading of our beloved Zion to that land. It is there we have the best right to plant our standard: there above all other places on this continent, should be preached the Gospel of Christ; and there, more than elsewhere, the people will welcome our church which looks after their welfare—their social, moral, and spiritual elevation. If any man has reason to rejoice in this event more than another, it is Bishop Payne. The thought that for 25 or more years he had to leave the city and State of his birth, and seek a home among strangers, that he might realize the aspirations of his soul, and after struggling against opposition from every quarter, in order to elevate his race, he should be by God's appointment, the first bishop who should send missionaries to his native State, to instruct and guide his brethren to liberty, both soul and body, is a source of great comfort. How wonderful has been God's providence in the affairs of this nation? Will he not solve the problem of their enslavement, and of their final redemption at the same time? Surely He is in the rage of battle. He will not give complete victory until the pride of the people be humbled.

It is an era for the church to spread her curtains, and lengthen her cords, and gather in her long neglected children. None are so eminently qualified for this work as our ministry. We can feel and enter into all the sympathies of our poor down-trodden brethren. Other teachers and preachers have feelings, but not as we feel for our kindred; but God has mercifully mingled both races in this glorious work of instruction; men and women, noble hearted and self-sacrificing, who enter into this work with heart and soul, that God's glory may the more speedily spread, and his kingdom come to these dejected children. Brothers Hall and Lynch have manifested noble self-sacrifice, in their readiness and willingness to go to this field of labor. Brother Hall tore himself from his congregation, with whom he has labored for two years successfully, not even going to see his wife, but ready to start, because the steamer would sail before he could go and return. Brother Lynch leaves a lovely wife, and hastens to his work, full of joy, that he is counted worthy to do the work of an evangelist, and that young, loving, devoted woman, consents without a murmur to be separated from her first and best beloved, for the cause of Christ, that her husband may wage a successful warfare in the cause of the Gospel. What rebuke to women older and more sage than she! It is these kind of characters that will do something for their race; those who deny themselves, and cast their care on Him who careth for them, they shall reap a bountiful harvest in the field of the Lord. I shall never forget that hour while reason holds her sway, or memory has a place. As I paced the deck of that noble ship, I felt like a "lion bound." If it was only my happy lot to be in that noble band, to share their hardships and partake of their joys. Oh! how consoling it would have been to my panting soul. We, Bishop Payne, and Rev. Benjamin Lynch, watched the ship and her retreating form could be seen no longer; then we all turned away in sadness, our prayers following our brothers to their new field of labor.

The question now recurs, who will be the next to go from the bosom of our church to rear the standard in Newbern, North Carolina; then to Florida and Alabama. Louisiana has once received our Zion, and we only want men to send to New Orleans, to re-mark the lines of our former fields. God has already indicated the march of the Gospel, from the Rio Grande, to the Gulf; and from the Atlantic to the Pacific. Bethel numbers forty thousand now, but that is but a drop in the bucket; she is to count her children by the millions, and her ministering servants by the hundred thousands; her books are to be spread broadcast; her papers are to be read on every plantation and sugar farm. The sound of joy is to be heard in every cane brake and rice swamp; the baying of the blood-hound is to cease; the panting fugitive is to be a strange sight, if seen at all; the poor down-trodden are to lift up their voices in songs of praise to God. "The wilderness and the solitary places shall be glad for them, and the desert shall blossom as the rose, and men shall not hurt nor destroy in all God's holy mountain." Now that the field is open, we need young men of learning, integrity, force of character, and indomitable will, to enter the field. None need hope to be sent there who are not qualified to elevate the standard of Christianity among our beloved brethren there; it requires men who are able to teach and preach, so that our cause may not suffer by them, but be honored and dignified. God grant that our young men may qualify themselves for the work. There is now work for *twenty* young Christian men to go into the vineyard of the Lord, if we had them, with the proper qualifications. Let the church pray that God may send laborers into the field, for behold! the harvest is seen now ready. May God bless Brothers Hall and Lynch. May they live to return home, bringing the happy news that hundreds have been converted to God by his word.

R. H CAIN,

Brooklyn, May 23d, 1863.

For the Christian Recorder.

MR. EDITOR:—I am happy to inform you that I now enjoy the fragrant breezes of a Southern clime. Beautiful shade trees now hide me from the *radiant sun,* while I am scented with the perfume of the rose-buds and flowers that surround me. We landed here on the 18th of May, for the purpose of raising a colored brigade in this state, under the title of Wild's African Brigade, to consist of five regiments, including the 54th Massachusetts. The officers of this brigade are all anti-slavery men and Christian men; among them is Colonel Beecher, a brother to Rev. Henry Ward Beecher, and Adjutant W. O. Manning, Joseph E. Williams and Dr. De Grasse, a colored surgeon. I never have been pleased in the history of my life with any class of men, more than these officers. Whilst I am penning I enjoy their sacred melodies of the sweet songs of Zion from their devoted lips. The idol of this company is a black boy from Hayti, whose name is William Henry. Indeed, he is so black, that his very eyes are red. An incident took place at our quarters this morning in regard to this boy, who had charge of some of the officer's baggage in a room that we had not the entire charge of, where the quartermaster of one of the Rhode Island Regiments had a little more to say at the time than we had; he kicked and drove this boy out of the room, and for this act he was arrested by General Wild himself, and severely punished.

The "Freedmen of African descent" in this vicinity number about ten thousand. They seem to be generally intelligent, and are greatly elated at the idea of being made soldiers, and are glad to hear of the colored Northern regiment, namely, the 54th Massachusetts, which is coming in a few days to co-operate with them in the defence of freedom. The famous Joseph E. Williams of American notoriety is one of the officers of the non-commissioned staff of General Wild's Brigade. He is so intimate friend of Adjutant W O. Manning of Maine. Mr. Joseph E. Williams was selected for this particular field of duty when he was in Washington, D. C., to be a competent man for the place; has been highly commended by the government officials in Washington, D. C. He says: Colored men must fight if they would be free. He will do his utmost to instil this spirit among the freedmen of North Carolina, and inspire their hearts with true manhood and patriotism. He has left all, and given up all, and his life is at stake for the freedom of his race.

New bern, N. C. is in a very dilapidated condition. It puts me in remembrance of Port au prince, Hayti, its aspect and its mixed population and its luxuriant breezes. This district seems to be occupied mostly by New England troops. I think the tide of emigration will be in this direction Southward.

Mr. Editor: I am sorry that you have not a regular correspondence from here, but I expect W. J. E. Jennings will come out here in the next arrival.

Yours truly,
GEORGE NELSON WILLIAMS.
Newbern, N. C., May 19th, 1863.

For the Christian Recorder.

MR EDITOR:—I see that one Johnson Woodlin, living somewhere east of me, takes some exceptions to an art of mine, as found in the RECORDER of March 14th, under the caption of 'Should a human being be allowed to live after he has determined not to serve God?' When I wrote that article, I thought that it might call out some one. Well, I suppose, my anticipations are met. It has called out this Johnson Woodlin, in some shape. Eccentricity, inconsistency and arrogance, mixed considerably with something else, which I need not now name, seem to be the main characteristics of his pieces. But let us see what the discoveries are which this good Bro. has made. Mr J. W., quotes the heading of my article; then says, it is evident to his mind that the question which I ask, contains more error than good instruction. Now, when a man sets himself up to point out other people's errors, without being invited so to do, it seems to say I am infallible—am not possibly err in any of my conclusions—and every body else may, but as for me, I am free from error, and hence I can afford to set myself up as a pointer out of other mens errors—big, I. When I see a man pursue a course of this kind, I am brought to the conclusion that he is regularly educated. Philosophy teaches me never to be too positive in affirming that about which it is possible for me to be mistaken, lest when it is proved that I was mistaken, I am made to feel mortified and bad. If this J. W , is infallible, I should like to become convinced of that fact; then whenever I wished to know my errors, I would get him, as an infallible man, to point them out. As for me, I do not claim infallibility, for my part, and in answering this would-be infallible friend, I shall leave the reader to say who has erred. I do not claim such competency in judgment as to say this, that, or the other man is positively in an error, and I am going to set him right. Now, Mr. Editor, I will try to notice, to some extent, some of the statements of this Mr. J. W., and see if they will stand the light of criticism without suffering loss. I will here repeat what Mr. J. W., says, that my question contains more error than good instruction. But why then did not this good friend point out the error, as found in the question? The question is, "Should a human being be allowed to live, after he determines not to serve God?" This, you see, Mr. Editor, is merely asking a simple question:—where is the error? If I were to meet a friend at a junction of roads, and should ask him whether the right hand road led to a given point, could there be any error in propounding such a question, or in making such an inquiry, or if I were to ask you, my reading friends,—Should a man be allowed to live after wilfully murdering his fellow man, could there be any error in asking such a question? The question referred to of mine by Mr. J. W., as being erroneous, is, in nature, a similar question to this. I can not see, Mr Editor, for the life of me, what Mr. J. W., means, by saying that my question contained more error than good instruction. I want the impartial reader to look at this matter just as it stands. Now it may be, that the infallible Mr. J. W., understands himself: if he does, I do not; he says he thinks that the writer (referring to me,) should in the 1st place, have clearly defined a human being. What a great pity that I had to commence my article in the absence of Mr. J. W. I wonder where Mr. J. W. was, when the foundation of the earth was laid. He says: "It requires something more than human shape or form to constitute a human being." Here I am puzzled again. Now, dear reader, will you help me here—right at this point, so that I may see and know what shape that constituent principle is which must necessarily enter into the constitution of a human being, to make it a human being, which does not make its appearance in neither the shape nor form of a human being? Why, Mr. Editor, this is a phenomenon; that it really takes something outside of a thing to constitute it, what it already is, shocks all the common sense I have. I acknowledge the corn, Mr. Editor. I would say sir, that this is a great idea if it be true, which this friend has given us, and I suppose it must be true, for surely Johnson Woodlin can't err. But a little farther on in his articles, I have a chance of learning another new idea right from the mint or officinm. That a human being when he refuses to answer the purpose for which he was created, no longer remaining in that condition, but becomes the reverse, an inhuman being. Now here is another one of his puzzlers. Let us see though what we can make of it. When a human being refuses to answer the purpose for which he was created, he no longer remains in that condition, but becomes the reverse, an inhuman being. Then, I suppose, if he remains no longer in the condition of a human being, and becomes the reverse of a human being, in one sense he is no longer accountable to God, because human beings are the only kind of beings which are accountable to God; and Mr. J. W's., definition makes him, after he refuses to answer the purpose for which he was created, the reverse of a human being. Then he must enter into some other kind of a being, and must at once cease to be accountable. Now, reader, does this kind of metamorphosing suit you? If it suits you, I know who it does not. Mr. J. W., clearly admits in the above that human beings are now being created, for he uses that word, and says immediately after, that there is no such thing as human beings now being created; that the Bible tells us that only two there are of human beings that ever were created. In this turn he virtually contradicts himself. This is an ingenious turn; after positively saying that if a human being refuses to answer the purpose for which he was created, that he became the reverse of a human being, (for in saying this, he certainly had no allusion to Adam and Eve,) he says that the Bible tells us that these were the only human beings ever created. But, Mr Editor, where does the Bible tell us that there were only two human beings ever created? I should like Mr. J. W., to show me that scripture. I think I can cite passages of Scripture, to prove that the Creator has created thousands upon thousands, and millions upon millions, since he created the two referred to by Mr. J. W. "For I know not to give flattering titles; in so doing, my Maker would soon take me away."—Job xxxii. 22. The meaning of the word maker, is creator, then if the Lord was Job's maker, he was Job's creator, and if he was Job's creator, he created Job, and if he created Job, he created all who lived before Job, which were millions. Solomon uses about the same language: "He that oppresseth the poor, reproacheth his Maker." Here we see that the wise man Solomon called God his creator just in so many words, which he certainly never would have done, had God not been his creator. Let Mr. J. W., also read the Acts of the Apostles, xvii: 26. "And hath made of one blood, all nations of men, etc." Now the word made, as used here by the Apostle, is a participle preterit of make, which I have just defined. Then you see, Mr. Editor, according to this Apostle, the Lord has created more than the two individuals referred to by Mr J. W. There is a great difference in the number of human beings that it takes to compose nations of men, and two individuals. But we have another passage, still more to the point, if possible: "This shall be written for the generations to come, and the people which shall be created, etc."—Psalm cii. 2. Now, reader, you see there is a flat contradiction between Mr. J. W., and inspiration; whose word will you take, that of those great and inspired men, or that of little and uninspired Johnson Woodlin—not only uninspired Johnson Woodlin, but almost in every thing else that is correct?

T. STROTHER.

Terre Haute, Ind.

(TO BE CONTINUED.)

For the Christian Recorder.

BROOKLYN CORRESPONDENCE

MR. EDITOR:—Day after day uttereth speeches; night after night men may learn some knowledge; foolish indeed, must be the individual that learns nothing by the sun and moon-light revelations,—not by gazing, Mitchell-like, into the vast concave of heaven, marking the peregrinations of the constellations, or the swift-flying clouds of the storm-lashed sky,—but waiting in some humble corner at the gathering of the great men of this age, where sages meet to learn the lore of gone-by ages, and compare the investigations of the past with the lightning velocity of present conclusions. This being Anniversary week, I proposed to be a sender at the foot of the modern Gamaliels. Having listened with great pleasure to the renowned sons of New England, Wendell Phillips and L. Garrison, and the great mind, which gives so much pain to the Copperheads of this country, H. Greeley, at Cooper Institute, I felt refreshed. Having a desire to know what progress was making among the colored orators and wise men, and seeing in the Anglo-African, that the somewhat noted African Civilization Society would hold its Anniversary in Sullivan St. A. M. E. Church, I wended my way there, taking my seat in a corner where I might observe and not be known. I watched the movements of the evening—at 8 o'clock, several Rev. gents. made their appearance. Rev. Geo. W. Lebeese assumed the chair; prayer was offered by Rev. Withies, fervent and earnest, full of love for his race, and the redemption of his father-land.

The Secretary, Rev. H. M. Wilson, read a clear, comprehensive report of the doings and labors of the society, showing that since the affairs had been in the hands of the "Africans," the finances were in a good condition. The Association has been incorporated, and bids fair to be of use to general society. I confess that although formerly an advocate of the "stay-here" policy, I felt that if black men would come together and reason on the subjects which interest them as a nation, they would elaborate plans and execute them, which would do more for building up their race than anything that they have ever yet done in this country. After the Secretary's report, and some very pertinent and feeling remarks were made, and I felt to my own shame, when he reminded his audience that black men were the greatest opponents of the Society, which they had met with since its existence. Rev. R. H. Cain, of Brooklyn, was then introduced to the audience. He began by saying, he knew, that in presenting the claims of Africa, he would be advocating what was, generally, distasteful to colored people; that every and any other subject would find admirers among his race, but the one, which should, of all others, interest them. He could not understand why the descendants of African ancestors should despise their father-land, when the Irishman from Cork, the Scotchman, Englishman, and German, all look back to their country with pride. He said that we owe more to Africa than any other class of men, by reason that we could sympathise more truly than others for our race. I was moved with admiration at the earnestness of the speaker. His whole soul seemed to be in the work as he swept over the vast continent of Africa, anticipating the happy day of redemption which awaits her, when the Gospel shall be preached through her mountains, and songs of praise shall re-echo across her plains and beautiful lakes. He sat down with applause. Thus far the Anniversary past off pleasant and dignified. It was now ten o'clock. I heard cries for "Douglass! Douglass!" Rising up and looking toward the altar I discovered the old war steed of many well-fought anti-slavery battles. I was delighted at seeing a spirit of freedom exhibited by the members of the Society, in inviting Mr. Douglass to speak, yet I knew that it was rather hazardous, to open the door of discussion, because I knew that Mr. Douglass has ever been opposed to emigration to Africa, although he did pray Senator Pomeroy to take his sons to the fair land of Chiriqui, provided he succeeded in forming a settlement there. Mr. D., hesitated to respond, well knowing that his views did not harmonize with the objects of the Society; yet he was dragged out by the clamor of some very officious individuals, who were desirous the LION might slay, so that the JACKALS might have a feast. He arose and presented his objections to the movement. He thought that just at this time we should concentrate our efforts, and not distract the minds of the people, but that this was the place black men were to develope and become great, &c., &c. He regarded the teachings of his eloquent friend, Mr. Cain, as pernicious and devilish, and the efforts of the society was ultimately "the same old Robbit Colonization," with a new skin, the constitution as the fruits of the same vine as colonizationists. The LION having torn, as he supposed,—the JACKALS came in for their share: Mr. Geo. T. Downing had sundry questions to ask, and a long harangue to make, scraping up all the cast-off refuse of enemies of his race, to condemn the labors of his betters; reading extracts, and making assaults on the gentlemen who had gone to Africa, as being worse than the natives. Mr. J. D Johnson being present, the speaker worked himself up to the dignity of contempt, so high as to make the occasion one of assault on Mr. Johnson's character—characterizing him as a black traitor to his race. I confess I was moved with indignation at the cowardly and dastardly conduct, of a man claiming to be a gentleman, and leader among a people. Self-respect ought to have dictated to him the impropriety of such a course, and a just regard for the place and character of the meeting, and the gentlemen connected with it, being his peers, if not his superiors, both in point of intellect and public standing. It is to be hoped that those gentlemen, who oppose every thing which is inaugurated for the elevation of the colored people, by their superiors, will, hereafter, when they wish to have a degradation meeting will hire a place for that purpose, and have all the disgrace to themselves, and not disturb honorable gentlemen in their Anniversaries, who are seeking to concentrate their labors for the real practical good of their people. It is to be regretted that the president opened the door of discussion on the occasion. Had the meeting been conducted on the principles that it was the Anniversary, and not a debating Lyceum, the dignity of the institution would have been preserved, and its prestige extended for good; but as it was, the meeting was broken up by these interlopers, and I learned afterwards that it was the avowed intention of Mr. Geo T. Downing to have a fight with the Society. He seemed to have come prepared for it, as he had his pockets filled with papers and other documents for the occasion. It is passing strange that men of standing in community, should be so troublesome without any good results to themselves or others. Mr. Douglass delivered a lecture in the Academy of Music on Friday evening, it was a great success, and the audience were delighted. The Hutchinsons were there to enliven the audience with sweet songs. Mr Douglass had auditors who never would go to hear him before, who were very much prejudiced against him, but he dispelled those on that night. Much interest is felt here relative to the coming of the Massachusetts Regiment, on its way to General Hunter's department. There are many things of interest about transpiring, of which I will inform your readers in due time, till then I shall abide my time watching

JUNIUS.

THE LATE OUTRAGE UPON SURGEON AUGUSTA IN BALTIMORE.

Washington, May 15th, 1863.

TO THE EDITOR OF THE REPUBLICAN—SIR:—Inasmuch as many misstatements relative to the assault upon me in Baltimore have been made, I deem it necessary, in justice to myself, as well as to all parties concerned, to give to the public a true statement of the facts as they occurred.

I started from my lodgings in Mulberry Street, near Pine, about a quarter past nine o'clock, on the morning of 1st inst., in order to take the 10 A. M. train for Philadelphia. I went down Mulberry Street to Howard, Howard to Baltimore, Baltimore to Gay, Gay to Pratt, Pratt to President, and thence to the depot. No one interfered with me during the whole route. I obtained my ticket from the agent, without the usual bond required of colored persons wishing to proceed North, and took my seat in the car—little expecting any one make to an attack upon me then.

After remaining in my seat about five minutes, I heard some one conversing behind me, but paid no attention to what they were talking about, when of a sudden a boy about fifteen years of age, who appeared to be employed about the depot, came up behind me, and, swearing at me, caught hold of my right shoulder-strap, and pulled it off. I jumped up, and, turning towards him, found a man standing by his side who had directed me which car to get in, and while I was remonstrating with the boy for what he had done, he pulled the other one off; while at the same time the boy threatened to strike me with a club he held in his hand. I then turned towards the door of the car near where I was standing, and found I was surrounded by about eight or ten roughs; and knowing that should I touch one of them all the rest would pounce upon me, I thought it best to take my seat and await what farther issue might take place.

Shortly after I had taken my seat, the parties who had assaulted me left the car, and a policeman came in and stood near me. A person standing by asked him if he intended to interfere. He answered him by saying it depended upon circumstances. I then turned towards him, and said to him, "If you are a policeman, I claim your protection as a United States officer, who has been assaulted without a cause." Just about that time I was informed that the provost guards were in the car, and that I had better apply to them for protection. I called to the guards, and told them I was a United States officer; that I had been assaulted and my shoulder-straps torn off by employees of the road, and that I claimed their protection. Having satisfied them of my connexion with the service, they assured me of their protection. I might have gone on to that train, but I was determined to stop back, so as to have the parties punished, knowing full well that the same thing might occur again, unless a stop was put to it at once. I therefore went to the Provost Marshall's office with one of the guard, and reported the case to Lieut. Col. Fish, the Provost Marshal.

He examined my commission, and finding it was all right, said he did not care who it was, so he was a United States officer, and claimed his protection, he should have it to the fullest extent. He then deputed Lieut. Morris to accompany me to the depot and arrest the parties. The Lieut. told me I was as much authorized as an officer to arrest them as he was; and that I had better go ahead of him and the guard, fearing that if the parties saw them they would get out of the way. He directed me, at the same time, that when I saw any one of the parties to go up to him and place my hand upon his shoulder and claim him as my prisoner, and he would be on hand to take him in charge. I knew this was an extraordinary step for me to take in Baltimore, but I told him I would do it. I accordingly went down to the depot, and when near it I recognised one of the parties crossing the street; I went up to him, and, while accusing him of taking off my straps, put my hand upon his shoulder and claimed him as my prisoner. I then ordered the guard to take him into custody, which he did. I then hunted around the depot for the boy, but could not find him.

The Lieutenant having come up by this time, we started for the Provost Marshall's office, and when opposite Marsh market, on Baltimore Street, Lieut. Morris, the guard and the prisoner, being on the opposite side of the street, a man, whom I learned afterwards to be named Hancock, emerged from the market and assaulted me. I called the guard across, and had him taken into custody. We then proceeded to the office unmolested, where I remained until about half-past twelve o'clock, when Lieut. Morris told me it was time to start for the depot, to take the one o'clock train. I got ready and we proceeded together, and every step we took after leaving the office, the crowd which was standing around the door increased. No one, however interfered with me until we arrived at the corner of Pratt and President Streets, when a man, whose name I since learned to be Dunn, was standing in our way, and as soon as I reached him he dealt me a severe blow on the face, which stunned me for a moment and caused the blood to flow from my nose very freely. In an instant, Lieut. Morris seized him by the collar and held him fast; and I not knowing that there was any one else in the crowd to protect me, made for the first door I saw open. When I reached it, a woman was standing there and pushed me back to prevent me from entering. In the meantime I looked back and saw a person with my cap and a revolver to his head. He told me to stand still, that I was protected. I came down the steps, and proceeded between two guards with revolvers drawn until we reached the depot.

Upon our arrival, Lieut. Morris put the prisoner upon a settee, and placed a guard over him, with orders to shoot him if he dared to stir from the spot. A short time after we arrived, two other persons were identified as having been engaged in the last assault upon me, and were arrested. I washed the blood from my face and prepared to take my seat in the cars, when an officer, whom I subsequently learned to be Major Robertson, of Maj. Gen. Hooker's staff, having learned the facts of the case from Lieut. Morris, came up to me, and told me he was going to Philadelphia, and offered to protect me at the risk of his own life. The guard surrounded me with drawn revolvers, conducted me to the cars, and remained with me until the train started. During the time we were waiting for the train to start, I learned from the guard that when I was struck by Dunn, they were in the crowd dressed in citizen's clothes, and were just about to shoot him when Lieut. Morris ordered them not to shoot as he had the prisoner safe.

When the train was about to start, Lieut. Morris, in addition to Major Robertson, who had volunteered to protect me, sent on two armed cavalry to guard me to Philadelphia, or as long as I might want them. I, however, did not consider it necessary to detain them after we arrived, and accordingly discharged them from any farther attendance upon me. Since my return to Washington, I have learned that some of the parties have been tried, and sent to Fort Mc Henry.

These, Mr. Editor, are the facts of the case, and I deny, in toto, the profane language attributed to me by the Baltimore *Clipper.*

Now it seems that, in this transaction, I have been blamed by two classes of persons. The first say that I should not have passed through Baltimore in uniform; because, say they, the people of Baltimore are opposed to it; and even Union men do not wish to see colored men wearing the United States uniform.

Well, in answer to this class, I will say that the people of Baltimore were opposed to the Massachusetts troops passing through there two years ago, and mobbed them, but the Government of the United States was strong enough to put down that spirit then, and I apprehend it is strong enough now, to protect colored troops under similar circumstances. And furthermore, while I have always known Baltimore as a place where it is considered a virtue to mob colored people, still, I had a right to expect a safe transit through there, after the resolution passed only two weeks before, at the National Union League, on the anniversary of the attack upon the Massachusetts troops; calling on the President of the United States, to place not only spades but muskets in the hands of black men to put down the rebellion. And more especially as I had only volunteered to bind up the wounds of those colored men who should volunteer, as well as those rebels and copperheads whom the fortune of war might throw into my hands. But, sir, I may take still higher grounds than these, to justify my course. For I hold, that my position as an officer of the United States, entitles me to wear the insignia of my office, and if I am either afraid or ashamed to wear them anywhere, I am not fit to hold my commission, and should resign it at once.

The other class that blame me, are those who say I acted wrongly in not shooting down any one who dared to interfere with me. Well, in answer to this class, I can only say, that while I am aware that I had the authority as an officer of the United States to defend myself to that extremity, I do not think, had I have done so, I would have accomplished so much for liberty as I did by allowing those whose special duty it was to protect me.

The question has no doubt been frequently asked, What has been gained by this transaction? I will answer. It has proved that even in *rowdy Baltimore* colored men have rights that white men are bound to respect. For I was told by a gentleman since I returned, whom I saw in the crowd at Baltimore, that when Dunn was taken to the Provost Marshall's office, the Marshall reprimanded the officer who had him in charge for not shooting him when he struck me; and told him if a case of the kind occurs again, and the officer in charge does not shoot the aggressor, his commission shall be broken.

In conclusion, Mr. Editor, I desire to return my sincere thanks to Lieut. Col. Fish for his prompt protection; to Lieut. Morris for the alacrity with which he carried out Col. Fish's orders; to Major Robertson for his kindness in volunteering his services; and the brave men of the guard for risking their lives in my defence.

I remain, sir, yours, very respectfully,
A. T. AUGUSTA,
Bachelor of Medicine, Surgeon U. S. V.

DONATION VISITS.

Nothing is more beautiful than the kindly feeling existing in some of our congregations which prompts the HAUSVATER to transfer, from his barn, cellar or farm yard to the minister's stores, such articles as will help the latter to support himself or family—which stimulates the HAUSMUTTER to replenish the minister's larder with poultry, eggs and other articles required to sustain the family. A spirit underlies all this, which makes the minister feel that his people love him, and he labors with fresher spirits and greater enthusiasm in consequence. And all this is right; we must help each other to bear burdens. But let us do it in such a way as shall show that we are not finding comfort in blazoning our good deeds before the public. The value of all this kindness depends entirely upon the spirit which underlies it. It should shrink from publicity, as the sensitive plant does from the touch of a foreign body. Donations which require to be proclaimed from the house top bring their reward in this world, but cannot be set down as deeds of Christian charity, which vaunteth not itself.—*German Reformed Messenger.*

BOSTON

A correspondent of *The N. Y. Examiner,* writing from Boston, communicates the following:

"The Episcopalians are a growing power. They are recruited from the old-line Unitarians and the so-called Orthodox. Many men of eminence, who, in the days of Lyman Beecher, and later still, were the wheel-horses of Evangelical Congregationalism in the city, have gone over to the Episcopalians, and aid to swell that growing party. But the Bishop of Massachusetts does not have it all to himself. The Puseyites, or Advent party, claim to be the party of might in the city. And so all sects seem to be a house divided against itself."

Protestants in Germany.—There are twenty thousand Protestant churches and chapels in Germany, and twenty-two thousand Protestant pastors of churches, and professors in gymnasia and universities. Among these pastors and professors, the number of evangelical and true ministers of Christ has greatly increased within the last 25 years. The great "Evangelical Alliance" meeting at Berlin, in Sept., 1857, brought together more than 900 of these excellent men, and a vast amount of most important information respecting the "revival," as some have called it, of religion in Germany. The friends of Evangelical Christianity throughout the world have great reason to bless God for what He is doing in Germany.

There are three instruments which the code of duelling recognises; the small sword, the sabre, and the pistol. In France, the first is looked upon as the national and accepted shape; the others are more or less barbaric and exceptional. Most Frenchmen are fencers, and learn that useful science as an accomplishment. A French father does not, indeed, from his dying bed press upon his child the duty of being "always ready with the pistol," which was the affectionate testamentary farewell of an Irish gentleman of some repute in these encounters, but he will take care to leave his son well grounded in the management of the rapier. Up to a recent period, a Frenchman, when challenged, invariably selected pistols.

NAPOLEON AND FOUCHE

Napoleon sent for Fouche one day in a great rage, telling him he was a fool, and out fit to be at the head of the police, and was quite ignorant of what was passing. "Pardon me, sire," said Fouche. "I know that your majesty has my dismissal ready signed in *your* pocket." Napoleon changed his mind, and kept his minister.

INFLUENCE OF A TRUE WOMAN.—A sensible, affectionate, refined, practical woman, who makes a man's nature all the stronger by making it more tender—who puts new heart into all his worthy strivings—gives dignity to his prosperity, and comfort to his adversity. Every true life wields a still greater power when it feels a living heart drawing it with irresistible force into every position of duty.

A gentleman bragging of having killed a panther whose tail was three feet long, Brown observed that the animal died seasonably, as the tail was long enough not to be continued.

GOOD FROM CHARLES WESLEY.

FAITH UNDER TRIALS.

BY CHARLES WESLEY.

Away, my needless fears,
And doubt no longer mine!
A ray of heavenly light appears,
A messenger divine:
Thrice comfortable hope,
That calms my stormy breast.
My Father's hand prepares the cup,
And what he wills is best.

He knows whate'er I want,
He sees my helplessness,
And always readier is to grant,
Than I to ask His grace:
My fearful heart He reads,
Secures my soul from harms,
And underneath His mercy spreads
Its everlasting arms.

Here is firm footing, here,
My soul, is solid rock,
To break the waves of grief and fear,
And trouble's rudest shock:
This only can sustain,
When earth and heaven remove:
O turn thee to thy rest again,
Thy God's eternal love.

To God again I turn,
And shelter in his breast,
His will, (let me rejoice or mourn,)
His will is surely best:
His skill infallible,
His providential grace,
His power and truth, that never fall,
Shall order all my ways.

The random blows of chance,
The being I defy,
Whose life a minutest circumstance
Is subject to his eye:
He hears the ravens call,
Nor can his children grieve,
Nor see a worthless sparrow fall,
Without my Father's leave.

Why then was I cast down,
And troubled without cause,
And trembled at the creature's frown,
And feared the threatened loss?
Shall I mistrust His care,
My blessings to defend,
Or dread (who cannot lose a hair,)
To lose a bosom friend?

If what I wish is good,
And suits the Will divine,
By earth and hell in vain withstood,
I know it shall be mine:
Still let them counsel take,
To frustrate his decree,
They cannot keep a blessing back,
By Heaven designed for me

If what my soul requires,
Evil to me would prove,
His love shall cross my fond desires,
His kindly-jealous love:
But would I for His sake,
With every rival part,
My life, my all, my friend give back?
He knows, He knows my heart.

Here then I doubt no more,
But in his pleasure rest,
Whose wisdom, love, and truth, and power
Engage to make me blest;
To accomplish his design,
The creatures all agree,
And all the attributes divine,
Are now at work for me.

To know my final state,
I at his footstool bow,
Who tells my soul, THE HAND OF FATE
IS ON THE CURTAIN NOW!
His will the veil withdraws,
And while I lift mine eyes,
Discovers there a glorious cross,
And raps me to the skies.

ON THE LOSS OF FRIENDS.

Fluttering soul, what dost thou here,
Pinioned with a load of clay?
Poor, afflicted sojourner,
Shake thy wings and fly away!
From the mournful valley fly,
Brush the cage, and reach the sky!

What doth this low earth afford
Worthy an immortal mind?
Man, its miserable lord,
Can he here his equal find?
Fallen—yet in ruins great,
Sinks the world beneath his weight.

All on earth is vanity;
This I surely feel and know;
Good itself, is ill to me,
Seeming joy, but real woe.
Comforts double my distress,
Edge the pain they cannot ease.

Friendship's self, Celestial guest!
Can she make me happy here?
Answer this distracted breast,
Answer this foreboding fear!
Fear to lose, outweighs my gain;
Heightened bliss is heightened pain.

O, that all the pain were past,
Never, never to return!
Might I but escape at last,
Cease at once to live and mourn.
Grasp through death the immortal prize,
Meet my friend in paradise.

Charles Wesley.

THE COMFORT OF THE CROSS.

Of a dejected spirit,
I want the sovereign cure,
The all-atoning merit,
Which makes salvation sure.
In secret meditation
On an aspiring God,
I wait the application
Of Jesus' balmy blood.

What but my faithful thinking
On Him who stained the tree,
Can prop my nature, sinking
In its own misery?
What but the sacred fountain
Which purged a world of sin,
Can move this guilty mountain,
And give me peace within?

When sick of sin I languish,
My plague incurable,
My wounded spirit's anguish,
Will men or angels heal?
So desperate my condition,
I only can confide,
In that divine Physician,
Who for his patients died.

His death the sinner raises;
With his own love revealed,
My mouth is filled with praises,
My heart with joy is filled.
A blessed man forgiven,
A saved, regenerate soul,
I go in peace to heaven,
When faith hath made me whole.

FORTUNE IN THE FIRE.

"Just look 'twixt the bars where that black coal is smoking;
There's a sweet little valley with rivers and trees,
And a house on the bank quite as big as the squire's—
Who knows but some day we'll have something like these!

"And now there's a coach with four galloping horses,
A coachman to drive, and a footman behind
That shows that some day we will keep a fine carriage,
And fly through the street with the speed of the wind.

As Dermot was speaking, the rain drops came hissing
Down through the wide chimney. The fire went out;
While mansion and river, and horses, and carriage,
All vanished in smoke wreath that whirled about.

Then Noah to Dermot this speech softly whispered—
'Twere better to do than to idly desire;
And one little cot by the roadside is better
Than a palace, with servants and coach—in the fire!"

WHY is a mouse like a load of hay? Because the cat'll eat it.

The Christian Recorder.

Philadelphia, Saturday, May 30, 1863.

NOTICE OF QUARTERLY MEETINGS.

At West Chester, June 13th and 14th. At Westtown, June 20th and 21st. At Thornbury, June 27th and 28th. At Media, July 4th and 5th. At Unionville, July 11th and 12th. At Lamberton, July 18th and 19th.

JEREMIAH YOUNG, Elder in Charge.

West Chester, May 25th, 1863.

NOTICE.

By request Dr. H. Jerome Brown will deliver another of his interesting Scientific Lectures on Moral and Intellectual Physiology, in the Union Baptist Church, Little Pine street, Tuesday evening next, June 2d. The lecture will be finely illustrated with a collection of life-size paintings. Admission free, commencing at 8 o'clock.

JAMES HAMILTON, Pastor.

NOTICE

Pastoral appointments in the Union A. M. E. Church. On Sunday, 31st inst., 10½ o'clock, A. M. The first lecture of a course on affliction, will be delivered: Theme, "The chastening rod in the Father's hand."

At 3 o'clock, P. M. a sermon will be delivered: Theme, "Angelic Agency."

A. L. STANFORD, Minister.

WILBERFORCE UNIVERSITY.

The incorporators appointed by the Ohio Annual Conferences are hereby notified to meet Rev. D. A. Payne, at Wilberforce, or in Xenia, on the 7th of July, 1863, to elect trustees for Wilberforce University, by order of Bishop Payne. Punctual attendance is requested.

NEW YORK CONFERENCE

The time of meeting of the New York Conference is changed to the 20th of June, to meet in Brooklyn, at 9 o'clock, A. M. The members of that Conference will please bear the same in mind.

BISHOP QUINN

We have received a letter from Bishop Quinn; at the time of writing his letter he was in good health. He did not get to the Philadelphia Conference, as was expected. He does not say whether or not he will be at the New England and New York Conference.

COLORED SOLDIERS.

We understand that the colored soldiers of the 54th Massachusetts Regiment have gone South, and that no better drilled regiment has left the North; they are all well equipped for the war. We hope God may make them obedient to rule and order, and that their deportment will be creditable to their race, and that they may have abundant success in their efforts to put down the rebellion and let the oppressed go free. We are glad to know that their leaders are of the right stamp. We did hope that they would come through Philadelphia, that we might have an opportunity of beholding a sight never before witnessed in this country. There is also another regiment being raised in Massachusetts, now numbering 350 men. We understand that Rev. Bishop Payne and H. M. Turner have visited the encampment of the colored regiment on Mason's Island, Va., in company with Col. Raymond, where there are 350 men. They were addressed by the Bishop and brother Turner.

Recruiting is now going on quite briskly at Washington.

MOB IN HARRISBURG.

We have received the sad intelligence that another outrageous, cowardly, and inhuman attack has been committed upon the innocent colored people in Harrisburg, Pa., in tearing down their houses and breaking their windows. We were informed by a minister who was there, and very reliable, that they broke his house windows and doors, at a terrible rate. Is it not shameful that any city will allow an innocent man of God to be treated in this manner? We have been informed that the Mayor of Harrisburg is a great enemy of the colored people, and hence we suppose did not take much interest in the matter. They will all get their reward.

RECORDER SENT REGULARLY.

We have received no letter from Brother Watson, of Kinderhook, N. Y., containing money. We have received two letters from our good brother Watson within two weeks; the last one only spoke of Mrs Bristol. Sister Lee's paper went regularly to Coxsackie until January 1st, when her subscription was due. The paper was sent two weeks after the 1st of January, and we were not authorised to continue it: had we been we would have gladly done so. Both parties, however, will hereafter find their papers in the Post Office.

If our brethren will read the Recorder they will know how to instruct the people in relation to the paper; that is all that is necessary brethren, for the *Recorder* is wanted everywhere.

THE RECORDER AND THE PROCURING OF SUBSCRIBERS

We should like to see all of our ministers take as deep an interest in the *Christian Recorder* as Sister Frances Valentine, who, while on a visit to Allentown, procured some three cash subscribers. Good for her. Now let every one of our subscribers who love the RECORDER and want it to live, to consider his and herself an agent to get from three to four subscribers, and as many more as they can, and we shall soon have one of the largest circulations of any paper in this country as a weekly. We shall look every week for some of our subscribers to send us from one to three, more or less. Let us ask our subscribers who are in favor of a mental, moral, and a religious elevation. Shall we have your hearty co-operation in the procuring of subscribers? We await an answer.

WILBERFORCE UNIVERSITY.

The Philadelphia District will make a very strong effort to raise their proportion. In a cause of so great a moment to our people we would like to know who it is that is not willing to make great efforts to secure that property, for we are determined to have it with the help of God. There are some who hold back because they think it is so far from their homestead. Why my dear friends is it reasonable to suppose that every body can have a college at their door? There are persons who have attended the Oberlin College, from England, France, and many other places, and there has been some from every State in the Union.

The question introduced by Rev Thos Strother, of Terre Haute, Ind, "Should a man be allowed to live when he makes up his mind not to serve God," is attracting considerable attention.

LECTURE.

The lecture announced last week was delivered by the Hon. W. W. Anderson on Monday night at Wesley Church. We had the pleasure of introducing his Honor to the audience. He commenced by referring to the war in this country, and contrasted our condition previous to the war with that of England. He spoke briefly of the results of emancipation in the West India Islands as being far superior to what the friends of that measure ever expected, working for the welfare of the oppressed. He had been in Jamaica for thirty years, and had always been a friend to the oppressed; he had observed the evidences of the superiority of freedom over slavery. Mr Anderson is a very pleasant speaker, and has been practising law for a number of years; his family lives in Jamaica. He stated that were he a young man he would not stay in this country, because of the prejudice existing against the colored race. The speaker said that there was once a time in England when a white man felt somewhat afraid to advocate the cause of a colored person, but it was not so now; in some instances colored persons are thought more highly of than whites; hence intelligence, to some extent, would seek intelligence in the pulpit, showing that in every respect the colored man was respected, and that the law makes no distinction. There are more colored than white inhabitants in Jamaica, and the total population is about 5,000,000. "In this country," said Mr. Anderson, "the people of color are not a nation—not a people—but out-siders."

The planters in Jamaica have no trouble in procuring laborers if they have the money. They have neither snow, frost, nor ice in that country. Jamaica was formerly a cotton growing country, but sugar is now most extensively cultivated. Laborers, Mechanics, and Farmers would find constant employment in that country, and will pay the expenses of such as have small families desiring to go there.

Mr. Anderson could not have presented his project at a more unfavorable time—when the Government is engaged in a terrible struggle for its very existence; and, when, it is believed that every able-bodied colored man will be greatly needed to save this country from destruction. He will be unsuccessful in his mission. After the termination of this war, there will, we think, be a better opportunity presented to get laborers to go to that country, whether they go with the intention of remaining or not. However, we think the good Lord is on the side of the oppressed, if so, He will bring them off more than conquerors. Mr. Anderson left for New York last Wednesday.

GRAND CONCERT.

A grand concert came off on last Wednesday night in Sansom Street Hall, for the benefit of the Wilberforce University, a most praiseworthy object. The audience was not so large as we would have liked to see it. The exercises commenced by the singing of a chorus by the scholars, conducted by Prof. Hence Shad, of Philadelphia, and Mr. Seymour, a young man, presided at the PIANO. The next piece was sung by E. Armstrong, and called the "Happy Land." It was very well done, evincing to the audience that she was mistress of what she was singing. Miss Seymour also acquited herself quite handsomely, indeed, much to her credit. We were also very much attracted by the singing of Miss Maston, a teacher in the Sabbath School; she is undoubtedly one of the sweetest singers that graced the stage; her manner is mild, pleasant and affable, and on entering the hall one would conclude that it was the voice of one of the Hutchison family. Indeed, the young Misses all did creditably. The young gentlemen also deserve much praise. We recognized our old friends, Mr. Maston, and Wiggins, among others. These young men, with a few others in Bethel Church, are always in every good action that the school or church may take hold of. We did not remain until the last piece was sung, it being late, but we do say that the whole affair was most creditable to Mr. Shad and his assistants.

NEWBERN, N. C.

We call attention to the letter sent by one of our soldiers at Newbern, N. C., to our paper; it will be found on the first page. It is very interesting. We hope the good Lord will bless them. We would say to Mr. WILLIAMS, or any of our soldiers, that we would be happy to hear from them at all times and all seasons.

GEORGETOWN CORRESPONDENCE

MR. EDITOR:—Do not expect a lengthened correspondence from a station which you did not deem worthy to notice in noticeing the ministerial appointments for the year 1863.

Your correspondent arrived here immediately after the rise of the Conference, and found the church at least in a hopeful condition. Georgetown is a field of no mean importance; dispensing the saving word of Christ, having a most numerous colored population, and which has been greatly increased by the circumstances of war. Ebenezer Church has a membership of about 80, and a congregation of 200 or 300. We have been with them three Sabbaths, and are much encouraged at the prospects, only wishing, and, praying that God might baptise the whole church with the outpouring of the Divine Spirit. But let me tell you what we have done, as deeds alone should be recounted. On the Sabbath of May 17th, the trustees' regular collection was called for, and so liberally did the good people contribute that the largest amount for the last eight months was received, namely, $25. The following Sabbath, May 24th, the pastor called for a collection for Wilberforce University, with the following result. From the choir, $6 50; from Sabbath School, $8 05; from the church, $18 16. Total from Ebenezer Church, $32.71, for which, may God bless them in pocket and in store.

Mr Editor: We feel safe in the hands of such people, and we think that this is the proper place and time, to all whom it may concern, to make the following announcement.

We, the preacher and members small and great, give notice that in a short time we are going to make a strong pull, a long pull and a pull all together to pay the last dollar now owing to our beloved Ebenezer; and we hereby invite all our friends and well-wishers to lay hold of the rope and pull with us, and may the Head of the church grant us the victory.

Yours anon,

EUREKA.

MEDICAL ADVERTISEMENT

We call special attention to the medical advertisement of Helmbold's Genuine Preparation, at No 104 South Tenth Street, Philadelphia, which will be found on our third page. Let everybody read, and purchase his Preparation. It is said, that he has as large, if not the largest establishment in the United States. Therefore, those who want good health, go to Mr. Helmbold's, No. 104 South Tenth Street, or call at the apothecary's, where it is kept.

For the Christian Recorder.

CONTINUED.

Though the combined powers of a whole nation with all its complicated force of hatred, prejudices and malignity of every description, may be hurled in our teeth, with all its contaminated sourness, fret not, for God stands at the head of affairs, and will bring forth out of the darkness a glorious day of liberty to the poor and the oppressed. Therefore, knowing that this is compatible with His will, let us stand firm and united in our efforts to enlighten and elevate our race by giving every necessary instruction.

Let those who have received a competent education, "instead of devoting their time to the instruction of others," have for most part either employed their time in some other calling; or become drones to society; or worse than all, a worthless pest in community. There are others, I have known their parents to leave them a considerable fortune, and made arrangements for their complete education, over and above their fortune. I have seen them going to college till they had graduated; spent their fortune foolishly: their homes are now in the gambling houses, "and some from thence to the penitentiary:"—It is a lamentable fact, I hate to say it; for it is no credit to them; that not a single colored youth has ever been benefited by their fortune or their education. Some only have put their education to a proper use, and made themselves useful to their race; I mean, by imparting to them, a portion of their liberal instructions; not that I discourage learning among our people; but the idea is, I want them that have got it, to make a proper use of it. There was a time, when our people had but little encouragement to get a thorough education; and them that had it, had no chance of a development of their talents, but now the time has come for them to work. But the question still arises, why I make this assertion—why they, the administration, have thrown down the altars of American slavery in a great degree, and taken the bars of opposition away; and now the thousands of the poor uneducated of our manumitted race, call aloud for the aid and instruction of every educated colored man and woman in this country, and indeed, if I was a man who had a liberal education, I should not fail to avail myself of the opportunity of volunteering as one to carry out the great work of elevation among our race; but as I am one that falls short of the means, "that others who are equipped will not fail," but they will at once enter the great field of labor, where their services are so much needed; and remember at the same time, that they who enter the work with an earnest and energetic zeal, lose nothing, but will reap a heaven-rewarding compensation for his or her labors; and it is not only time, that those who have a knowledge of literature, begin to work, but it is time that every man and woman of color begin to work for their elevation; because the great panorama of prophecy in reference to Ethiopia is near complete. And now the great field for the expansion of knowledge among our race is clearly opened, with scarcely an obstacle in the way to oppose our progress; and for this reason and none other, it is important that we the more earnestly awake up at once to our duty, and work for the enterprise of our race. And it is not only necessary that we have a well educated ministry among our people at this time; but it is of the highest importance, that all those who go forth to enlighten our people, whether they labor in the sphere of preachers, exhorters, teachers, or mere travelling lecturers, they should have some knowledge of literature, some knowledge and history, or what they intend to teach, a pack of nonsense. Away with such teachers forever; we have been troubled now too long when we could have done better. I have noticed for some years past, the capability and the incapability of the instructors among our people, both in the conferences and out of the conferences; and it is a lamentable fact, that there are some persons in the travelling connexion of the A. M. E. Church, that dont understand the first rudiments of English Grammar; they know nothing of the geography of the earth, much less have they a geographical knowledge of the country in which they live; and in some degree, a mere limited knowledge of the Church's history in which they belong, and as it regards their administrations of the law of the church, they make a perfect bother of the law of their own churches; I mean the plain written discipline of the A. M. E. Church." And I dont wonder that so many leave the church, and say the laws of it are oppressive; but this complaint is not true; although I have withdrawn from the church myself, it was not because the laws of the church were oppressive, but I left it because those who administered the law in my case, did so contrary to the order of the law. And not only once has this bother been made in my case, but two or three times. Now I complain not of the action of the Ohio Conference in my case in the year '59, for I believe they acted from a sense of pure motives; but I speak in reference to the actions and conduct of ministers, subsequent to that time here, on Hillsborough circuit, of which I complain.

TO BE CONTINUED.

For the Christian Recorder.

I have just past through my fourth, and last Quarterly Meeting for this Conference year. And we had a glorious time. The good Lord was with his children, and they enjoyed his glorious presence. In the morning we had our love-feast and preaching. We were favored with a number of visitors both from Providence and Boston. We engaged the services of Rev. Lewis S. Lewis to officiate for us on the occasion, who has been very beneficial to the deacons in this district, and to elder Demond, who has not been able to discharge his duty on account of bad health. I think we cannot say too much in his favor, for he seems ever ready and willing to do good. O that his days may be lengthened and his spirit strengthened, to labor still in the vineyard of the Lord in connexion with Brother Lewis. We had a visit from our old friend and Brother J. H. Green, from Providence, local preacher, and brothers Hatton, Roberts and Migill, from Boston, all preachers, and Brother Wright from Delaware. May the blessing of God attend them all, is my prayer.

I cannot say too much for Lynn and its inhabitants. I found them both kind and benevolent, and especially the young people. The Excelsior association who gave an exhibition on Thursday, 21st, for my benefit, presented me the handsome sum of seventeen dollars, for which I felt very thankful. May the Lord bless them in all their efforts for good.

Pray for us.

Yours fraternally,

W. H. CHASE.

Lynn, May 25th, 1863.

LIFE OF ST. CYPRIAN THE AFRICAN BISHOP, MARTYR, AND SAINT.

CHAPTER IV

Cyprian's Conversion.

The Thracian persecutor.—Cyprian takes notice of the Christians.—Morality of the church, vs. the world.—Man cannot comprehend the whole of the truth.—Christianity no contradiction.

Maximin, a fierce Thracian, who ascended to the lofty position of emperor of the Romans, by having the body of Alexander Severus for a stepping stone, was moved by Satan to declare war against the heavenly kingdom. It was a brief, but bitter war; multitudes of the wisest and best of the church's prelates shed their blood in the holy fray.

At the conclusion of these two score years of alternate persecution and peace to the church, we find Cyprian a mature man; engaged in teaching eloquence in the city of his birth.

From facts heretofore mentioned, it is perfectly apparent, that from so prominent a city as Carthage, a full view of the march of the church could be had. Cyprian enjoyed that view. He beheld how multitudes of every class flocked to its standard under the emperors who were its friends, or passive foes.—How it received the blows of Severus and Maximin, as a panoplied hero.

And now as we gaze upon Christianity, scarred and maimed,—a man of war, and then look upon the effeminate rhetorician, we are naturally led to ask, what was there in Christianity that Cyprian should desire it?

The successful orator, he stood foremost for honorable consideration among his fellows.

Christianity had no proffers of greater honors to make. It says to all, "Wo unto you when all men speak well of you." And Cyprian knew to be a Christian was to be odious to the Roman people.

That he had not the least idea of adding to his riches, it would be folly to assume. He was already rich, and living in ease and comfort; and instead of hoping or expecting to increase it, he had every reason to believe, that were he to become a Christian, all his former patrons would forsake him, his revenue would cease, and his entire estate be confiscated to the empire.

What, then, could have induced Cyprian to hazard all,—worldly honor, riches, yea, his own life, that he might follow Christ? What could have induced him to renounce and despise the gods, before whom he had bowed for forty years? the revered gods of his fathers.

The answer to these several interrogatories is, that it became the settled conviction of his soul that the new religion was true.

Upon the Christians of his day, Cyprian had gazed with no little attention. He had noticed them under almost all circumstances, and in almost all positions; and in the exemplification of the higher virtues, they were the objects of his silent admiration. When in times of prosperity, while it is too true, many made the peace vouchsafed, an occasion to go astray, still he had to admire the faithfulness of the great mass; and likewise in the times of persecution, while a few faltered, he saw with astonishment how immovable the vast majority stood. He could say of the rack, the sword, and the furious beast, none of these things move them.

The morality of the church never appears so [illegible] when compared with the morality of the world. Men have flippant tongues in speaking of the church's sins. To them the church is in verity the synagogue of Satan. We do not appear as an apologist for the lamentable defects of the church. We see them, we feel them, we hate them. But hath not the world its shortcomings; yea, hath not the sun a spot upon its blazing face? And is it useless to make inquiry, "Whether the sun's spot was there before the fall of man? seeing by that fall, spots and bruises were entailed. We say not yea, nor nay to that, but we do say that Jesus is alone without spot or without blemish. Then let a skilful artist bring forth a portraiture of the glorious bride; gaze upon it, and while it is true a wrinkle is to be discerned here and there, still it possesses unearthly beauty. And now demand another artist equally skilful, to produce a portraiture of the world,—the bride of Satan; behold it now in all of its deformity, its blotches, its scars, its running sores.

Then cease, Oh cease deceitful man to villify Christ's bride, and know that she is infinitely purer, holier, lovelier, than the world.

As Cyprian thought upon Christianity, he was led to contemn the ancient religion, steeped as it was, in the most extravagant pollution.

He was irresistibly brought to consider relatively the two religions.

We do not deem it hazardous to assert that he knew pagan mythology to be false, as did all the learned of that day. They were perfectly convinced that the whole routine of heathen worship had delusion for its base. In this lies their greatest criminality. If polytheism could boast a recognised possibility of being true,—a freedom from the most glaring contradiction, it would have a strong plea in its behalf. But it is destitute even of this, and its devotees stand without a place. It is here, at least, that Christianity challenges consideration, and demands reverence.

Where absolute and undisputed certainty—the totality of truth, cannot be attained, a recognised possibility or reasonableness, next demands our assent. Man with his present powers is unable to comprehend all truth. He is finite, his soul is too small. A goblet cannot contain all the water of the sea. Man is not permitted to reject that which he cannot comprehend, but rather that alone which is contradictory in itself. In Christianity there are mysteries which we cannot comprehend, but, none that are contradictory. A recognised possibility is an impregnable argument in defence of Christianity, and this possibility, to all intents and purposes, becomes as truth, and as the sum of truth it makes its demands.

Georgetown, D. C., May 22d, 1863.

TO BE CONTINUED.

MR. EDITOR:—This is to inform the friends of the CHRISTIAN RECORDER that the pastor of the A. M. E. Union Church, on Coates street near Fifth, during the last two years, sold in the above named church three thousand three hundred and sixteen copies of the CHRISTIAN RECORDER. Itinerant readers, go ye and do likewise, and the CHRISTIAN RECORDER then shall live.

And during the same time we sold about thirty dollars' worth of hymn-books and disciplines for the A. M. E. Book Concern.

A friend to the Concern.

HENRY DAVIS.

Philada., May 26th, 1863.

For the Christian Recorder.

MR. EDITOR:—DEAR BROTHER:—When returned to Conference at Springfield, it was too late to take part in the deliberations of that body, the proceedings of which I enclose to you.

What I wish to say is that by virtue of my appointment, I am the Book Steward of this District. I find the people much in need of hymn-books. Can you supply us two dozen equal portions of different qualities? By the way a circular lies before me with the following caption:

COLORED PATRIOTS TO THE RESCUE.

Mr. Dunlap is here. The Militia Agent of Massachusetts has appointed a local committee (colored) and opened a recruiting office on the north front of the State Capitol on Broadway near High street, where amidst the flourish of trumpets, and flashing of posters, the colored saviours of the (our) Union are duly enrolled for the Massachusetts 55th, and I see that the Hon Governor Tod has solicited Governor Andrew for the appointment of Ohio officers in proportion to the number of colored troops from Ohio. This from a governor that has not spoken but once in regard to the colored people, but now that something is to be made, honors to be gained, he wants Massachusetts to divide with him. I for one protest against it. Let the state that broke the prejudices of the nation, and was the first to open her portals, and receive black men not as contrabands or niggers; but as men, and adopt them as a portion of her quota of troops, let her noble sons command; we can trust them, always and ever. Ohio, not now if ever.

My poor boy lies in a precarious state. His injuries are serious. The Lord help me to forgive, I pray, but forget I can't now; I have not moved my family. The church here is in a prosperous state. No special movement, but yet we wait the troubling of the waters.

Please send me by express, 2,000 love-feast tickets immediately.

This coming Sabbath we take a collection for the Wilberforce Institute. I think Columbus will do her duty in this matter. You will confer a favor by sending the Recorder to Columbus, Box 129. I think I might sell some few copies per week, say, by way of commencement, send me five copies. If I succeed well, if not, why then there won't be much lost.

Most truly yours,

G. H. GRAHAM.

For the Christian Recorder.

Hollidaysburg, May 25th, 1863.

MR. EDITOR:—I have been a constant reader of your valuable paper for several years past, and at no time found it more interesting and acceptable than now. I have just been perusing some of the very able letters contained in the last copy, all of which are full of wise and reasonable suggestions: which, if adopted and carried into effect by our people, would do much to secure for us those things which are so essential in the making of a good people. This is the first time I ever attempted to entertain you with a letter; therefore,

> "Don't view me with a critic's eye,
> But pass my imperfections by."

I am glad to inform you that the cause of our people is looking prosperous up here. They seem to manifest entirely new energy and activity, more particularly in educational matters. Much of this, however, is to be ascribed to the energy and perseverance of Mr. O. E. Hughes, teacher of our public school here. He came here several months ago, and took charge of our public school, and it is not too much to say, that he has accomplished more than any teacher we ever had, for our children have made greater advancement and show better signs now of future success in the attainment of education, than they ever did before. Mr. Hughes is a gentleman highly intelligent, whose upright conduct, affability of manner, and gentlemanly deportment, has secured for him the esteem of the intelligent portion of both communities; and his teaching has given so much satisfaction, that I think no efforts will be spared to secure his services another term. He leaves for home in a few days to which place he will carry with him the kind wishes of many warm friends. A grand supper was given by the Altoona Singing Association on last Thursday evening for the benefit of Mr. Hughes. And it is judged that a very nice sum was realized for him. It was a grand affair, and was conducted with much feeling and interest. Much of the success of the supper, and too much praise cannot be given to Mrs. Ann Jackson for the management of the supper. The eatables were of the nicest kind. She is just the one to officiate on such occasions. As some may be interested in the exercises, it may not be too tedious to give them.

The exercises commenced by calling Mr. John Alexander to preside; the ladies were then invited to surround the table, who remained upon their feet while a delightful tune, appropriately selected, was elegantly sung by the choir, and prayer offered by the chairman, who afterwards made some remarks explanatory of the object of the meeting. He was followed by Mr. Wm. Nesbit, who offered the following resolutions, which were unanimously adopted.

Whereas, We are now called upon to pay our grateful acknowledgments as a parting compliment to our estimable friend and teacher, O. C. Hughes, who is now about to take leave of us, after having spent several months of usefulness amongst us as a teacher in such a manner, we hope, as will reflect lasting honors upon the teacher as well the taught; therefore,

Resolved, That although his stay amongst us has been comparatively short, yet it has been one of interest and benefit to us, and we trust one of much pleasure to himself.

Resolved, That while we cheerfully submit to any and all circumstances which may combine to render his departure necessary, we reluctantly, very reluctantly, bid him adieu. For his order, intelligence, manly virtues, amiable qualities, extreme kindness, frankness of manner, his musical taste and knowledge, accomplishments as a gentleman, qualifications as a teacher, have endeared him to us by ties of the strongest nature, and have written his memory upon the pages of our memory book in lines ineffaceable.

Resolved, That in taking his leave of us, he carries with him our fervent regard, confidence, love, and esteem, and we cheerfully hope that unlimited success may attend him in all his efforts in furtherance of laudable and praise-worthy undertakings wherever he may be found so employed.

Resolved, That the proceedings of this shall be sent to the Christian Recorder for publication.

The entertainment closed at a reasonable hour, and the parties repaired to their respective places of abode, seeming to be highly pleased. Last evening a handsome contribution was given to Mr. Hughes by the members of the Singing Association of this place.

The opening of Spring has made a healthy improvement in the attendance of our Sabbath school. Our churches are also in an interesting condition. Our Bethel congregation is anxiously awaiting the arrival of its new minister.

Yours truly,

S. J. MOORE THOMPSON.

APPOINTMENTS

Bishop Nazrey by Divine permission, will preach, on Tuesday evening, the 2d inst., at Attleboro; on the 4th, at the Mountain Church; on the 7th, at Newhope Church, will spend Sabbath, the 9th in New Brunswick; and on the 11th, will be in Providence, R. I.

For the Christian Recorder.

EXAMPLE BETTER THAN PRECEPT.

There is no maxim which has been adopted at any period of the world, or by any class of society, which embraces more experimental truth than this.

Example is better than precept in the social relation, political affairs, and in religion; and does in reality, exert a much more effective and permanent influence than precept.

This opinion will evidently be maintained by every intelligent and honest mind; and those who deny it, can be convinced by no better means of its truthfulness than by reverting to the scenes that are constantly transpiring around them.

In the social and domestic circle, who has not witnessed the great difference of the effects produced in a family where precepts alone were taught, destitute of that power which gives them vitality, viz.: example, and one where precepts are inculcated by example.

In the one, we will find the instruction imparted, received as scarcely of momentary importance; as transitory as a shadow which is perceived at one instant, and the next has receded forever from the view. In a family like this, there are evils continually rising, which tend rather to destroy, than to increase happiness; to sink into degradation, rather than to elevate and strengthen the mental, moral, and physical abilities, for instance.

Let a parent teach his child the danger of indulging in the use of ardent spirits, of associating with the profane, or of hazarding time, money, talent and influence, at the gambling table. What amount of weight will those admonitions contain; how far will they be adhered to; what proof of their being right can he have, if that parent allows himself habitually to practise those very evils, only, perhaps, in a more modified form? thus, in ardor to be thought hospitable and clever, he must consult and gratify the tastes of his friends; and for a social evening's amusement, he will indulge in a harmless game of cards, or in a glass of that bright liquid which carries in its very name terror and crime.

Are not these sufficient to account for all the evils into which the children of such parents are continually falling, and the misery and woe that prevails in such families? and yet these parents can never account for the chains of wo that are so tightly riveted about them; for they "never taught but what was right;" forgetting that example would have been better than precept, and precept without example, is like a frail child unable to sustain its own weight, and consequently must fall, unless supported by some powerful arm. When the children of such parents stray from the paths of rectitude, they cannot revert to the example set them in childhood, as an incentive to reformation, but only to pronounce curses upon the heads of those who should have received blessings alone from them.

In a family where precept is taught by example, what a perceptible difference presents itself; not only in the home circle, but everywhere around, the heavenly influence is felt and seen, there is no fear of man's displeasure, or the desire of esteem which characterizes the other. No, precepts are supported by a strength which cannot fail, and which will have an existence through endless ages, and prove a beacon light to many souls traversing this shadowy land, where sorrow lives to that where joys immortal reign, and all is love.

The children of such parents may turn aside from the paths of virtue into those of vice, and successive years may find them outcasts from society, yet the example of piety, so indelibly impressed from infancy upon the memory, will prove a guiding angel, leading them from the error of their ways into that path which alone leads to eternal happiness, although the parents may have long since been numbered among the nations of the dead.

In political affairs, "example is better than precept," and were the precepts which are taught in the political world more fully exemplified by daily practice, such evils as the fugitive slave law, and the slave trade, would be abolished forever; were those who profess friendship and sympathy for the oppressed, and a belief in the equality of all mankind, to act according to these precepts, what a different state of things would exist. Instead of the three millions and a-half of our brethren who now groan beneath the tyrant's yoke, all would be enjoying that which the Almighty ordained they should, and equal rights with the oppressor. But this we see is not the case, their example is directly opposed to their teaching, their effect is lost upon us, and until we can perceive their example to accord with their precepts, we can consider them as only half friends, if not whole foes, and we will ever remember that "an open enemy is better than a false friend."

"Example is better than precept." Christianity, true religion, consists not in voice alone, but in deed, and he who exemplifies his profession by his deportment, affords a light to them around him, in whatsoever sphere in life he moves, whether it be the monarch upon his throne, or the peasant in his lowly cot, there is an attractive power about him which cannot fail to induce others to "go and do likewise." It is not precepts that constitute a great man, or add fame to the name of such men as John Brown; but it is the noble example that characterizes them above others, and excites a desire in the bosoms of their fellow men to pursue their course.

Not only is example better than precept, because it exerts an influence in society, but it is of universal benefit to those who practise what they teach. The knowledge of having lived honestly in the sight of God and man, gives peace and consolation, and imparts bright prospects of future bliss; and although they have accomplished good through suffering, like the Hebrew children who were punished for their sincerity, yet like them, they shall overcome every obstacle, and their example will live in the minds of the great and noble, throughout successive generations; and the effects of example will be seen in the last great day, when the commissioned angel shall descend to summon the nation, great and small, to appear before the tribunal of the great Judge, to receive their reward for the deeds committed in the body. Those who depended upon imparting precepts without example, shall hear the solemn sentence, "Depart, ye cursed;" those who have taught precepts by example, shall receive the approbation, "Come, ye blessed of my Father, inherit the kingdom prepared for you;" "and they shall enter into that kingdom where there is no night; they shall need no candle, neither the light of the sun, for the Lord God giveth them light, and they shall live forever."

SALLIE.

For the Christian Recorder.

Rev. Editor: Please give this a place in your paper. *Question*. Should a human being be allowed to live after he determines not to serve God?

This is a new question to me, and new things are generally interesting. This question is interesting to me, not only because it is new, but also because it is a theological one; that is, a question involving two attributes; yes, I will say it involves three great attributes of God, namely: justice, mercy, and wisdom.

1st. If human beings do live after they have come to this determination, God allows them to live. If He allows men to live who ought not to live, is He not unjust?

2d. Can mercy and wisdom allow people to live who ought not to live without conflicting with justice?

3d. Ought we not to be careful in our theory, lest we should happen to set the attributes of God at variance, one with the other?

Can any man affirm that a human being ought not to be allowed to live after he has determined not to serve God? Reconcile his affirmation with the attributes of God.

If this is favored with a place in the columns of your worthy paper, may I not hope, without doubting, that there will, in like manner, be a place in the future numbers for my feble propositions or arguments upon the above, &c?

R. BATEMAN.

Springfield, Ills.

A distant relation, a blacksmith, applied to Bishop Andrews to be made a *gentleman*—i. e. to be ordained and provided with a good benefice. "No," said the bishop, "you shall have the best forge in the country, *but every man in his own order and station.*"

For the Christian Recorder.

WILMINGTON, Del., May 26th, 1863.

MR. EDITOR:—Allow me to occupy a small space in the columns of your paper, "The Christian Recorder," in order to refute a calumnious notice, published in your paper, under date of May 9th, 1863, No. 19, which reads as follows, viz.:

To all whom it may concern. This is to certify that Benjamin F. Lloyd, a Local Preacher of the A. M. E. Union Church and connexion, is this day expelled from said Church and connexion, in accordance with the law of said Church and connexion. Given under our hand this 26th day of April, at Wilmington, state of Delaware, in conference assembled.

REV. ISAAC PARKER, Pres.
ABSALOM BLACK, Sec.

I was a member of the African Union Association in the city of New York, and a Local Preacher (as they have no other grade) with them. I continued a member with an *unblemished* reputation until Feb. 7th, 1863, when I sent a written resignation to the board of Elders, (as they are the highest power known in their church,) which resignation they were very reluctant to receive, and desired to know why it was that I wished to separate from them. I informed them that they held such an *isolated* and *circumscribed* position in the community, with no system or means for extension or improvement, especially *mental improvement*, and my duty being so plain before me, that I could not *conscientiously* remain longer with them, after which explanation they received my resignation. I joined Bethel A. M. E. Church, in New York city, under the Pastoral charge of Rev. J. D. S. Hall, March 20th, 1863, clear of all *impeachments* whatever. The Quarterly conference, held May 1st, granted me Preachers' license, after due examination. This license I received on May 2d, 1863, from Rev. J. D. S. Hall.

There never was a charge against me prior to my leaving them, nor since to my knowledge.—If so I never was summoned to meet any trial, which I should have been, if such were the case. And my trial should have been in the presence of the Lay Elders, and not in Annual conference; for their Annual conference has no power to try any member, much less to expel them. Because it is only an *advisory* body, according to their form of government. Furthermore, their *nefarious* notice states, that it was the 26th day of April in conference assembled, which was on the Sabbath, the Lord's day. Tell it not in Gath! Publish it not in the streets of Askelon! "Blind unbelief is sure to err." Ignorance is the mother of many vices. O! *how inconsistent* to receive my resignation, and grant me a *proper* clearance, and then two months and more afterwards, to publish me expelled, and never giving to the public the cause of my expulsion; and I had no notice of it until I read it in your paper. It is *despicable, malicious* and very *unchristian*-like, intended to cripple my influence, and to bring disgrace upon the church of which I am now a member. In conclusion, I do hereby challenge any one, or all of the African Union connexion to show any charges against me before I left them. I was in New York city when their notice was published.—"Fiat justitia ruit cœlum."

BENJAMIN F. LLOYD, Jr.

At a special meeting of association of Alumni of the Institute for Colored Youth, held in the Institute Building, May 23d, 1863, after the announcement by the President of the disease of Mary E. Ayres, of the class of 1858, a committee, consisting of Misses Letitia C. Burr and Martha A. Tarbasse and Mr. Jacob C. White, Jr., was appointed to draft resolutions of condolence. The following resolutions reported by the committee were unanimously adopted.

Whereas, It has pleased our Heavenly Father, in his all-wise dispensation, to remove from our midst in the morning of her life, MARY E. M. AYRES, one of our members, be it therefore

Resolved, that in her death, our association has lost one of its most cherished members, her friends an esteemed associate, and that in the community, as well as in our organization, is a void which cannot readily be filled.

Resolved, that we condole with her bereaved mother in her sore affliction, and point her to that source from which come all true comfort and consolation; and to that strong arm which is ever extended to support and protect the widow.

Resolved, that a copy of these resolutions be sent to her bereaved mother, and that they be published.

RAYMOND J. BURR, President.
Attest JOHN H. SMITH, Rec. Sec.

HYMN BOOKS.

We say, again, to those of our brethren and friends who want Hymn-books, that we have taken our own money, and have now got out a number of Hymn-books, so as to supply those who wish them. The prices are:—Common, 60 cents; next best, 80 cents; next, 90 cents; next, $1 00; the highest, with clasp, is $1.50. Seeing these prices, let our brethren collect from each one, and forward to me, by mail, the amount and kind that are wanted, and the books will be forthcoming.—ED.

DEPARTURE OF THE BOSTON NEGRO REGIMENT.

BOSTON, May 28.

One of the most enthusiastic, exciting, and demonstrative local military events of the war took place to-day, to commemorate the departure of of the 54th Massachusetts (colored) Regiment for South Carolina. The ranks of the regiment were entirely full. The men were dressed in the regular United States uniform, and splendidly equipped, and headed by a full band of colored musicians. The regiment made a magnificent appearance. After being reviewed on Boston Common by Gov. Andrew, the regiment embarked in the steamer De Molay, which is to sail immediately. The march of the regiment through the city was attended with the most enthusiastic cheering.

A WISH

When the red leaves fall
And the sun shines down through the mist
Like a burning eye,
When the silent air seems rife
(I know not why,)
With a spirit's ceaseless strife,
When all have fallen,
The bright, the beautiful, the [illegible] sear,
In the dust to lie,
When naught is left of fresh earth's beauty here
Oh! let me die.

In the quiet woods:
When the violets no more bloom,
Where the weary winds may sigh
Above my lonely tomb,
Where the withered leaves may spread
Beneath the open sky,
Their rustling curtain round my head,
There let me die.

But when spring returns,
When bright things once more bloom,
When earth with joy is rife,
Oh! whisper above my tomb,
And call me back to life.

A. E. C.

A BIRD'S EYE VIEW OF MISSIONS IN AFRICA

Africa may be said to be the most recent field of missionary operations. Though it is long since the first missions were planted on its Southern and Western borders, yet till within recent years, no attempt has been made to search its entire coasts, much less to penetrate far into the interior. An approximate survey of the present advance of missionary effort is given in the following paper:

Beginning with West-Africa, we find that the worst abominations of heathenism still run riot in vast territories. The sacrifice of human life continues. In the town of Coomassie West, a man and women sacrificed to celebrate the funerals of the rich; the description of an execution by cruel tortures that took place in a street, bearing the name of "Never-dry-from-blood," is horrible beyond conception.

The latest reports from Dahomey are still more heart-rending.

Sierra Leone lies before us in brighter light, though it shines upon many graves. The work of God had, even in 1853, become so strong, that a bishop was appointed for this colony in England. He and three of his successors have already fallen victims to the fatal climate, and a fifth has recently landed on the same shores.

How nobly Bunsen wondered when he arrived in 1857, at the stately churches and glebes, and at the rush of the negroes to church and school. Half of the preachers and the Christians of the different evangelical churches were negroes; 10,685 Methodists, and 2,187 Free Methodists, with about 24,000 Episcopalians were united like brothers. The colony can now be hardly called a mission, but a church, and a living one.

The congregation evince great zeal in repairing the churches and in collecting the stipends for their ministers (amounting to £1000 annually;) the schools, high as well as low, enjoy the same improvement.

The (American) colony, Liberia, has nearly worked its way to the same height. Even in the year 1851, a foreign Bishop said with truth: "I have never seen people with such a love for order; no rude language is to be heard here. The Sabbath is kept strictly, and the churches are filled with attentive listeners."

Here also, as at the Mission of Cape Palmas, the congregation have advanced considerably in independence of foreign preachers; young congregations will therefore be less likely to suffer from a change of pastor, in consequence of the climate.

Liberia, it is known, is an institution of American free negroes, who organized themselves into a republic in 1847, and now 16,000 in number, exercise a Christian influence over 480,000 natives who are scattered along a narrow shore, of about two hundred and fifty leagues in extent. Bishop Payne held the first synod of the Episcopal church, in April, 1862, and re-organized the church through the whole colony. Bishop Burns in the same way exercises a particular care over 1,400 members of the Methodist church. A college, in charge of the Presbyterians, educates the future officers of the State, as well as an increasing number of efficient preachers. American Lutherans also take part (1860) in the great work, and are admitted more especially among the Congo negroes that are flocking in. This free State, formed in such a peculiar manner according to the American code, retains some degree of uncouthness, as the majority of the population consists of ignorant heathens. The visible progress is on that account the more praiseworthy, and has cost but little in comparison with Sierra Leone.

We can only briefly mention that the Methodist Mission at the Gambia (with eight hundred and thirteen church members) are about to be joined by a French Mission at the Senegal in the North, under the protection of a governor, with truly evangelical principles, and that the work on the river Pongas in the South, carried on by church missionaries from Barbadoes (three hundred and twenty church members,) is spreading, in spite of many sacrifices.

The Mission of the Niger, renewed in the year, 1857, by raising the stations of Gbebe and Onitsha, "is now occupied by ten native laborers; they are commended to the fervent prayers of Christians, as they are much threatened by the enemy since they instituted a new station, Akassa, at the mouth of the Nun."

The chiefs that were favorable to the Christians have, it appears, been removed by poison.

"The great end of religion, is to draw the heart of man from the love of one end of this lower world, to the love of God and of holiness; to a superiority over present allurements; and to a temper and taste fitted for the enjoyment of a better state. For this purpose rules and maxims would not be sufficient. These might tell us our duty, and not the mere performance of it, which constitutes the reality of virtue. To this end not only the mind must be enlightened, but the affections must be attracted; the heart must be made to feel what the understanding comprehends, or the knowledge of duty will be cold and fruitless.

MUSIC "HARD RUN" FOR WORDS

Music has seldom had a fair chance to show its powers as a part of our Sunday School arrangements. In its proper place, and under proper cultivation, it is a marvellously powerful agent for good. A gentle shower of musical notes which fell into Sunday Schools a few years ago, has unhappily increased to a torrent so wide and rapid as almost to forbid the rescue of what is worth preserving. An attractive title, and half a dozen popular tunes for children, will give a market for two or three hundred thousand of almost any music book for the young. Perhaps there is no other or better way to get the page of good, than to accept the volume with all the bad.

The purpose of this note is to apprize you and your readers that lessons in sacred geography have been set to music! There is before me a volume issued under the auspices of a prominent publishing concern, in which there are several chants in three parts, the words of which are the names of mountains.

1. Mountains of Lebanon, | Mountains of Lebanon,‖ Eight or nine thousand | feet in height, ‖ Celebrated for their | lofty cedars.
2. Tell-Hattin, or | Mount of Beatitudes, ‖ Twelve miles | north of Tabor
3. Mount Carmel | Mount Carmel. ‖ Where Elijah met | the prophets of Baal.
4. Mount Tabor | Mount Tabor, ‖ Perhaps the Mount of | Transfiguration.

There are also familiar tunes set to names of valleys. Thus:

Now the vales of Palestine, in joyful notes we sing,
Gerar then and Jericho, Achor and Ajalon,
Fresh from Eshcol's noble vine, the purple clusters bring,
To the Tyropœon go, to Hermon and Gihon.

The following are the geographical words set to the tune "*From Greenland's Icy Mountains:*"

To Mesopotamia Haran,
From Ur good Abraham came;
And journeyed into Canaan,
To serve Jehovah's name;
From Moreh's plain by Sichem,
To Heaven his prayers arise,
At Bethel too he worships,
And thence to Egypt flies

Bible geography is a good thing, and music is a good thing, but is such a combination, in a Sunday-school exercise or in any other place, likely to be of much advantage to either?—*S. S. World.*

Mispronunciation in Singing.—One example of this intolerable mispronunciation will do as well as one hundred. Let any one remember how this lady pronounces the air (and sings the air, too.)

"When other lips, and other hearts,
Their tale of love shall tell,
In language whose excess imparts
The power they feel so well;
There may, perhaps, in such a scene,
Some recollection be,
Of days that have as happy been,
And you'll remember me,
And you'll remember me—you'll remember me!"

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Domestic Items.

We were struck, the other day, in looking at a work entitled, "The Lives of the Presidents," with the coincidence of numbers which relate to the line of five Presidents, beginning with Adams. Here is a table, for instance, of the periods in which they were born and went out of office:

	Born.	Retired.
John Adams,	1735	1801
Thomas Jefferson,	1743	1809
James Madison,	1751	1817
James Monroe,	1759	1825
John Q. Adams,	1767	1829

Now, it will be seen by this, that Jefferson was born just eight years after his predecessor, John Adams, Madison eight years after his predecessor, Jefferson, Monroe eight years after Madison, and John Q. Adams eight years after Monroe. Another curious fact to be observed is, that Adams was just sixty-six years old when he retired; Jefferson was sixty-six, Madison was sixty-six, Monroe was sixty-six, and John Q. Adams, had he been elected to a second term, would have been sixty-six!

LYING IN ENGLAND IN REGARD TO OUR COUNTRY.

Dr. McClintock writing for the *Methodist* says

Never, I think, in all history, has an organized system of lying, on so large a scale, existed among men as has arisen in England during the American civil war. The Devil's work was to be done, and the Devil's weapons had to be employed to do it. The Father of lies has helped his children well. On the American question almost the whole mind of England is overshadowed by a forest of lies—an immense Banyan of imposture, the root of which is to be found in the *Times* newspaper-office, while the juices which nourish it flow steadily from the counting-rooms of the bankers who seek, for their own gains, to depress American credit, and of the ship builders and ship-owners, the Lairds and the Lindsays, who have shown that no trade, however discreditable to the honor of their country, can bring a blush to their own cheeks, provided it only puts money in their purses.

Thank God there is another class of men in England, and they are, I trust, likely to succeed in redeeming the country from the infamy with which the dominant party have for the last two years been loading it.

EMIGRATION.

One of the most remarkable events of the times is the rapid increase of emigration to our shores. In the months of last January, February, and March, 24,807 emigrants sailed from Liverpool, which is 17,826 more than sailed in the corresponding months of last year. A large proportion of these came to the United States, 6,000 landed at this port week before last, and it is computed that the emigration to our shores will be fourfold what it was last year. Every emigrant ship brings from 300 to 600 passengers. Castle Garden begins to wear the old business air. What becomes of the sturdy fellows who are thus pouring in upon us may readily be seen by reference to the record of the Garden. The small agriculturists and farm laborers are all bound for the West—that name of enchantment to the European ear—and the mechanics and artisans are settling down in the city or its vicinity, or distributing themselves in manufacturing towns along the railways. A few have come here with the intention of enlisting. The reports that American officers have been drumming up recruits in Ireland or Germany are quite as much news to the emigrants as to the American Government and people.

SHAMEFUL.

Postmasters in all directions complain that the mails are extensively prostituted to immoral and vicious purposes, and that through this channel obscene books, circulars, &c., are sown broadcast throughout the country. We are informed that some wretch in human form, who is engaged in this soul-destroying business, recently by some means obtained the names of about 1500 young girls of the highest respectability, in Chicago, Ill., and sent to each a copy of a circular, offering at fixed prices books and articles of the most loathsome description *U. S. Mail.*

General Grant.—The news from General Grant's department increases in moment and interest. By an official despatch of the rebel General Joseph Johnston, we learn that Pemberton was defeated, near Edwards' Station, after nine hours' fighting, with a loss of three thousand, among whom is General Lloyd Tilghman, killed. General Pemberton fell back, behind the Big Black river. This occurred on the 16th, two days after the capture of Jackson, which Grant evacuated, probably on the 15th, to meet Pemberton towards Vicksburg, before the junction with that general of Johnston's defeated Jackson forces. Thus, Grant seems to have beaten both wings of the rebel army, to judge from his two successes compared with those of the rebels. These successes are highly important and promising, but all the difficulties of the campaign are not yet conquered. The Federal loss in the attack on Jackson was reported to the rebels at six hundred. Our troops captured sixteen guns. A report has reached Murfreesboro, to date of the 21st, that the rebels admit the defeat of Johnston, and Grant's possession of the railroad bridge across the Big Black, thus cutting Vicksburg off from supplies and reinforcements. Thus far, Grant, and Grant's generals, have beaten the rebels in five superior battles.

The Sioux Indians.—An expedition, comprising seven or eight regiments of Minnesota volunteers, has started against the Sioux Indians, who number about 12,000, and are encamped near Devil's Lake. Gen. Sibley, who commands the expedition, thinks they will fall back towards British territory as the expedition advances. One desperate and bloody battle appears inevitable before a final reckoning can be had with these murderous belligerents. A bright future seems now open to Minnesota. Ten months since an immense agricultural region of unsurpassed fertility was, in large part, owned by savages, and all of it at their mercy. The Sioux and Winnebagoes then numbered 12,000. Now the southern half of the State is practically clear of them.

The Draft.—The draft is about to take place. The $300 exemption clause has yet to be decided by the President. The design of the Government is to raise soldiers, and not to obtain revenue, by the conscription act, and it is not intended that this portion of the law shall prevent the object desired. We commend attention to the news relating to the draft, which we publish elsewhere.

United States Consul in the South.—The appointment of Mr. Cridland, once British vice-consul at Richmond, to be consul at Mobile, is announced in the Richmond journals. They are outraged that Mr. Cridland is "accredited to Mr. Lincoln, not to Mr. Davis, and his credentials bear recent date." Mr. Cridland is doubtless accredited to the "Government of the United States." At this time, the British Government appears to be very unpopular with the Southern press, and the Mobile *Register* abuses the British representative roundly.

Vallandigham.—Mr. Vallandigham, according to an order of the President, will be sent beyond the lines, instead of being confined in Fort Warren. Judge Leavitt, whose decision of the suit for habeas corpus is so generally condemned by the ultra-Democratic press, is a life-long Democrat, and received his appointment from Gen. Jackson. He is one of the oldest judges on the bench.

General Hunter.—A correspondent of the New York *Tribune* gives credit to General Hunter for effecting the abandonment of the siege of Washington, N. C., by the forces under General Hill, with the timely reinforcement of Heckman's brigade.

Morris Island.—A small engagement took place on the night of the 14th, between a detachment of our forces and about a hundred rebels on Morris Island, resulting in the latter's defeat.

New York Quota.—The *Post* has the best authority for stating that the Commonwealth of New York has furnished her full quota of troops under every call.

Grain at Chicago.—During the week ending on Saturday last, 690,168 bushels of corn, 128,265 bushels of wheat, and 45,081 barrels of flour, were received at Chicago.

Gen Grant at Vicksburg.—Washington, May 24th.—The following despatch was received by the President to day

MEMPHIS, TENN., May 23.

Colonel Anson Stager, Washington, D. C.

Official information from below to Wednesday has been received.

General Grant has captured Haines' Bluff and the entire works of Vicksburg, a large number of prisoners, and fifty-seven pieces of artillery.

The battle is still raging, with every prospect of capturing the entire force in Vicksburg.

We hold Jackson, Black river bridge, and Haines' Bluff.

A report is being made up for Washington.

Vicksburg.—Rear Admiral Porter in a dispatch of May 20th, received May 25th, says:

It a very short time a general assault will be made, when I hope to announce that Vicksburg has fallen, after a series of the most brilliant successes that ever attended an army. There has never been a case during the war where the rebels have been so successfully beaten at all points, and the patience and endurance shown by our army and navy for so many months are about to be rewarded.

It is a mere question of a few hours, and then, with the exception of Port Hudson, which will follow Vicksburg, the Mississippi will be open its entire length.

Married.

On April the 23rd, 1863, by W. J. Davis, Mr. Alexander Hutchinson, of Bloomington, Ill., to Miss Ellen Neal, of Peoria, Ill.

On May 17th, 1863, by W. J. Davis, Mr. Henry E. Johnson, of Peoria, Ill., to Miss Hester Ann Barton, of Bloomington, Ill.

On May 15th, 1863, by W. J. Davis, Mr. Isaiah Hill, of Wilmington, Ill., to Miss Eliza Ann Cole, of Peoria, Ill.

Church Directory

OF

PHILADELPHIA

FIRST (COLORED) PRESBYTERIAN CHURCH—Seventh Street, below Shippen.

SERVICE.

Morning,	10½ o'clock.
Afternoon,	3 o'clock.

LECTURES every Friday evening, at 7 o'clock, at the BENEZET HALL, Seventh Street, below Lombard Street.

JONATHAN C. GIBBS, Pastor,
107 North Fifth Street.

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The Sabbath School connected with this Church meets at nine o'clock in the morning, and at half past one in the afternoon.

Jacob C. White, Superintendent.

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SERVICE.

Morning, Prayer Meeting,	10½ o'clock
Preaching, afternoon,	3 o'clock.
Preaching, evening,	7½ o'clock.

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JOHN B. REEVES, Pastor.
Residence—907 Lombard St.

A. M. E. UNION CHURCH—Coates Street, below Fifth St.

HOURS OF DIVINE SERVICE.

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"	3 P. M.
"	7 P. M.

Preaching on every Thursday evening
Class on Sabbath, at 12 o'clock, M.
" Monday evening, at 7 o'clock
" Friday evening, at 7 o'clock.

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Sabbath School at 9 o'clock, A. M., and at half-past 1 o'clock, P. M.
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RECOMMENDATIONS.

From the Christian Instructor, Phila., Nov. 22, 1862.

This edition of the Bible has been for years before the public, and yet it was not till the other day that our attention was so drawn to it as to lead to an examination. The text is the commonly received translation of King James, and its only peculiarity is its assistance to the manner of pronunciation. All proper names and many other words are divided into syllables and accented as they ought to be pronounced, according to the orthoepy of John Walker contained in his Critical Pronouncing Dictionary. This Bible certainly deserves to be read well, and yet no one can do so without long and careful study.

This work of reading the Scriptures correctly cannot be commenced too early, and we would recommend parents to get pronouncing Bibles for their children, so that in reading verse about in the family, the process of training might begin. In Bible classes the pupils should be taught first to read the passage correctly—which but few teachers can do themselves, without some such help as this. Indeed, if many congregations would place a copy of the Pronouncing Bible in the pulpit for their pastors to read from, they would hear no more of such places as [illegible] and [illegible], or such persons as [illegible]. [illegible] of this city, has Alger's Pronouncing Bible, in different sizes and styles of binding, and at reasonable prices.

From Rev. Mr. Pierpont, Pastor of the Church in Hollis St., Boston to the publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families at their domestic devotions; it finds its way into our school-houses, and even intrudes itself into too many of our pulpits, producing in the church a diversity of tongues that is a proof of any thing but apostolic gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community,—and I am gratified to find that Mr. Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has so far succeeded as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the *Hebrew* names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when it is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority; and so long as there is no higher standard than his, accessible to the great proportion even of well educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that; and still more, when his pronunciations of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr. Alger's industry, and his well-known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the work which you have in hand as could reasonably be expected from any man, and I heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT

From Rev. J. L. Blake, Rector of St. Matthew's Church, and Principal of a Young Ladies' Seminary, in Boston, to the publishers.

I am much pleased in learning that you contemplate an edition of the whole Bible on the plan of the "*Pronouncing Testament.*" If the critical examination of school books generally would be objectionable, from its tendency to hinder the proper exercise of judgment and memory, with the young, in acquiring a classical and polite pronunciation of the English language, it cannot be objectionable in regard to the Bible and Testament, which, in schools, are used chiefly, not as class-books, but in connexion with devotional exercises, and in families, and by individuals, under circumstances that do not admit of regular instruction to the reader. And moreover, it is believed that if each of the younger members of a family should be furnished with a Bible on the plan of the Pronouncing Testament and should quite daily, after having been duly instructed in the key, in reading by turns the chapters preparatory to morning and evening prayers, they would soon acquire an accuracy and elegance of pronunciation not usually witnessed—and, judging from my own experience, I should have no hesitation to say, that the older members of most families might find a benefit in like manner from the habitual use of such a Bible. The Pronouncing Testament will be a sufficient guarantee to all who have seen it, of Mr. Alger's qualifications for the work in which he is engaged, and those who have seen the neat style of typography, and the good paper and binding of your late publications, will have full confidence. I am well persuaded, that your contemplated edition of the Bible will be throughout what it should be.

Very respectfully yours, J. L. BLAKE

From Mr. Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs. Lincoln & Edmands:—

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan, which you published, that it will be well executed.

Yours, &c.,
B. A. GOULD
G. B. EMERSON
S. P. MILES

From Mr. Bailey, Principal of the Franklin English Grammar School, in Mason St.

Messrs. Lincoln & Edmands:—

Having examined attentively and with much satisfaction, the *Pronouncing Introduction, Reader and Testament*, I am pleased to learn that you contemplate publishing an edition of the whole Bible on the same plan. Objections have indeed been made, and with reason, to furnish school books, generally, with artificial helps to the correct pronunciation of words; but in first books, and especially in the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy; and we cannot conceal the fact, if we would, that almost a total disregard to accuracy and system, in this particular prevails, not only in families and common schools but also in too many of our academies and colleges. Believing that the Pronouncing Bible may do much to remedy this evil, and especially to fix a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage in your undertaking.

Respectfully yours, &c. EBENEZER BAILEY

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the service assigned them, and have great pleasure in expressing to the Association, that they consider this attempt of Mr. Alger to apply the principles of Dr. Walker, and the marks and characters used by Mr. Towers, and other lexicographers for designating the various sounds of the vowels and consonants, to the proper names and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words, and that his success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,
THOMAS PAYSON, Chairman

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," the preceding Report was read, and accepted.
A true copy
Attest. JAMES ROBINSON, Secretary

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The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

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CONSULTATION FREE.

WHY IS IT THE SICK ARE NOT CURED?—Not a place do we visit but we hear from individuals complaints of the little benefits they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this? Sometimes they tell us of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better. Others find their constitutions so impaired, and their health so much worse by using medicine, that they are really in dread of a Doctor, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary in the case. In fact, it is not often a physician informs his patient what the disease is! But why do not physicians administer medicine that will cure? Why are the sick compelled to drag out a miserable existence without hope! Will Doctors answer! Many cases, they say, cannot be cured, and discourage patients in that way. Why can they not be cured! The truth is, the physician, honestly, can give no other reason, why a cure, cannot be affected than that he does not know what medicine will cure; he has tried one thing after another which his fancy suggested to him might prove beneficial; in each having failed, he then as an excuse for abandoning the case, pronounces it incurable! If it be incurable, we want to know why it is so; what organ has become incapable of performing its functions! Not the flimsy pretence, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease, and the appropriate remedy; the one calculated to neutralize and render harmless such morbid matter, the patient would have been restored.

These pretensions to Medical Science, although supported by arrogance, pride, dignity, and honorable titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge at no distant period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

For this knowledge we have been contending for years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change; decomposition or neutralization, as the case may require 1y

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THE GREAT AMERICAN DYSPEPSIA PILL.

A Cure Warranted for $1, or the Money Refunded.

WHAT IS DYSPEPSIA?

Dyspepsia has the following symptoms:

1st. A CONSTANT PAIN OR UNEASINESS at the pit of the stomach which is caused by a permanent contraction of the stomach upon indigested food. It generally begins immediately, or a short time after eating, is often very severe and obstinate.

2d. FLATULENCY AND ACIDITY.—These symptoms arise from the indigestion of food, which ferments instead of digesting.

3d. COSTIVENESS AND LOSS OF APPETITE.—These symptoms are the effects of the unnatural condition of food in the stomach, and the want of pure bile and gastric juice. The stomach is often painfully distended by wind; the appetite is sometimes voracious.

4th. GLOOM AND DEPRESSION OF SPIRITS.—This state unfits many for the enjoyment of life, and is caused by the impure blood furnished by imperfect digestion. In this stage of the disease many persons commit suicide. There is a constant foreboding of evil, and an indifference and positive inability to perform the offices of life.

5th. DIARRHŒA.—After being at first costive, the sufferer is afflicted with diarrhœa, which is owing to a diseased condition of the bowels, produced by the undigested food, which is evacuated in the same condition as when eaten, and, of course, gives no strength to the system.

6th. Pains in all parts of the system arise from the action of impure blood upon the nerves. They are felt chiefly in the head, sides, and breast, and in the extremities. In many cases there is an uneasiness in the throat, with a sense of choking or suffocation. The mouth is often clammy, with a bad taste and furred tongue.

7th. CONSUMPTIVE SYMPTOMS AND PALPITATION OF THE HEART.—Many persons pronounced as having these diseases have in fact nothing but Dyspepsia, the lungs and heart disease being only symptoms.

8th. COUGH.—This is a very frequent symptom of Dyspepsia, and leads very often into confirmed consumption.

9th. WANT OF SLEEP.—A very distressing symptom, resulting often in mental derangement.

10th. SYMPTOMS OF EXTERNAL RELAXION.—The pugue is affected painfully by cold and heat, which is letting to unnatural dryness of the sky, and the skin is itchy affected by eruptions and tetters. The gloomy dyspeptic avoids society as much as possible.

11th. VOMITING.—A frequent and distressing symptom. It relieves the pain, but emaciates and wears out the patient.

12th. DIZZINESS, DIMNESS OF VISION, HEADACHE AND STAGGERING IN WALKING.—These are very alarming symptoms, which are speedily removed by our medicine, but if neglected, are quickly followed by numbness and sudden death.

13th. It is impossible for us to give all the symptoms of Dyspepsia, in so small a space, but the above are considered sufficient—if we add that the patient loses his memory and attention to surrounding objects, and frequently becomes morose, and sour in disposition. We should say, however, that pains in the joints and stiffness in the limbs, which go by the names of rheumatism and neuralgia, are very often produced by Dyspepsia. Also, a hardness of the muscles of the abdomen, which become contracted and hard; and in some cases the belly sinks, instead of being gently prominent.

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Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place.

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NOTICE

WOODBURY, March 23d, 1863.

This is certify that on Tuesday, the 17th inst., my wife Elizabeth Andrews, left my bed and board, without any provocation whatever. I therefore warn and forbid all persons of harboring her on my account, for I will not pay or be responsible for no debts that she may contract from this date.

1m JOHN ANDREWS.

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1863. Representatives from Lodges are as follows:—

From Garnet Union No. 4, D. of T.; from Phœnix Union, No. 9, D. of T.; from Northern Union, No. 10, D. of T.; Webb's Union, of Chambersburgh, Pa.; from Dr. Bias' Union, of Carlisle, Pa.; from Mount Shiva Union, No. 12, D. of T.; from Vanbrackle Union, No. 15, " T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennet; Grand Associate, Sister Burris; Grand Treasurer, Sister Fassett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dubbart; Grand Chaplain, Sister Hall

G. P. P., Sister E. Romans,		G. P. P. Sister Anderson,
"	"	E. Bowen,	"	" J. F. Blake,
"	"	M. H. Bundy,	"	" R. A Clark,
"	"	S. Ambrose,	"	" White,
"	"	S. Davis.	"	" S. Hall.

THE DAUGHTERS OF CORNISH SOCIETY.

THE STATED QUARTERLY MEETINGS of this Society are held on the first Wednesdays of February, May August, and November.

The meeting of the Board are held on the Wednesday previous to the regular stated meetings of the Society.

Mrs. SARAH CARTER,
President.
Mr. L. R. SEYMOUR, Sec'y.

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Mrs. AMIA WILLIAM, of Cape May, will open the Danaker House for the season, for the accommodation of all who wish to spend the season there, and she will spare no pains to make all comfortable. Those wishing to spend one, two, or three days, will find the Danaker House the right spot. Prices very reasonable. 1-6mo

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Having made arrangements with one of the first Coal Dealers in the city, to furnish the best qualities of Lehigh, Schuylkill, &c., at the lowest cash prices, he hopes to give full satisfaction in this branch of his business.

He will also keep constantly on hand a general assortment of good NEW and SECOND-HAND STOVES, FURNACES, &c.

Persons wishing Stoves taken down, stored away, put up, or cleaned, can be promptly accommodated by applying as above.

He hopes by energy and strict attention to business to obtain a fair share of patronage.

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Has cured every case of DIABETES in which it has been given.

Irritation of the Neck of the Bladder, and Inflammation of the Kidneys.

For these diseases it is indeed a sovereign remedy, and much cannot be said in its praise. A single dose has been known to relieve the most urgent symptoms.

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OF BOTH SEXES,

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Indisposition to Exertion,	Loss of Power,
Loss of Memory,	Difficulty of Breathing,
Weak Nerves,	Trembling,
Horror of Disease,	Wakefulness,
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Hot Hands,	Flushing to the Body,
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MARRIAGE IN PARIS.

To love, is the perfectioning of man's moral nature. But what do we mean by loving? Is it to wander from door to door, to have and never to hold, to be incessantly tying together a bouquet which is as incessantly untied, and then to toss it carelessly into the stream? That is not love, but vagabondage. True love consists in taking a woman by the hand, to live beside the same hearth in indissoluble intimacy, mutually sworn and consecrated, with no thought of ever separating. Love, so conceived, is marriage. But what is marriage? Our Notary's experience enables him to answer the question.

A man, frequently an old one, selects a girl, and conducts her with great pomp and a veil on her head, to a spot designated for that sort of ceremony, before a functionary wearing a scarf round his waist. And there, after summary interrogations of their Christian and surnames, the municipal pontiff takes a civil code out of his pocket, wipes his spectacles, and in a more or less irreproachable tone of voice, according to the patois of the neighborhood, he reads a paragraph, nearly as follows:

"You, conjoint, promise protection to your conjointe; and you, conjointe, promise obedience to your conjoint." The man swears it; after which, they both take leave of the mayor, and go and drink champagne till midnight.

A used up bachelor hears of the existence of a marriageable young lady; he obtains information respecting her portion and her expectations. Expectations! Charming word to express the death of the father and mother! After this preliminary inquiry, de commodo et incommodo, the suitor sends a plenipotentiary to demand the hand [read, the purse] of the young lady, and on the same occasion, sends a slightly poetised inventory of his own fortune. If he, likewise, have expectations in the shape of a father and mother to bury, he adds his expectations to the account. The negotiations as to dowry advance but slowly with either party. When the matrimonial diplomacy is concluded to their mutual satisfaction, the bridegroom obtains the signal favor of an interview with the damsel bargained for. He arrives at the rendezvous, in the official costume of a candidate—fresh frizzled hair, white cravat, marsala waistcoat, and watch-chain looped in front.—May he have deserved of his country sufficiently well to have also a ribbon at his button-hole! With a smile on his lip he steps into his lady-love's drawing-room. He is clever: at least he should be so for that day, even if he fall back into his natural element on the morrow. His conversation is inspired; he discourses on music, poetry, and the lovely sky of Italy. Meanwhile, the damsel, seated at a corner of the window, with the modesty of a well-bred bride, stitches, embroiders, turns red and white by turns, replies in monosyllables, and thinks about the novel she is reading in secret.

The trial-scene is repeated once or twice more, perhaps thrice; four times, to be strictly correct. At the fourth interview, the lover executes a coup d'etat; he ventures to offer the fair one a five franc bouquet. Out of gratitude for this chivalrous act, Mademoiselle goes so far as to murder Beethoven's Pastoral Symphony on the piano, for the express benefit of her authorized adorer. After this summary protocol, the bride's family urges on the signature of the marriage contract. The next day, a "lettre de faire part," on satin paper, publishes the news that Such-a-one, Chevalier of the Legion of Honor, espouses Such-a-one legitimate daughter of So-and-so, at the church of such a parish. The bride beams with happiness; she displays the contents of her "corbeille de noce" down to their most private details, such as the nightcap and chemisette trimmed with lace, and the morning dressing-gown. But in this rapid confrontation of the husband and wife before the nuptial benediction, have they had time to discover on each other's foreheads, by some somnambulistic process, the hidden mystery of their sympathies? "I don't know you—you don't know me. What does it signify? You will know me by-and-by. But if we are mistaken in each other; if the spirit of variety, which presided at the Creation, has moulded us out of antipathetic clay—you of skepticism, me of enthusiasm? Well! With Heaven's blessing, we have our whole lives before us to get used to the error."

Two young men were sitting in a fashionable circulating library.

"How much do you marry?" said one to the other.

"A hundred thousand francs," his friend replied.

"Confess, Messieurs," interposed the mistress of the establishment, "that if you could marry the fortune without the lady, you would prefer that arrangement."

"You are right," assented the first speaker.

And yet they both were young and in easy circumstances—at least to judge from their stylish appearance. "How much do you marry?" is the password of a certain portion of Young France. They consider marriage as a breach of the Bourse, and as a last resource for paying the tailor. But what prospects are in store for the girl who is dependent on a man who has taken her by estimate, for the making up of a budget exhausted by dissipation? The husband, once set up again, will return to the habits of his youth, with all the ardor of a [illegible] gambler for pleasures abstained from for economical reasons. He will go to the club, the cafe, the Bois de Boulogne: in the evening to the theatre, in a latticed box. He will leave home early and return late, to escape from the ennui, the burden of his house, from himself, from his wife, whose looks are a reflection of the remorse he feels within.—*All the Year Round.*

CHINESE HIGHWAYMEN.

"The old path we are now taking is in great part overgrown with grass, and leads through a complete mountain solitude, where the silence is broken only by the wind rustling in the rank herbage, and no signs of life meet the eye. Ahoong motions me to carry my revolver in my hand; he is in an agony of terror, and I can distinguish him uttering the words *to tsak* or road-robber, and *lo foo*, or tiger—two beings with which the Chinese imagination peoples the whole country. To hear them talk of tigers, one would think these animals were as thick as black-berries. Nothing was more common than for villagers to say to me, "There is a tiger about here; would you be good enough to go out and shoot it?" as if I had only to step to the door in order to find one; whereas the fact is, that I never saw the slightest trace of any, though a few certainly do exist. At first I used to be startled by the information constantly tendered that there was a party of road-robbers watching the path a little way on; but as they never appeared, I began to get quite skeptical on the subject, until at last I did unexpectedly meet with five of them, armed with short swords, who were holding the top of a mountain pass. I was travelling in a chair at the time, and on seeing this obstacle my coolies at once put down the chair, and refused to proceed farther. I tried to represent to them that, though the robbers were five, we were five also; they replied that they were paid to carry me, not to fight. Deeming it safer to go forward rather than to go back, I walked up to the men, revolver in hand; and whenever they saw I was so armed, they made off, greatly to my relief, as only three chambers were loaded. Chinese pirates and highwaymen do not live to rob, but rob to live; and so they like to be pretty safe in what they do. As they are lawless only to prolong their lives, it seems to them the height of absurdity to put themselves in any decided peril for the sake of plunder. This is a highly rational system, in consonance with the practical tendencies of the Celestial mind."

It is said that, under blue glass, seeds will germinate in one-third of the time required with no glass, and that vegetation proceeds with astonishing vigor in the same circumstances. It is worth trying.

THE PATIENCE OF SCIENCE.

ILLUSTRATED BY THE DISCOVERIES OF ASTRONOMY.

BY PROF. E. D. SANBORN.

The greatest benefactors of mankind have been patient thinkers. All the discoveries and inventions of former ages have been the result of long continued, persevering application to study and labor. It was kind of Newton to assure the multitude who were climbing the hill of science, with their eyes fixed on the lofty eminence which he had reached, that he differed from other men only in his ability to apply his mind, for a long time, to one subject; and that the power of fixing the attention could be acquired by every earnest student. Every science has had its priests who never suffer the altar-fires of their devotion to go out; but no one has had more faithful devotees than Astronomy. The heavenly bodies have been observed with intense interest in all ages. The oldest form of idolatry, probably, originated in the worship of them. Their beneficent influence on our earth, called forth the gratitude of men. Inquisitive students of nature watched their motions with unceasing vigilance. The plains of Shinar, the pyramids of Egypt, the temples of India, the mountains of Greece, and the plains of "Happy Arabia," all had their patient star-gazers. In later times, Copernicus toiled, Tycho watched, Galileo suffered, and Kepler triumphed almost alone. Though often cast down, they were not discouraged, and posterity has honored them for their life-long toil. It is astonishing how much was accomplished by the early explorers of "the hollow abyss of stars" above us, without the aid of instruments. The constellations were grouped and named, the planets were discovered, and their periodic times determined, eclipses were calculated, and the apparent pathway of the sun, in his annual revolution, was ascertained. Four remarkable points in the sun's track were detected and accurately marked. When he had reached his greatest Northern latitude he seemed, for a time, to stand still, before sweeping away upon his Southern course. This was called the Summer *solstice*. The corresponding Southern point was called the Winter solstice. These results were reached by observing when a particular object cast the shortest, and when the longest shadow at noon. The vernal and autumnal equinox could also be fixed by noticing when the day and night were of equal lengths. The prediction of an eclipse was a far greater triumph of patient toil. It required a series of careful observations for years before the elementary truths essential to such a computation could be elicited. First the cause of the eclipse must be determined; then the relative motions of the sun and moon, and the exact time when the new moon crosses the sun's track, must be ascertained, before an eclipse of the sun could be foretold. A period of 223 lunations, or eighteen years and eleven days, must be subjected daily to the most searching scrutiny before the necessary facts for the prediction of a solar eclipse could be accumulated. Nations widely separated as the Hindoos, Egyptians, Chaldeans and Chinese, had reached such results more than 3000 years ago; yet no one knows the name or birth-place of the man who first announced a coming eclipse. "Search the records of our race," says Gen. Mitchell, the hero and astronomer, "and point me, if you can, to a scene more grand, more beautiful. It is to me the proudest victory that genius ever won. It was the conquering of nature, of ignorance, of superstition, of terror, all at a single blow, and that blow struck by a single arm."

VEGETABLE OILS OF AUSTRALIA.

In Australia there are vast forests of trees which yield several varieties of essential oils. There is one large tree—*Eucalyptus Amygdalina*—the leaves and twigs of which yield three pints of essential oil to each 100 pounds. Thirty-five different kinds of essential oils have been distilled from the trees of the Australian forests, and about 12,000,000 acres are covered with such trees. Some of them are aromatic, and yield delightful perfumes. They are also solvents of various resins, which are employed in making varnishes.—*Scientific American.*

CIVILIZATION AND ANIMALS.

Mr. Holley, of Hall county, Nebraska Territory, writes to the *Agriculturist*, that during the first years of his residence in that Territory, he industriously killed off the wolves and foxes—in one year destroying over one hundred and seventy. Latterly, he finds that the hares and rabbits have increased to such an extent as to prove very troublesome to his young trees, having, in the absence of their natural enemies, multiplied without hinderance. The efforts of civilization are constantly tending to destroy the natural condition of things, wherein one tribe of animals holds the other in check, so that neither predominates. By destroying the natural food of animals, they prey upon the crops. We even change the climate by clearing away forests to make room for crops. One generation bares the earth of forests, and the next engages in planting trees. We do not mean to recommend the preservation of wolves and foxes, to keep the rabbits and hares in check; but allude to this case for the purpose of calling attention to another, in which the natural balance is destroyed, to the serious injury of the farmer and gardener, viz: the promiscuous destruction of the birds. In the older portions of the country especially, the insect eating birds are disappearing, while the insects, their natural food, are increasing with alarming rapidity. Almost every village contains a number of overgrown boys, who "old enough, big enough (and ought) to know better," go about with guns, and under the pretence of hunting, shoot at every thing that has feathers. We have no patience with these promiscuous bird-killers, and when we see one of the lazy louts banging away at every thing from a sparrow up to a robin, we think that the bird is the nobler of the two, for that is fulfilling the object of its creation, while the featherless biped is destroying the farmer's friends. We have laws that certain "game birds" shall be shot only at particular seasons. Why not have a law that other birds shall not be shot at all? At all events, let there be such a law of public opinion, that these wanton destroyers of useful birds shall be considered in the same light with fruit thieves and other pests.

SINGULAR DISCOVERY OF A COLONY OF TOADS.

Sir A. P. Gordon Cumming writes to the *Elgin Courier*:—In cutting the Inverness and Perth Railway through the Lochnavandoh park, on Altyre, we have unceremoniously trespassed on the privacy and retirement of a numerous colony of ancient toads. The cutting is here from twenty to twenty-five feet deep, the lower part being through from ten to sixteen feet of freestone and red conglomerate. The interesting old residenters are found in the red freestone, about fifteen to twenty feet below the surface, where they certainly must have seen several nineteen years' leases out on the land above them. They are sometimes turned out by the heavy hand pick or the great iron crowbar; but a blast of powder, of which a vast amount is here expended, seems to cause the greatest upset in the establishment, as a shot is sometimes the means of exposing as many as a dozen of the sleepy old fellows. They seem none the worse for their long repose, but, after giving a few winks at the 'new light' thus suddenly let in upon them and taking several gasps of the unwonted air, they leisurely and deliberately proceed to hop and crawl down the line, along the small water-course, towards the lower fields. I have seen them in numbers, and some of the men have counted above forty at once."

STRANGE gigantic "apterous" or non-flying birds used to live in the island of Bourbon and in New Zealand. Those of the former island are known by the name of Dodo, and those of New Zealand by that of Moa. They have been supposed to have become extinct within three or four centuries. But it is reported that a live moa has been seen by a gold digger in New Zealand. It was an immense creature, seven feet high to its back, which gravely marched up at sundown to some distance from their fire, squatted down and watched them awhile, and then marched off. In the morning they went after it, but could not find it. A gentleman there offered them £500 for the poor old thing, dead or alive, and they went off to try to catch him.

THE DIFFERENCE BETWEEN MAN AND APE.

At a late meeting of the London Anthropological Society, a discussion took place on the above named subject, a paper having been read "On the Brain of a Microcephalic Female Idiot."

Professor Owen observed that as the brain of man is far more complex in its organization than the brain of inferior animals, it is more subject to injury, and more liable to experience the want of perfect development. Instances of idiocy occur among all the races of mankind. Extreme smallness of the skull indicates in all cases want of intellect approaching to idiocy. Alluding to the attempts that have been made to find a link of connection between man and apes, he remarked that it was possible that an idiot with an imperfectly developed brain might wander into some cave, and there die, and in two or three hundred years his bones might be covered with mud or be imbedded in stalagmite, and when discovered, such a skull might be adduced as affording the looked for link connecting man with the inferior animals; but the brain of such an idiot as the female whose skull was exhibited is distinctly different from that of the anthropoid apes, and he expressed the opinion that the difference is too wide to be bridged over by the skull of any creature yet discovered.

Mr. Blake took the same view of the subject as Professor Owen, and in strong terms condemned the opinions of those who contend for the development of man from inferior animals, which he said is directly opposed to all the facts and reasonings of physiology.

BRAIN WORK.

No man after middle age, if he hopes to keep his mind clear, should think of working his brain after dinner, a season which should be given up to enjoyment. The immediate result of postprandial labor is always inferior to that produced by the vigorous brain of the morning. When mental labor has become a habit, however, we know how weak are the words of warning to make a sufferer desist; and we are reminded of the answer made by Sir Walter Scott to his physicians, who in his last illness foresaw that his mind would break down unless he desisted from brain work. "As for bidding me not work," said he, sadly, "Molly might as well put the kettle on the fire, and then say, now don't boil." It must not be supposed, however, that we wish to deprecate even severe mental labor; on the contrary, a well organized brain demands exercise, and like the blacksmith's arms, flourishes on it. We believe that pleasurable brain work can be carried on to an almost illimitless extent without injury. A poet in the full swing of his fancy, a philosopher working out some scheme for the benefit of humanity, refreshes rather than weakens his brain. It will be found that the great majority of those who have gained high honors in our universities have also distinguished themselves greatly in after life. It is the hard, thankless task-work which tears and frets the fine gray matter of the cerebrum; it is the strain and anxiety which accompanies the working out of great monetary transactions which produces that silent and terrible *ramollissement* which gradually saps the mind of the strong man, and reduces him to the condition of an imbecile.—*Cornhill Magazine.*

A PLEASANT FERTILIZER FOR GARDEN SEEDS.

Many persons, particularly ladies, dislike to use the ordinary fertilizers from the barn or poultry yard, on flowers and other house plants. "One who knows," sends the following for the *Agriculturist*, which is good not only to stimulate house-plants, but for out-door plants of almost every kind. Dissolve one-half to three-fourths of an ounce of sulphate of ammonia, (obtained cheaply at the druggists,) in one gallon of water. Apply it once a week, and then only to growing plants. It may be used with great benefit on beds of strawberries, on peas, on dwarf pears, grape-vines, dahlias and for all kinds of pot-plants. This mixture increases the size of the foliage of plants, and gives a dark, shining green color. The flowers also are improved in proportion. And, not the least important, this fertilizer will do no harm.

ATTACHMENT OF BIRDS.—Singing birds, if we could narrowly watch them, possess the most singular attractions, and exhibit the most romantic attachment. Not a movement of their master or mistress escapes their observation. They may be taught, easily taught, by affectionate care, to come out of the cage when called for, or to sit on the finger and sing when requested. A single movement of the head, or expression of the eye, will accomplish this; whilst the reward of a bit of hard-boiled egg, or a morsel of loaf sugar, will cement an intimacy terminable only by death.—*Audubon.*

SPRING DAYS.

Now sunlight, and now shade,
Oh! lovely, changing days,
My heart her tribute pays,
Ere yet the sunbeams fade.

Sweet childhood of the year!
Whose tear-drops lightly fall,
Whose clear smiles brighten all,
And falling youth endear.

Like winter-brooding cares,
The clouds pass, one by one,
Beneath the cheerful sun,
Or fleet away in pairs.

Forth from my darkened home
I seek the fresh green fields;
And all my sorrow yields
To gladness while I roam.

New life, these fresh winds bring,
That wave the cool, young grass,
And as I onward pass,
I hear the sweet birds sing.

The tender flowers peep forth—
The silken fields are rife,
With beauty, light and life,
And the verdure of the North.

A. K. C.

A CLEVER DOCTOR.

A wealthy lady had a tickling in her throat, and thought that a bristle of her tooth brush had gone down and lodged in her gullet. Her throat daily grew worse. It was badly inflamed, and she sent for the family doctor. He examined it carefully, and finally assured her that nothing was the matter. It was a mere nervous delusion, he said. Still her throat troubled her, and she became so much alarmed that she was sure she should die. A friend suggested that she should call in Dr Jones, a young man just commenced practice. She did not at first like the idea, but finally consented, and Dr Jones was called. He was a person of good address and polite manners. He looked carefully at her throat, asked her several questions as to the sensation at the seat of the alarming malady, and finally announced that he thought he could relieve her. On his second visit he brought with him a delicate pair of forceps, to the teeth of which he had inserted a bristle taken from an ordinary tooth brush. The rest can be imagined. The lady threw back her head; the forceps were introduced into her mouth; a pick—a loud scream, and 'twas all over; and the young physician, with a smiling face, was holding up to the light, and inspecting with lively curiosity, the extracted bristle. The patient was in raptures. She immediately recovered her health and spirits, and went about everywhere sounding the praises of "her saver," as she persisted in calling the dexterous operator.—*London Court Journal.*

Family Circle.

TABLE MANNERS.

Some little folks are not polite at their meals. The following beautiful lines are so simple, practical, and comprehensive, and directly to the point, we take pleasure in placing them before our readers:—

In silence I must take my seat,
And give God thanks before I eat;
Must for my food in patience wait,
'Till I am asked to hand my plate;
I must not scold, nor whine, nor pout,
Nor move my chair or plate about;
With knife, or fork, or napkin ring,
I must not play—nor must I sing,
I must not speak a useless word,
For children must be seen, not heard;
I must not talk about my food,
Nor fret if I don't think it good;
My mouth with food I must not crowd,
Nor while I'm eating speak aloud;
Must turn my head to cough or sneeze,
And when I ask, say, "If you please;"
The table-cloth I must not spoil,
Nor with my food my fingers soil;
Must keep my seat when I have done,
Nor round the table sport or run;
When told to rise, then I must put
My chair away with noiseless foot,
And lift my heart to God above
In praise for all his wondrous love.

Children's Guest.

THE PIOUS STEWARDESS.

A severe gale one night caused great alarm among the passengers of a steamer which plies between two of our Atlantic cities. The ladies had just retired, and anxious fathers and husbands crowded round the cabin-door, with encouraging words to their friends within.

"Stewardess," said one of the gentlemen, "my daughter is in berth eleven. I fear she is alarmed. Will you give her this?" and he handed her a small piece of paper.

The stewardess took the paper to the young lady, whom she found too ill to read it.

"Will you please read it to me?" she said to the stewardess; "my head aches so that I'm almost blind."

"Yes, dear," said the kind stewardess, and turning to the light read, "Thou wilt keep him in perfect peace whose mind is stayed on thee."

"That's a precious text, Miss," said she; "it's comforted me many a time."

"Thank you, nurse; so it is," said the sick girl.

The storm increased, and the alarm of many of the passengers showed itself in shrieks and groans. The stewardess, amidst the confusion around her, saw that the young lady in number eleven had left her berth, and was kneeling in silent prayer in a retired place. She went up to her and said—

"If you would read a few verses aloud, Miss, I think you might do a power of good."

The young lady rose, and going to a table, opened the Bible, and in a low, faltering voice began to read some verses in the 107th Psalm. The noise in the cabin was so great that she was not heard until the stewardess passed from one berth to another, whispering "Hush! the young lady is reading."

Then the passengers ceased their crying, and listened until the psalm was finished.

"Thank you, thank you, Miss," was echoed from one part of the cabin to another, when the psalm was concluded.

"Will you please tell me, dear," called out an old lady, "whereabouts the chapter is?"

"I never see such a book," apostrophized the stewardess; "it's calmed them all down like lambs. I'm sure I thank you a thousand times, Miss, for obliging me. They all seem 'mazingly comforted by it."

In an hour or two the gale had subsided, and the ladies having received the assurance that all danger was past, retired once more to their berths, where many of them soon fell asleep. The occupant of number eleven, however, was an exception. She sat still near the table, the Bible open before her, and her whole attention apparently absorbed in its sacred contents.

At length, when all was quiet, the stewardess drew near, and said in a respectful tone, "I'm glad to see you love that good book, Miss."

"O! it is precious," exclaimed the young lady enthusiastically. "I never felt its power so much as to-night. I am not very strong," she added with a frightened color, "and must confess when you first came to me, I was terribly alarmed. But those few words you read me calmed me at once. How kind in father to think of me! I wish he could know how quiet I feel."

"I'll see if I can find him," said the stewardess, rising cheerfully.

"O, I thank you. Tell him I found the gracious promise fulfilled, and I now beg of him to go to sleep."

After she had delivered her message, the stewardess returned, and finding the young lady did not intend to retire, gladly availed herself of the invitation to resume her seat.

"This is my time for reading," she said, drawing a worn Bible from her pocket.

"You love the Good Book too, I see," remarked the lady, with a smile.

"It's home and family to me, Miss. It's company to me night and day. If the wind's blowing a gale, as it did to-night, I feel safe, because I know who holds the wind in his fist. I know, if he wills it, he can speak the waves into a calm. My heart warmed at once to your father, when he sent you that verse to think of. It always does warm those who read the Good Book."

The next morning dawned clear and bright. Within the cabin there was scarcely a trace of the confusion and fright caused by the tempest. Indeed, few remembered it except to joke each other at giving away to alarm.

"I didn't suppose there was any real danger," said one.

"Your screams at the time would lead one to think you did," answered her companion.

"We ought to be thankful to our heavenly Father that we are alive this pleasant morning," remarked the stewardess, who happened to be passing.

"Yes, we ought," exclaimed a sickly-looking lady; "and the young lady whose reading reminded us where to put our trust."

The second night, several of the passengers approached the table in the cabin, and read a few verses from the Bible before they entered their berths.

The stewardess watched her opportunity, and when all was quiet, begged her young friend to read again for the benefit of the whole. Quite a number of voices echoed the wish, when, in a sweet, distinct tone, she read the fourteenth chapter of St. John's Gospel. Not a sound was heard as she then, in an unostentatious manner, kneeled by her chair, while she silently commended her soul to God, and asked his protection for the night.

"O, Miss!" exclaimed the stewardess, coming forward eagerly to help her to undress; "I am glad you are not ashamed to own Christ. I wish all Christians would be as bold as worldly people are in proclaiming themselves."

Whistling women are, among some people, as much detested as crowing hens; the old couplet runs thus:

"Whistling girls and crowing hens
Always come to fearful ends."

The first thing that Lord Palmerston was seen to do after taking his seat in St. George's Chapel (at the wedding of the Prince of Wales) was to comb his whiskers. The circumstance was telegraphed to all the courts of Europe.

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For the Christian Recorder.

BUCKS COUNTY SS.—TO ALL TO WHOM THESE PRESENTS MAY COME.

I, the subscriber, a Justice of the Peace, in and for the county of Bucks, do hereby certify that I am acquainted and know Emily Johnson—formerly Rodney, who was married to Samuel Johnson, who was married before William Hawk, Esq., of Bristol, Bucks County, as appears by record on his docket; and after careful examination and mature reflection, I feel myself fully safe in saying that the said Johnson had a wife living at the time he married the said Emily Rodney; and I further say that I have the evidence of Daniel Simmons (local preacher of the Methodist Episcopal Church) Charles Kemmone, (Class leader) and Benjamin Cummings, (who is exhorter) that he had one or more wives living at the time he married the said Emily Johnson; and the evidence, an affirmation, of the said Emily Johnson, that he had a wife living at the time she married him, which, at the time she married him, she had no knowledge of.

Affirmed and subscribed
Before me May 8th, 1862 } her
Emily mark Johnson.
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CERTIFICATES.

PROVIDENCE, R. I., Nov 27, 1861.
Rev L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev GEORGE A. ROE.

NEWPORT, R. I., October 29, 1861.
Rev. L. S. Lewis—Dear Sir: I have been affected for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost. ANTHONY RANDOLPH.

NEWPORT, R. I., Nov. 16, 1861.
Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled. RICHARD WHITE.

NEWPORT, R. I., Nov 17, 1861.
Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it and it has successfully cured my bunions. SOPHIA TAYLOR.

NEWPORT, R. I., Dec 7, 1861.
Mr Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public. Mrs EVELINA DEMOND.

PROVIDENCE, Dec 10, 1861.
Rev. L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs PHEBE A. MOSS.

NEWPORT, R. I., Oct. 10, 1861.
Rev Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints. Mrs ELIZABETH THOROUGHGOOD.

NEWPORT, R. I., Nov. 20, 1861.
Rev. Mr. Lewis—My boy was troubled with the chilblains. I applied your Liniment a few times, and it cured him. Mrs. ADELINE HINES.

[illegible], Sept 3, 1861.
Rev Mr Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs. SUSAN GARDINER.

PROVIDENCE, RHODE ISLAND, Aug. 10, 1861.
Rev. L. S. Lewis: I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs MARY A. JEWITT.

[illegible], Nov., 1861.
Mr L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost everything—but nothing so effectual as your Family Liniment. I would not be without it. Mrs. LUCY WATERMAN.

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From Hon. Henry Monro, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

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THE HOMESTEAD.

BY LADY SPENCER.

It is not as it used to be,
When you and I were young;
When round each elm and maple tree
The honeysuckles clung;
But still I love the cottage where
I passed my early years,
Though not a single face is there
That memory endears.

It is not as it used to be!
The moss is on the roof,
And from their nests beneath the eaves
The swallows keep aloof,
The robins—how they used to sing
When you and I were young;
And how did flit the wild bee's wing
The opening flowers among!

It is not as it used to be!
The voices loved of yore,
And the forms that we were wont to see,
We see and hear no more,
No more! Alas, we look in vain,
For those to whom we clung,
And loved as we can love but once,
When you and I were young.

THE LAST WISH.

To do, or not to do; to have,
Or not to have, I leave to Thee:
To be, or not to be, I leave:
Thy only will be done in me;
All my requests are lost in one,
Father, Thy only will be done.

Suffice that for the season past
Myself in things divine I sought,
For comforts cried with eager haste,
And murmured that I found them not:
I leave it now to Thee alone,
Father, Thy only will be done.

Thy gifts I clamor for no more,
Or selfishly thy grace require
An evil heart to varnish o'er;
Jesus the Giver I desire,
After the flesh no longer known:
Father, Thy only will be done.

Welcome alike the crown or cross;
Trouble I cannot ask, nor peace,
Nor toil, nor rest, nor gain, nor loss,
Nor joy nor grief, nor pain, nor ease,
Nor life, nor death; but ever groan,
Father, Thy only will be done.
CHARLES WESLEY.

For the Christian Recorder

CAMDEN CORRESPONDENCE

MR. EDITOR:—In perusing the CHRISTIAN RECORDER of May the 9th, I observed a letter signed William H. Longfellow, which seemed to be intended as a reply to West Jersey of May the 2d, but I am satisfied that it would require a greater philosopher than any that has ever graced the stage of moral action, to discover the kind of argument that would give it the character of a reply. The object of the writer seems to have been two-fold. First, to bring the author of that communication into disrepute. 2dly, to give the death blow to the doctrine of colonization. Has the gentleman been successful? I would answer in the language of Dr. Johnson, who, when he was asked for his opinion critical upon a book, just then published in London, said, "Sir, the fellow who has written that book has done very well, what no one ought to do at all." Let us examine his letter, and see how far it will sustain its character as a reply to West Jersey. Mr Longfellow remarks that he is sorry that in times like the present, there should be any one found willing to occupy their time and paper, to urge such claims. Had the gentleman spent as much time in studying the history of this and other countries, as he has spent in his attempted reply to West Jersey, by this time he would have been a wiser man. Every intelligent mind knows well, that three thousand years ago, the white race were very insignificant in point of number and intelligence. But how stands the case now, and what has brought about the change? Emigration! Sir, Alexander the Great, who flourished about two thousand five hundred years ago, was the leader of that race in the colonization enterprise. He traversed a large portion of the globe, and established colonies wherever it could be done. And from that time they have been moving onward until they have almost commanded two-thirds of the globe, nor has Africa slipped their attention? And as West Jersey says, unless we step in very soon, they will be masters of her soil too,—would to God, we had more Alexanders and fewer William H Longfellows. The time would then be truly auspicious, and not merely significantly so, but the gentleman argues that "it was by no prayers of our forefathers that we were brought here; and it will be by none of ours that we will be sent back." Sound reasoning that for a gentleman of intelligence; that kind of reasoning and the saying of "cutting off your nose to spite the face," are "twin sisters." The gentleman does not pretend to argue that we will be better off by remaining here, but the fact of us not emigrating is conclusive that we must remain; yet he has produced no argument to sustain his position in opposition to the gentleman's theory. I would refer to the children of Israel; and as I have already spoken of the Greeks under Alexander, I would simply ask the gentleman, how this country became what it is if it was not through the medium of colonization. Again, he says, that West Jersey thinks that it requires a powerful nerve to be the opponent of colonization; when in fact it is the reverse. West Jersey said, that, our people are so much prejudiced against the colonizationist; the mere mention of the name is sufficient to make some present a front apparently so disturbed, that one frequently finds himself in need of a little more nerve in order to proceed. These are the plain words of West Jersey; and how any one could mistake such plain language I cannot account for, unless it be an incapability to comprehend ordinary English. The gentleman seems to have a peculiar taste for misrepresentation,—while his remarks about the state of New Jersey may be true, but if the gentleman desires to impress the public with the idea that Pennsylvania has a political atmosphere more congenial to the colored man, he is mistaken. Again, the political calendar of Pennsylvania, if consulted, will be found to contain as many copperhead principles as that of New Jersey. She elected the democratic ticket. So did Pennsylvania. The gentleman asks who did the state of New Jersey elect for Governor?—a democrat. What party was triumphant in Pennsylvania at the last fall election? Copperhead democrats. Now, Mr Editor, what's the difference between the politics of the two states? The difference is in favor of New Jersey. She elected a democratic Senator in the place of a democrat, whose term had expired; but Pennsylvania turned out a friend of the black man, and elected an enemy. The gentleman reminds me of a member of the house of Representatives, in '49, who asserted that he had been coming to Washington from boyhood, and never saw a slave pen nor slave dealer. He had no taste for them, therefore, he could not see them, notwithstanding they existed within five minutes' walk of the archives of the nation; and almost directly under the proud folds of the star-spangled banner. Again, what state gave the colored people the right of franchise for nearly half a century? and then with no just cause, drove them from the platform of political equality, which position they have never regained; it was not the state of New Jersey; perhaps, the gentleman can answer! What state was it the governor of which declared that no black soldiers should cross her soil while he occupied the executive chair? Perhaps the gentleman can answer. Again, the gentleman says this is our country. Where then is your bill of rights, and what are your claims without it? If it can be shown that this is our country, will it not make us a party to all the wrongs inflicted upon our race? While I admit that we are justly entitled to all the rights in this country that other men enjoy, yet I hold that Africa is our country, and on that account she should be near and dear to us, but says the gentleman, "this is our country;" using the most emphatic language—implying ownership; strange rule of jurisprudence—the fact of ownership carries with it the right to rule or enjoy. What are the privileges enjoyed by us as citizens? If the fact of occupying a degraded and menial position in society is blessedness, in the opinion of our friend, then I can only add, "since ignorance is bliss, 'tis folly to be wise." The fact of being born in a country does not always carry with it the right of citizenship. This is a fact that all history sustains, and a conclusion that the gentleman might have arrived at had he viewed the subject from a proper standpoint. It was this principle of jurisprudence that controlled the supreme court of this country when it decided that colored persons were not citizens of the country.

The Israelites were four hundred years in Egypt; yet they never became citizens. They were seventy years in Babylon, still they were not citizens. The gentleman thinks because we did not emigrate to this country, we are not citizens; the contrary is the fact. If we had come here as chartered colonies by Great Britain or some other country holding claims by virtue of discovery or purchase, then should we be *bona fide* owners. These claims, rights, titles, &c., have not yet been clearly set forth; but not so with our claims to Africa; she is ours to control, to civilize, to evangelize, and I know of no better way to do it than to send those who say that they have been called and chosen for the work. And if God calls men, and sends them to preach the gospel to all the world; how dare Mr Longfellow or any one else say they shall not go? The gentleman thinks it would cost too much; let us make the effort, and Providence will provide a way and the means. All that is wanting on our part is the will. The gentleman says that West Jersey does not tell us which conference should consider the matter? Whether the general, annual, or quarterly conference at Camden. If Mr Longfellow will acquaint himself with the A. M. E Church discipline, he will be better able to reply to West Jersey's communications. "We have planted our vineyards, fruit trees and shrubberies," says the gentleman, "and we intend to enjoy them." By the aid of what kind of an instrument has the gentleman discovered these nice things? He certainly surpasses the man who counted the babes in the moon. A word about another matter. Then he will close. What pray? Not an argument, but a flurry of guerrilla words, and a succession of personalities unbecoming a reply to the article on colonization. The matter which the gentleman desires to speak of is Bishop Payne's enterprise. This may be filled with matter, but with all due respect the Bishop, for we believe him to be the right man in the right place; and while he advocates the claims of the Wilberforce University, he will not endorse the remark of Mr. Longfellow, that it is worth more than all of the colonization organizations, or that it will be productive of more benefit than they, this great matter may be very much like the matter which accumulates in boils, that sometimes come on the surface of the body. By the laws of nature regulating this matter the refuse matter of almost the entire system collected by the blood is carried to this point, or points, but the value of one is measured by circumstances. If it breaks the skin, doctors say, that the benefit is not inconsiderable; but if it fails to break the skin, the matter returns to the system and the benefit is lost. We may trouble the people for their means, and bore them till they are sore: we may succeed in getting our college, and turn out lawyers, doctors, and professors? But where is the field of operation? Let us be like the shrewd Yankee, never tax our brains and purses to invent something which there is no market for. "But there are no schools in Africa," says the gentleman. No! And South Carolina had no schools two years ago; and if we were all of the same stamp, as our friend there would be none there to-day, and Africa will fare as badly. But I must close, I deem it useless to follow the gentleman in his rambling discourse. He has doubtless found the subject too much. Hence we find him jumping about like a squirrel. His unmanly reference to the people of New Jersey was no point of argument. And I would advise the gentleman, to adopt a different style of writing, or he may fail to win a deathless name,—his glowing appeals for the ministry to the contrary notwithstanding. This article has been delayed, because, at first I supposed, West Jersey might reply, but, after waiting for some time, I took it for granted that West Jersey had probably concluded not to notice the gentleman, but fearing lest he should grow bold, in meddling with Jersey matters, I thought it would be well to remind the gentleman that he had better desist or get some help.

FAIR PLAY

Camden, New Jersey, 1st, 1863.

METHODIST MINISTRY

A writer in the *Methodist* says:

The elevation of our ministry requires an extension of the time of service. It is of no use to attempt to disguise the mortifying fact that many men who are not adapted to, nor efficient in, the work of the itinerancy, are borne with by the people because they have only one year more to stay. Thus men are kept in the ministry who are dead weights on the church, and better men are kept out because there is no room for them. If the churches knew that an inefficient pastor could stay two years more, they would not submit to be neglected, but would urge his removal at the end of his first year, and thus such men would be compelled to leave a field on which they should never have entered.

THE FIFTY FOURTH MASSACHUSETTS REGIMENT.

The first colored regiment organized in a Northern State embarked at Boston last Thursday for Port Royal. Its arrival in the city, the review on the Common by Gov Andrew, the march through the streets of Boston and the magnificent reception given to the regiment by the citizens, are very noteworthy signs of the progress we are making towards a recognition of the capacity and the rights of the colored race. The accounts in the Boston papers agree in saying that the scene was unexampled. "No regiment," says one journal, "on its departure has collected so many thousands as the 54th. Vast crowds lined the streets where the regiment was to pass, and the Common was crowded with an immense number of people such as only the Fourth of July or some rare event causes to assemble." The regiment was reviewed by the Governor and staff, Major-General Sutton and his staff, Senator Wilson, the Executive Council, officers of other regiments, the Mayor of Boston, and a great number of other officials. "It is but just to state," says the same paper, "that no white regiment from Massachusetts has surpassed the 54th in excellence of drill, while in general discipline, dignity, and military bearing, the regiment is acknowledged by every candid mind to be all that can be desired. The expression of satisfaction at the excellent appearance of the regiment, and the enthusiasm it excited among all classes was general and hearty."

"You can hardly imagine," says another spectator of the scene, in a private letter, "what a triumph yesterday was in Boston for the 54th. Everybody, generals, policemen and all, said that they never had so fine a regiment, so sober, so orderly, well behaved, well drilled and disciplined, passed through Boston, and never, I believe, were troops looked upon with more favor." Col. Shaw—a son of Francis George Shaw of Staten Island, and grandson of the late Robert G. Shaw of Boston—who commands the regiment, is an officer of great experience, having been in the field from the very beginning of the war, and is unusually capable and devoted to his work. Lieutenant-Colonel Hallowell, of a well known Philadelphia family, is also a graduate of another Massachusetts regiment, and thoroughly qualified, by his ability and Anti-Slavery convictions, for the position he holds. A large number of the officers have seen service before, and it is noticeable that few regiments have on their roster so many names from the best families of the city and state. Massachusetts has indeed identified herself in all ways with this her first regiment of colored troops; and whatever fortune may betide it, she at least stands or falls with her people of color. Gov Andrew, in his effort to make the regiment worthy of its opportunity, has shrunk from no reproach and spared no pains, and he has now the satisfaction to find it honored and rejoiced over by its opponents as well as its early friends.

Even in State street, its welcome was enthusiastic. Over the spot where Crispus Attucks, a negro, the first martyr of the Revolution, fell; where Thomas Sims, in the gray light of early morning, was stolen away to slavery, all Boston consented to the deed; where Anthony Burns, three years later, under the noonday sun, was openly kidnapped, with escort of Boston troops, this black regiment now marched to the music of the John Brown hymn to embark on the ship which should bear them on a hostile errand to the soil of South Carolina! History may be searched in vain for a contrast or a retribution of which the poetic and religious justice is parallel to this. Never were a thousand men who bore with them so many of the hopes and responsibilities of a race as are intrusted to these colored soldiers. May they be equal to the duty which rests upon them, and worthy of the career which opens before their victorious arms.

For the Christian Recorder.

MR. EDITOR:—Our Conferences is over, and the brethren have returned to their fields of labor, some to new ones, and others to their old ones, to commence another year of toil and anxiety.

The Wilberforce University appears to be the all absorbing topic of the day in our city; many are doing all they can for it in this city. Some of the enterprising gentlemen connected with our church in this city, have formed a Wilberforce Association, the object of which is to raise means from time to time for Wilberforce. On last Thursday night they held their first demonstration in Bethel church. Mr. George A. Hackett and Henry Bradicks, the leading spirits in the matter, offered a beautiful silver goblet for the best essay on the following subject: What will elevate the colored man most and give him a permanent home in these United States? The several Lyceums were represented by their most able members; after the reading of the essays, the judges retired to examine them. Their delay in returning, produced some speculation as to who should bear off the laurel. Finally it was announced that the judges were coming. There could not have been more excitement, if a jury, in a life and death case, had been returning with a verdict. The judges made their report, giving all the young gentlemen credit for their masterly production, and awarding to James H. Gordon, (the son of Rev John Gordon,) the silver goblet for the best essay. Whatever is realized from the demonstration, will be paid over to Mr Thomas Bradford, who is the treasurer of the Wilberforce Association. We are sanguine of success, as far as our Conference is concerned, in the affairs of Wilberforce. Another minister has fallen from Zion's walls in our city; viz: Rev. Henry Brightman, who was some years ago a local member of our Conference, but more recently a member and minister of the Sharp Street M. E Church. He was ordained a deacon by Bishop Brown in the city of Washington, D C., at the Conference of 1842. He soon went to the M. E. Church, where he lived and died. He was conveyed to his last resting-place on last Wednesday.

It will be seen from the proceedings of the Baltimore and Philadelphia Conferences, which have recently adjourned, that they have elected their local delegates to the next General Conference. The delegation is composed of some of the most able and experienced men in the connexion. The number of travelling preachers who are eligible to seats in the next General Conference, from the Baltimore Conference, is larger than it has ever been, since the formation of the connexion. Should they all live to see the time, there will be nineteen travelling preachers of the Baltimore Conference, and seven local preachers, making twenty-six in all. If the other annual Conferences have increased in numbers like Baltimore Conference it will be the largest General Conference that ever assembled in our church. It would be a very fine thing if the Secretaries of the several Annual Conferences, or some one who is acquainted with the Conferences, would furnish you with a list of the names of all the travelling preachers and local delegates, who are entitled to seats in the next General Conference—and then we could see the importance of lessening the number of members to the General Conference. I have long since thought that it would be important for the General Conference to look to this matter.

A W W

Baltimore, May 30th, 1863.

The Rationalistic controversy is at present very hot. Almost all the newspapers are vigorously enlisted on the side of error. The religious periodicals are filled with defence of the truth and one or two new ones seem to have been called into existence by the exigencies of the times.

For the Christian Recorder.

CONTINUED.

Now I can stand some things, but not everything and anything; I hold to the position I always held to, and I still assert that there are no church laws more consistent with the word of God, than the laws embraced in the discipline of the A. M. E church; and it is a great pity, that some men administer it so rashly and so unrighteously; but nevertheless, this is the case; as I have spoken of conference members, they can neither administer the law properly, nor preach the Gospel to any advantage.

This is commonly the case in reference to many local preachers and exhorters; for instance, you may travel all around some of our circuits, and you will not find a single local, preacher or exhorter in possession of one qualification, for discipline. Now why is this the case? It is simply because travelling ministers have crippled the law in administering it. Then the question arises; how is this great fault to be remedied? The question is easily answered; let each Annual Conference be more careful in sending out men to instruct the people, send none who are destitute of the disciplinary qualifications, and in a short time we will have among our people an enlightened ministry; and for the sake of the great work to be accomplished by the connexion, it is highly important that they put forth an intelligent ministry.

You will excuse me, dear reader; I speak as though I belong to the connexion, and indeed, in heart, I am an African Methodist, I can be nothing else in principle, for my earlier days have been devoted to the services of the church, and notwithstanding the indifference that now exist to hinder or cause me to make my hasty withdrawal from the church for awhile; and though I cannot work inside of the borders, I will speak well of her outside. But, says one, if you have found fault with her and left her, why speak for her? Well, I believe it is not seen where I have said anything against the connexion as yet; therefore I hope no one will intimate or suppose for a moment, that I mean any mischief to the church; no, far from it; but can I not take an active part in aiding the cause which I know to be for the benefit of our much afflicted race in this country? And because the A. M. E church stands as the great federal head of our race in this country, both in a mental, moral and religious point of view. I speak of both her efficiency and deficiency; her efficiency as it regards her able Bishopric, as well as in part her able ministry. Secondly, her well founded laws or government.

I speak of her deficiency as it regards her, or that part of her ministers who are almost illiterate so far as it regards a disciplinary education, which deficiency must be removed in order to cure the sad and fearful disasters attending the future of the church in her onward march of doing good.

Let me say I love the African M. E Church, and because I love her, I will speak for her, in or out of her; I would likewise advise every denomination among our people to unite upon some plan convenient for the speedy instruction of the millions of our brethren who have been emancipated by the late proclamation made by our President, the 1st of January last; and I have already intimated, that not only every religious denomination of color is called upon to exercise their utmost influence, to enlighten our benighted race, but every intelligent colored man or woman is called upon to engage in the great work of spreading knowledge among our people; then in conclusion, when we behold the great bursting forth of freedom's day to the oppressed and despised of our land, it is time for us to work, for the meliorating of our condition in this country: then let us with our every faculty go to work, and go now, for the wants of the manumitted require it, and duty demands us to go forward in the great work; the circumstances of the crisis bid us go forward; the urgent necessity of our case forbids us to linger longer here in a state of docility and idleness. Can we listen to the chanting voice of Liberty, and pay no tribute at the shrine of her altar? Let it never be said, that we a people who have prayed so long for her sweet visitations to our land, now have no songs of devotion to bring forward, no sacrifices to offer, no tributes to lay at her feet: ah no! Wake up; let not the guardian angel who has accompanied the sweet queen of freedom from heaven, who even assisted her in bearing the sweet boon of liberty to the oppressed; let not that angel return to heaven bearing the intelligence that we are slothful, and sluggishly receive them. I adjure you, intelligent young men and young women, with your equipped education, go forward with energetic zeal, and work ardently in the cause of your race.

Now Dear Editor, if you deem this worthy of a place in your columns, with the necessary corrections, you are welcome to give it to your readers to ponder for themselves.

I am yours for the improvement of our race in all respects.

J. H PAYNE.

For the Christian Recorder.

SOUTH CAROLINA CORRESPONDENCE.

MR EDITOR:—Thus far we have spent two days on the soil of South Carolina; therefore, you must not expect much of interest in this letter. The steamer Arago leaves in a day or two, and I thought I would send a few lines to the *Recorder*.

Bro J. Hall and myself left New York City, in the steamer Arago, on the 20th inst., 12 M for Hilton Head, S. C; Rev's Bishop Payne, Benjamin Lynch and R. H. Cain bade us an affectionate farewell, and in a few moments we lost sight of them in the distance. The Arago made the passage in seventy-eight hours, or three days and six hours, (arriving at Hilton Head 23d inst., 6 P. M.) No one was permitted to land that night, the boarding officer came aboard, stationed sentries at the gangways, stern and bow of the boat, and she anchored out in the harbor. Sunday morning the passenger list was examined, and every civilian was called upon to show his authority for coming down, before being permitted to land. The steamer then hauled up to the wharf, and in a few moments the steamer Gen. Hunter came down from Beaufort, to convey passengers to that city; that being our place of destination, we attempted to leave the Arago and go aboard the Gen Hunter; then came the dilemma; we had no pass to go to Beaufort; not an inch could we budge from the Arago; many prophesied that we would have to go back to New York; however, we felt all things would be right by the time the Gen. Hunter came from Beaufort in the afternoon. About ten o'clock our attention was called to a large gathering on the distant beach, which on examination proved to be a baptizing among the freedmen. We could see the people in dense masses, moving to the church, and our anxiety to step ashore and participate became intense; the boarding officer sympathized with us, gave us a pass to attend meeting, and then report ourselves. At this place, Hilton Head, there was meeting at but one church, that was the Baptist church; thither we repaired and met at the door the preacher Rev Peter Murchison (colored); he cordially welcomed us. It was a sacramental occasion, he invited us to speak; my heart was so full I felt like it was overflowing, and there was no trouble for tears and words to run. Oh, how eagerly they drank down every word!

Bro. Hall prayed fervently, and a white minister present made some remarks. The communion was administered by Bro Murchison, our brethren however, were close communionists, and they had to leave us out of the *Lord's Supper*. We however, took it philosophically, and spent the time pleasantly. We then started for the steamer, and met a prominent member of the African M. E. Church, who is in business at Hilton Head. Shortly after we got back to the steamer the Gen. Hunter came in from Beaufort, and with Gen. Saxton's order for us to pass up to that point; this relieved us of all embarrassment. On our trip to Beaufort on this boat, we found a prominent member of Bethel church, Baltimore, Mr Johns, and a gentleman from New York; they had seen and heard us before and were overjoyed to meet us. We arrived at Beaufort Sunday 24th, 8 o'clock P. M., and were accommodated at the Mission house, a large and beautiful mansion, a place where we were I assure you, as finely accommodated as we could have been at Baltimore.

We soon found a pleasant place prepared for our reception at the house of Sister Williams, a Baptist lady, and an old settler here.

While I am writing this, Brother Hall is busy fixing up the room.

I saw the colored regiment (2nd South Carolina) drill to-day—they leave this place in a few days for a more active field. They are all robust, determined-looking and apt men, well uniformed and armed. I expect to speak to them before they leave.

There are many Methodists at Hilton Head and many here. Our prospect is truly bright. Pray for us, keep your eyes on this field. I have had but little time as yet to make observations and form opinions, but I thought these lines hastily penned, might interest your readers.

When I write again, that is, in two weeks' time, I will order about fifty copies of the Recorder, perhaps more. Until you get that order, please send mine to Beaufort, S. C.

I shall within a few weeks make arrangements for the circulation of the Recorder.

Yours for Liberty and the Gospel,
JAMES LYNCH.

Beaufort, S. C., May 24th, 1863.

For the Christian Recorder

THE HISTORY OF THE CHURCH.

From the Thirtieth to the Three Hundred and Twenty-third year of the Christian Era.

The history of this war will be read with a great deal of interest and delight by the true patriot and loyal American when this war shall have ended, if it terminates in favor of the Union.

But the history of the church is of far more importance, for upon the weal or wo of the church hang the destiny of many souls—perhaps the world.

The history of the church may be considered as commencing with the birth of Christ, its divine head. There appears to have been a general expectation among the people of some extraordinary personage to make his appearance in the world. Hence the fears of Herod when it was announced by the wise men that the King of the Jews was born. Christ is the chief corner-stone, for, says the apostle, "We build upon the prophets and the apostles, Jesus Christ being the chief corner-stone." Not only is Christ the chief corner-stone of the church, but He is also the foundation, as Isaiah styles Him, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation."

Even before He made his appearance in the world He was the foundation of the church. But, before proceeding too far, we will endeavor to define the word church. For this purpose we will use the 13th Article of our church; it reads thus: "The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all things of necessity and requisite to the same." The analysis of this definition of the church will show it to be sufficiently comprehensible for all useful purposes.

The term church, in its most enlarged sense, signifies the whole number of those who agree in worshipping God, according to the doctrines of the Holy Scriptures. The term church is also used to denote all those who profess the faith of the Christian religion.

The word church was used by the Greeks to denote an assembly of men called together for any particular purpose. It was applied to all assemblies without regard to their precise nature, which could only be determined by the circumstance which brought them together.

It is said that Christians took this word from the Jews, and applied it to particular societies of believers in particular places, as in Acts 8: 1, "And at that time there was persecution against against the churches which were at Jerusalem."

TO BE CONTINUED.

Wilmington, June 1st, 1863.

BROOKLYN CORRESPONDENCE.

MR. EDITOR:—The accumulating grandeur of events impel me, borne on by the interest I have in all movements. I have visited several places of information, seeking what is to be unfolded; yet I am alarmed lest my correspondence has fallen into the hands of the "printer's devil" before it reaches the hands of our erudite Editor for correction. I perceive that some foul hand has violated the rules of composition by making me say in my correspondence of the 23d of May, "that the exercises opened by Miss V. Magnan, on the piano forte, who reproduced all the sentiment in Philadelphia, "the carnival of Vanice." Not knowing any place in Philadelphia by the name of Vanice, I was at a loss to understand how any one could mistake "Italia" for Philadelphia, knowing that the city of carnivals is in the land of poetry and song. Hoping my future manuscripts may fare better, I pass on.

Disappointed in not seeing the 54th Mass Regiment pass down Broadway, to test the strength of copperheadism, we have contented ourselves with the hope that when they meet the rebels on South Carolina soil, they will drive them like Jehu, "furiously," and root out all the house of Jeff Davis. It is a source of pleasure to see how the Western men of color are enlisting for the war. The great cities of Gasconaders have not sent one hundred colored men into the field. There has been more talk in New York and Brooklyn by colored orators, and less men enlisted than any other places in this country. But there is a mighty shaking among wet bones just now. Enrollments have commenced, and cowards feel that there is no escape. The ambitious young men have entered the navy, and it is refreshing to see the jolly black tars moving about the vessels; prize money and a recognition of their manhood allures them there; wise after all.

Turning to religious matters, there is much to interest one at the present. I promised to communicate to you at an early date. I mentioned in my last about the siege operations near Fort Jackson, by F. Champion; since then a more bold character has assumed the command. That nice lecturing preacher, R. H. Cain, has collected $500, and made a payment on the church situated on First street between Myrtle avenue and Willoby St., with accommodations for one thousand people; it has also a lecture room, lecture organ, studio, and two lots 97 ft x 74. On last Sunday, the 31st, we had a large congregation filling the house, and also lifted a collection of one hundred and eleven dollars during the day, and the people are full of enthusiasm. He also gave out that the Conference would meet with his congregation, and the people are making preparations to sustain the Conference better than ever before. One fact is worthy of notice, that there seems to be a determination among the people to hold to the discipline. Rev. Jonathan Hamilton preached at 8 o'clock a stunning discourse, and named the church *Bethel*, to which the people responded, Amen!

Our Bridge Street friends seem very much chagrined; Robert Jackson in behalf of the trustees who remain there, has brought a suit against the stewards for the sacramental ware of the church; how low must this man be sunken when he will go to law for the cups out of which the sacred wine of Christ's holy institution is taken by his humble followers; but these acts are in keeping with all the transactions by which this man has been characterized in that church. So things move on in this department. Rev. Chas. H. Thompson has accepted a call to Newark; hence, the Prince Street Presbyterian Church is without a pastor. Rev Bornet has also resigned from the Concord Street Baptist Church, so they are without a pastor. Why all these changes? Is there not a moving of mind struggling to be free, waiting, and hoping for something more good and enduring? There must be revolutions until the bright day of freedom of limb, of action and of thought, till sublimer realms shall unfold to our vision, and God be all in all.

JUSTICIA.

DANCING AS AN EXERCISE.

In this matter, as every where else, the word of God appears as the best and safest guide to the welfare both of body and soul. Dancing is injurious to both. It is the frequent cause of *bodily* disease. It has been, indeed, advised as exercise; but all will admit that there are other modes calculated to promote this end, equally with dancing, even under the most favorable forms or circumstances in which it is possible to conceive of it. But in all its guilty connections and tendencies, the physician who advises it to the young, steps from his province as the healer of men's bodies to that of destroyer of their souls. It is, could it even be shown to be good exercise, like that dangerous remedy of ardent spirits, which never leads a man as rapidly towards health as it does towards drunkenness. But dancing is not good exercise. On the contrary, looking at its general results towards health, it is the most insidious destroyer which can be introduced into a community. It takes a place in the very van of that host which prepares the path of the "King of Terrors." Did the young know the perils to life which accompany their festivity, the ring of the dancer's feet upon the floor would sound like the distant though quick beat of that pallid horse by which Death's fearful form of shadows is borne through the world.

Dancing a beneficial exercise! Do not physicians tell us that *morning* is the best time for exercise, and daylight almost essential to it?

"The breath of night's destructive to the hue
Of every flower that blows."

Night, natural or artificial, is essential to dancing. It turns day into night and night into day. Midnight is its noontide. It toils during darkness and sleeps during light. It inverts the order of Nature's God, and seems to have an invincible repugnance to all His light. Not only can it not endure the light of His holiness, but it cannot bear the feebler light of the sun, which, like a great eye of JEHOVAH in the heavens, would look upon it too reprovingly. Does it love the darkness rather than the light, because its deeds are evil?

Exercise, we are told by the guardians of our health, should be *regular*. This occurs at intervals, and is determined by no fixed principle.

Exercise should be conducted in the *open air*. Dancing leads to dense crowds, in heated rooms, breathing the vitiated air from many lungs, and inhaling the vapor of glaring lamps and of bodies panting and reeking from their violent efforts.

Exercise should be *moderate*. Dancing is almost invariably carried to the greatest extremes. The lady who could not walk a few squares to relieve the sick or watch by the dying, or who is too indolent to take the daily exercise she needs, will, under the excitement of dancing, pass through a fatigue which the most powerful constitution could not with safety undergo. The swollen eyes, and pale face—the complete prostration mental and bodily, which follow these scenes, show how pernicious they are to health. The fashionable woman grows prematurely old. The haggard face, and sunken eye—the stooping gait, the weariness and satiety, revealing themselves in every feature and every motion, and which all the resources of art can hide but for a little time, prove how dangerous it is to trample on the laws which God has written on our physical constitutions, and warn us that our *bodies* as well as our spirits are to be presented as a living sacrifice to Him.

Could I summon before you the shadowy hosts of those who have laid down their lives, and their souls with them, at the shrine of this dangerous amusement—as they glide by, their wan and sad countenances, and thronging numbers, would appal your very souls. How many constitutions have been taxed, until worn-out nature lost the power of reacting, and the victim sank into the grave. How many, unconscious of a latent disease of the heart, have nursed it in the ball-room, or in the violence of the dance have burst the last thin barrier of life, and died in a moment. Ah, how many have found the dread realities of consumption, the hectic cheek and hollow cough, follow the exposure of the ball-room—have passed from the high and heartless mirth of nights of dissipation, to the wasting away in the dim, hushed room—the cold, exhausting sweats—the struggles ever wilder against ever approaching suffocation—and the last tremendous convulsion, which left death in quiet possession of that form whose beauty had charmed and whose grace had attracted so many. Often has the young girl, just freed from the restraints of childhood and of school, with her inexperienced heart running over with dreams of the pleasures she has not yet tasted—hearing no warning, or unwilling to hear—often has she exhausted the vital energy of years in the course of a single winter; and the flowers and birds of spring breathed fragrance and song upon her early grave. Often the bride, joining with an eager heart in the festivities which attend her marriage, has laid the foundation of disease, which ere long summoned those with whom she had danced so gaily, to gaze upon that pale face, whose beauty had withered almost as quickly as the bridal flowers on her brow.

Ye forms from the land of Spirits! what will you say to those who are now as young, as gay and thoughtless as ye once were who are wasting the precious moments of that time which fixes eternity, wasting it in the same career which brought you to a premature grave? Hark! do you not hear a sorrowful moaning which comes back—a voice from the tomb—which says, 'God is a just Judge. If ye would not reach that dark land to which we have descended so untimely, tread not the path of sinful amusement which conducted us hither.'

Lutheran and Missionary.

MINISTERS MARRYING

The *Examiner* has a correspondent who takes it upon himself to discourse to "a Theological Student who is about to Graduate." He closes his last in the following strain:

"Turn a deaf ear to those who importune you to get married. Get a horse first, and established health, a populous library, and a good, round, regular, reliable income, then get a wife—if you can't do without one. "Next to no wife a good wife is best"—for a clergyman. The quoted part is a proverb, the remainder is in accord with the doctrine of St Paul. There are lamentably few who "continue in the Apostle's doctrine" as to this.

It is taught commonly among us that you must take a wife to your first Church, that it is indiscreet and hazardous to go thither without one. This is a pernicious error. Better go without one, than with a poor one. They are afraid you will get in love with one of your congregation, and get the rest of your congregation about your ears, for your presuming partiality. Better obtain a good wife from you congregation than an indifferent one elsewhere. It has to be admitted, however, that it is not judicious to marry a member of your Church.

If you marry "from a sense of duty" I hope you will draw the name of a Xantippe in the lottery connubial, and get most thoroughly pecked for your unwise haste. Mix a little cool head with the hot heart, in your selection of a female partner. Esteem is the salt of love. The savor has lost its salt when love has lost its esteem.

If you are not one of those unfortunates who are under an antique obligation, when a Senior, to marry a pretty vacuum of a face that you wooed when a Freshman, I congratulate you. If you have escaped Cupid entirely, you are still more to be congratulated. Throw up intrenchments, and abide your time. The infrequency of wives suitable for clergymen would seem to indicate the approbation of Providence upon a celibate priesthood.

The scamp who wrote the above is either a Papist at heart, or has recently received the mitten.

ED L. & M

LET ALL DISLOYAL COWARDS TAKE WARNING!

NEGRO SOLDIERS ATTACKED.

Two mustered, but unarmed companies of the negro regiment raised here were attacked while passing through Georgetown, this evening, by a band of pro-slavery ruffians. They turned upon their assailants, routed them, and beat some of them in a most wholesome manner. One of the rowdies was hurt very badly.—*Washington Telegram.*

A WORD OF CHEER

The Hon. Hannibal Hamlin, Vice-President of the United States, has received a draft on London for a sum which amounts, in our currency, to over Six Hundred Dollars, given as a free-will offering to the cause of Emancipation by the Colored Women of the British colony of Victoria, to be applied to the benefit of the freedmen at and about Beaufort, S. C. The donors—who are in good part natives of the United States and graduates of the "peculiar institution"—had previously sent $170 to Philadelphia for a like purpose. Here is their letter.

VICTORIA, April 18, 1863.

SIR:—By order of the Committee of Colored Ladies of the British Colony of Victoria, V. I., please find enclosed a draft for £36 14s 9d sterling on London, made payable to your order.

Please send it to Beaufort, S. C., for the benefit of the contrabands.

Our readers will admire the noble ground taken by GEN. HUNTER, in behalf of the colored soldiers. Hear him, all ye readers:—

LETTER FROM GEN HUNTER.

HEADQUARTERS, DEPARTMENT OF THE
SOUTH, PORT ROYAL, S. C.,
April 23, 1863.

JEFFERSON DAVIS, Richmond, Va.,

The United States flag must protect all its defenders, white, black, or yellow. Several negroes in the employ of the Government, in the Western Department, have been cruelly murdered by your authorities, and others sold into slavery. Every outrage of this kind against the laws of war and humanity, which may take place in this Department, shall be followed by the execution of the rebel of highest rank in my possession; man for man, these executions will certainly take place, for every one murdered, or sold into slavery worse than death. On your authorities will rest the responsibility of having inaugurated this barbarous policy, and you will be held responsible, in this world and in the world to come, for all the blood thus shed.

In the month of August last, you declared all those engaged in arming the negroes to fight for their country, to be felons, and directed the immediate execution of all such as should be captured. I have given you long enough to reflect on your folly. I now give you notice, that unless this order is immediately revoked, I will at once cause the execution of every rebel officer, and every rebel slaveholder in my possession. This sad state of things may be kindly ordered by an all-wise Providence, to induce the good people of the North to act earnestly, and to realize that they are at war. Thousands of lives may thus be saved.

The poor negro is fighting for liberty in its truest sense; and Mr. Jefferson has beautifully said:—"In such a war, there is no attribute of the Almighty which will induce him to fight on the side of the oppressor."

You say you are fighting for liberty. Yes, you are fighting for liberty—liberty to keep four millions of your fellow beings in ignorance and degradation—liberty to separate parents and children, husband and wife, brother and sister—liberty to steal the products of their labor, exacted with many a cruel lash and bitter tear—liberty to seduce their wives and daughters, and to sell your own children into bondage—liberty to kill these children with impunity, when the murder cannot be proven by one of pure white blood. This is the kind of liberty—the liberty to do wrong—which Satan, chief of the fallen angels, was contending for when he was cast into hell.

I have the honor to be, very respectfully,
Your most obedient servant,
D. HUNTER, Major-General Com'g.

FROM NEW ORLEANS

We here intelligence from New Orleans to May 16. The rumor by last arrival of the bombardment of Port Hudson is confirmed. At midnight of the 8th, our mortar fleet, assisted by the iron-clad Essex and sloop-of-war Richmond, commenced the bombardment of the lower batteries. It was kept up an hour, the enemy not responding. On the 9th trials were made to secure accurate range, and at 10 at night another bombardment took place, and continued an hour with response. At 3 A M of the 10th the batteries were again bombarded, and continued till 4 30, when the enemy replied, and the firing became rapid on both sides. The Richmond, with a full broadside, silenced the enemy's guns. None of our vessels were injured. The object of this bombardment is supposed to have been to engage the enemy there, to keep them from reinforcing Grand Gulf and Port Gibson, which were then besieged by Gen Grant.

All the colored regiments in Gen. Banks' department, except the Engineer Corps, have been turned over by him to Gen Ullmann, who has the entire control of their equipment and organization. In addition to the present four regiments, there are already two thousand five hundred recruits in camp. Gen Ullmann would immediately proceed to organize a corps d'armee of infantry, artillery, and cavalry, under white officers.

Henry Ward Beecher off for Europe.—NEW YORK, May 30.—Rev. Henry Ward Beecher sailed today for England, in the steamer City of Baltimore. A large party of his friends accompanied him in the passage down the bay, among whom were Admiral Stringham, Rev. Messrs. Storrs, Tayler, Hatfield, and others.

The Christian Recorder.

Philadelphia, Saturday, June 6, 1863.

SAILED FOR AUSTRALIA.

Our esteemed young friend, Daniel Adger, left Philadelphia on last Wednesday, the 3d inst., for Australia, by the way of Liverpool, in the vessel "Tonawanda," to go into business with a brother who is there. He leaves behind a father and mother, and a number of brothers and sisters, besides a number of dear friends. He goes out a bona-fide citizen of the United States. His friends may look to hear from him through the "Christian Recorder;" hence, you had better subscribe for it at once.

WASHINGTON CORRESPONDENCE.

We have been asked several times what has become of the Washington Correspondence. We are not prepared as yet to give a definite answer. We are glad to see that the interest of the Georgetown Correspondence is kept up. Brother Rhodes last year kept up the interest. We shall always be glad to hear from that quarter, even if it is every week. Ed.

NOTICE

We give notice to all who send us advertisements for publication, that they will not be published unless accompanied with the cash. Ed.

The New England Conference meets on the [illegible] inst., in Newport, R. I. If nothing happens, [illegible] shall visit the same, and hope that all will [illegible] the view, or prepared to make full settlement. Brethren of the New York Conference who are in debt to us, will please take notice of the same at their conference on the 20th inst.

THE CHRISTIAN RECORDER IN GREAT DEMAND.

Such is the demand for the "Christian Recorder," that it keeps us busy to supply or to fill the orders. There is only the one trouble about it just now, which is, the brethren, some of whom, don't send us the money. We need all the money that we can get, and brethren ought to think of this. However, if brethren will not dispute their account, we will be satisfied. Some of them will open their eyes when their bill is presented.

ACKNOWLEDGMENTS.

FREDERICK, COL.	
Mr. Andrew Grey,	$1 25
BRIDGETON, N. J.	
Miss M. Stewert,	1 75
Mr. Abram Shingleton,	60
SPRINGFIELD, ILL.	
Mr. King, per Rev. Bridges,	1 15
GALESBURG, ILL.	
Mr. Geo. W. Serbes,	1 00
Mr. Geo. McGill, per Rev. W. J. Davis.	1 00
BALTIMORE, MD.	
Rev. John H. Spiggs,	1 00
BURLINGTON, N. J.	
Miss Margery Philips,	1 13
FRANKFORD, PA	
Mr. Wm. S. Walker,	1 68
SHELLTOWN, N. J.	
Mr. Henry Wertas, per Mrs. F. Valentine,	2 25
ENGLISHTOWN, N. J.	
Mr. Charles Rainer, per Mrs. F. Valentine,	2 25
ALLENTOWN, N. J.	
Mr. Henry Laten, per Mrs. F. Valentine,	2 25
SHOEMAKERTOWN, PA.	
Miss Anne Lawe,	1 25
Mrs. Rachel Green, per Mrs. Mary H. Williams,	1 25
PITTSBURG, PA.	
Lucinda E. Bradford, per Mrs. L. Miller,	1 00
FRANKFORD, PA.	
Mr. W. S. Walker,	55
NEW YORK.	
Mrs. Ann Fields, balance on acct.,	25
Miss Anna Anderson,	50

Our young friend Payne, who was a member of the Ohio Conference, gave to us when we were at the Ohio Conference an article which he desired us to publish, the remainder of which will be found on the second page.. There are some very good things in the part which we have published; and there are a great many words or remarks which we very much depreciate or disapprove of. We hope that the young brother will take warning.

THE LIBERTY LEGION.

Great efforts are being made to organize a liberating army of some 35,000 colored troops, to be commanded by General Fremont. And the attempt is being made to organize a brigade in Philadelphia, which may be easily accomplished, if earnest friends of human rights are permitted to control the matter, so that the people may feel that none but good, humane, and intelligent officers will be placed over them. Gen Lafayette Bingham, of Washington, has proved, by his efforts to secure the passage of a law by Congress, enlarging the protection to colored soldiers, and giving them the rights of citizenship within the jurisdiction of the United States, that he is truly a friend of human progress. And the colored people are ever ready to marshall themselves under generals whose humanity reaches up and down the earth. Let men of such enlightened and humane views, lead the colored men, and they will rally to assist in establishing free institutions in this country.

QUARTERLY MEETINGS.

On the 27th and 28th of June, Snow Hill, N J. On the 4th and 5th of July, Camden Station. On the 11th and 12th of July, Milford Church. And on the 18th and 19th of July, Jordentown Church.

Rev. H. Davis, Elder
Bro J. H. Long, Preacher.

June 1, 1863

Horntown, 21st; Old Chester, 28th. The Chester Quarterly Meeting on the 5th of July. Quarterly Conference at West Philadelphia, on the 11th of July.

Appointments in the Union A. M. E. Church. Sunday, the 7th, 10½ A. M., Rev. Stephen Smith will deliver a discourse. At 8 P. M., the second lecture of the course on Affliction, will be delivered. Theme—"The Stones of the Heavenly temple prepared on earth."

THE WILBERFORCE UNIVERSITY.

The time is now drawing near when the first payment of $3,000 is to be paid for the Wilberforce University, at which time it is to come into the hands of the African Methodist Episcopal Church in the United States of America. The tenth of this month (June) is the time, and there are thousands of the members and friends who are looking to that day with no little interest, to see that all the required amount for the first installment will be raised, and that without failure. We most earnestly appeal to all of our members and friends who have subscribed to aid in so noble a cause and praiseworthy enterprise, as the purchase of the Wilberforce University for the education of our race. We say then, let every lady and gentleman have the honor of contributing to this good cause. We say every lady and gentleman, because it will be in the hands and under the control of the African Methodist Episcopal Church. It will be an Institution for the education of our people, whether they be Methodists, Episcopalians, Presbyterians, Baptists, or who ever they may be. They will only be required to comply with the rules which may be laid down for the government of said Institution, for we expect if we should be spared to live long enough, to see that Institution in a flourishing condition, with all the departments and branches of education taught. Yes, we hope to live to see it second to none in this country in point of education. Therefore, we must have it, and pay for it, and make it what it ought to be, a college for our people. Yes, we want to be able to turn out of said Institution, teachers of the first class; lawyers who need not, nor will not be ashamed to stand by such men as the Attorney General Bates or a Paul Brown; yea, even to paralyze the supreme Judges upon the bench in point of knowledge and the truth; and to turn out doctors, such as Pancoast, Wilson, and Lober, of Philadelphia, and ministers of the gospel of the blessed Jesus, like Paul of old. In view of all this, we say again to our people and all others friendly in the project, give to the Lord to aid in the purchase of the Wilberforce University, and God will no doubt bless you ten-fold for what you have done. Let us imagine for a moment that it is now bought and paid for, and the necessary improvements are made; now imagine the young ladies from the East, West, North, and South, here at this most magnificent location of nature's God, from the hum of noise, from the surrounding debaucheries and wicked inducements which sometimes decoy the mind away to shame and disgrace. There they are quietly educating their heads and hearts to be useful in their day and generation and among the best teachers of our land.

Passing from this imagination to the host of young men who have come up from the same quarter through the kindness of their parents to receive knowledge in their heads and hearts, preparing for usefulness, some to occupy one position, and some another. Nothing need prevent this, except the want of ability to pay their way through the college course. Bishop Payne is doing all in his power to make it just such an Institution as we have been speaking about, and we think that if we can accomplish this, that we may say of Bishop Payne as Simeon of old said when his eyes beheld the child Jesus, for such was his anxiety to live to see Jesus, that he cried out and said: "Now Lord lettest thou thy servant depart in peace." He had lived to see his desire. This may be Bishop Payne's prayer for aught we know. We can say to all of our readers, that we are not, neither have we been talking to you about something of which we have no knowledge, but of something which we do know. We have not only been on the ground of this Institution and took a peep, but we have been there, eat there, and slept there several times, and have been in pretty much every room it contains, when the school was in its best trim. Therefore, we are not encouraging you to do what we are ignorant of, but of what we know in reality, for we are known personally almost from one end of our broad-spreading connexion to the other. Within the last three years we have visited every district and Annual Conference in our connexion, and know pretty well the material of which our churches are composed. Oh that God may increase our knowledge, and that His cause may continue to spread in our hands, until his Gospel shall be preached all over the world; and that those who may be educated at the Wilberforce University, may have a hand in helping to carry and spread the same! In conclusion we say and appeal again, Let your money go into the hands of Bishop Payne before the tenth day of this month, (June) to enable him, in behalf of the A. M. E. Church, to make the first payment so as to secure the property into our hands. Will you do it? Let the ECHO every where be yes. We shall want by the time we issue the next number of the Recorder, to tell you that the property is ours. Who will say Amen! Amen!! Amen!!!

Ed.

REPORT

Look here, brethren, read this: and remember it, too:—

The meeting of the Executive Committee and their appeal to the ministers having the charge of circuits and stations, and to the members of the A. M. E. Church, is as follows:

DEAR BRETHREN AND FRIENDS:—According to the authority vested in our Editor and General Book Steward, he called together the Executive Committee of the Book Concern on the 13th of November, at which time we had a very pleasant interview together in relation to the present flattering condition of the Book Concern, and the wants of the Church.

Brethren, let me tell you for once that the Book Concern is really in a prosperous condition—and how it is that our Editor and General Book Steward has so managed to keep the Book Concern and paper in the hopeful condition in which we find it, and with such scant means, we confess we are at a loss to know—and more especially in times like these, when many a firm and paper, with a much larger capital, have succumbed. But, brethren, in order to hold this position, and to keep up a growing interest throughout the connexion, there are means needed—first, there is a very great demand for hymn-books, in every direction in the connexion, and our Editor and General Book Steward has informed us there are only seven or eight in the store, and he has no more to bind up. Therefore, the Committee deem it advisable, in view of such a demand for our hymn-books, and especially in the Western country, to advise our General Book Steward to get out another edition, so that our people may be supplied. To do this, brethren, it will require about $500. This should be done without delay. We therefore recommend each elder, deacon, and preacher to properly lay this vital matter before their congregations, and to take up a free-will collection, and to forward the same to the General Book Steward and Editor, so that it may be in his hands forthwith to operate with—and he will give each credit through this paper. Now we ask our brethren, shall the Book Steward have the amount? We will answer for the Philadelphia district, our portion will be forthcoming. We also recommend to our Bishops, while travelling around, to speak of this matter.

William Moore,
W. H. Waters,
Stephen Smith,
W. D. W. Schureman,
Elisha Weaver, *Ch'm*

THE SHORTER CATECHISM OF NEGRO EQUALITY

Question.—Who said that all men are created equal?

Answer.—Thomas Jefferson, the father of Democracy.

Q.—Who gave negroes the right of suffrage in New York?

A.—The Democratic party.

Q.—Who presided over the convention which gave this privilege to negroes?

A.—Martin Van Buren, a Democrat.

Q.—Who afterwards elected Martin Van Buren to the Presidency of the United States?

A.—The Democratic party.

Q.—Who married a negro woman, and by her had mulatto children?

A.—Richard M. Johnson a good Democrat.

Q.—Who elected Richard M. Johnson Vice-President of the United States?

A.—The Democratic party.

Q.—If President Van Buren had died, and Richard M. Johnson had become President, who would have become the Democratic mistress of the White House?

A.—This same negro woman.

Q.—Who made the negro a citizen of the State of Maine?

A.—The Democratic party.

Q.—Who enacted a similar statute in Massachusetts?

A.—The Democratic party.

Q.—Who gave the negro a right to vote in New Hampshire?

A.—The Democratic party.

Q.—Who permitted every colored person owning $250, in New York, to become a voter?

A.—A General Assembly purely Democratic.

Q.—Who repealed the laws of Ohio, which required negroes to give bonds and securities before settling in that State?

A.—The Democratic party.

Q.—Who made mulattoes legal voters in Ohio?

A.—A Democratic Supreme Court, of which Reuben Wood was Chief Justice.

Q.—What became of Reuben Wood?

A.—The Democratic party elected him Governor three times; and he is still a leader of the Democratic party.

Q.—Who helped to give free negroes the right to vote in Tennessee, under her Constitution of 1796?

A.—General Jackson.

Q.—Was General Jackson a good Democrat?

A.—He generally passed for such.

Q.—Who, with the above facts before them, and many others staring them in the face, are continually whining about negro suffrage and negro equality?

A.—The Democratic party.

All these things were done by Democrats, and yet they deny being in favor of negro equality, and charge it upon the Republicans, just like the thief who cries "Stop thief!" the loudest.

A COURSE OF LECTURES.

Prof. C. C. Shaffer delivered four lectures at the Horticultural Hall, on the 25th and 28th ultimos, and on the 1st and 4th instants, on "Homer;" or did Homer venture on painting in poetry, and introducing a fighting Achilles and original treatise on the original form and conception in the poet's mind, of the plot of the Iliad. There was a very cordial invitation extended to me to attend the lectures; but we are sorry to say that such were our previous arrangements, that we only had the opportunity of being present but once. We were much pleased with the able Professor's lecture, and the only fault was the continual noise from the Broad St. vehicles and cars, so that we could not understand the half of what he said.

OUR MISSIONARIES TO SOUTH CAROLINA.

In another column of our paper will be found a letter containing the departure and the arrival of our missionaries in South Carolina—Revs Messrs Hall and Lynch. We are glad to find that they arrived at Hilton Head safe, without any broken bones, and bid fair for great success, in setting up the standard and flag of the African M. E. Church. It will be a source of gratification to all their friends, to have the pleasure of reading in the *Recorder* of their whereabouts, and of the kind treatment which they have met with. We are quite sure that everybody who feels interested in regard to our people, will take the *Recorder*, so that they may get an opportunity of hearing from their friends. There are many of our people who have left Philadelphia and joined the Massachusetts 54th, who will want to hear from them. Then take the *Recorder*.

For the Christian Recorder.

TO AN ENLIGHTENED PUBLIC.

Mr. Editor:—Being present at a phrenology and philosophy lecture on Monday evening, June 1st, at the A. M. E. Church, Attleboro, by Prof P. Houston Murray; the house being quite filled with a very attentive audience that had come forth expressly for knowledge, and to learn their own qualifications, both mentally and physically. The said professor did most eloquently and scientifically give a full and concise explanation of each organ, its construction and powers that has been formed and made so essentially for "man's" great benefit, yet how little are they understood or been inquired into by our race of people till within a very few years. Now as a people we have, as it were, arisen out of a very deep lethargy, and begin to see things as they really are; the leaden foot of prejudice has long with such great weight upon our intellectual powers, in regard to being taught or learnt anything like scientific knowledge, from ourselves, is one of the very greatest causes that now finds us in the very condition that we now do see ourselves as a mass of people cast into. I say at once, away with such foolish ideas and look at common sense, and then you can learn the very facts and know why the science of phrenology should be highly appreciated, in which you can be taught all the very capacities and incapacities which you are truly qualified for, through all the pursuits of life. Now I would say, all that would like to know in what they are weak or in what they are strong, should attend with their children, one of Prof P. H. Murray's, and learn how to cultivate and mature all the faculties of the mind, &c.

A. F. Bristol.

Attleboro, Pa.

For the Christian Recorder.

The Thirteenth Annual Conference of the First Colored Methodist Protestant Church of the District of Pennsylvania, commenced its sessions in the Benezet Hall, Seventh Street, on Saturday, May 30th, 1863.

The members of the Conference assembled at 5 o'clock, P. M., and after religious services were conducted by the Rev Benjamin Scott, of the Maryland District, the Conference was then organised for business,—Rev Abraham Gardner, President of the District, in the chair.

The Chairman then introduced to the Conference the clergy from the Maryland District, viz. Rt Rev Nathaniel Peck, President; Rev Benjamin Scott, Rev James S Ross, Rev Levi Howard, Rev Solomon Benson, Preachers; Bro. Chas. Williams, and Bro. Edward Waters Peck; after which it was on motion,

Resolved, That the clergy from the Maryland District sit as corresponding members of this conference with seat and voice.

On motion, Bro Edward W. Peck was elected Secretary of this Conference.

The Chairman then announced the Conference committees, which were approved of; also the appointments for Sabbath, as follows:—Benezet Hall, 11 A. M., Rev. Nathaniel Peck, 3 P. M., Rev Benj Scott; 8 P. M., Rev Levi Howard. Ebenezer Church, Norristown, 3 P. M. Rev. Solomon Benson. Wesley Chapel, Lombard St., 5 P. M., Bro. Edward W. Peck.

The Conference then adjourned, to meet on Monday morning, at 10 o'clock.

SECOND DAY'S PROCEEDINGS.

The Conference assembled agreeably to adjournment.

Religious services were conducted by Rev. A. Gardner; prayer by Rev. N. Peck.

The delegate's credentials from Benezet Hall, Bro. William Rhodes, and the delegate's credentials from Ebenezer Church, Norristown, Bro. William Simmons, were read by the Secretary; after which it was, on motion,

Resolved, That the delegates from the above-named stations be received, and their credentials approved of and adopted.

The Revs. Thomas Gibbs and James Lober then handed in their resignations from the connexion, which were read. On motion, it was

Resolved, That we receive the resignations of the Revs. T. Gibbs and J. Lober, and adopt them.

The examination of the moral and religious characters of the members of the Conference, then took place, when they all passed fair as honest laborers in the vineyard of the Lord.

On motion, it was

Resolved, That we hold our sessions with open doors.

On motion, it was

Resolved, That the hours of session be from 10 A. M. till 2 P. M.

Appointments:—4 P. M., Rev. J. Ross; 8 P. M., Bro C. Williams.

Please give this a place in your paper.

Isaiah S. Taylor.

For the Christian Recorder.

GEORGETOWN CORRESPONDENCE.

Mr. Editor:—Your correspondent, in his weekly scribblings, does not propose to be the Recorder-in-Chief of the city of Georgetown.—He has an idea that his time can be better employed than in giving the town gossip; and the reader of your paper can also be better employed than in reading the same were it written and printed. Bishop Payne has been with us for the last week; and such has been the zeal which he has inspired for Wilberforce, that the people of the district may well be proud of what they have done. The Bishop preached twice for us in our beloved Ebenezer, and we have the glorious truth to declare that in addition to the $35 which was raised at the regular collection, nearly $75 have been raised for that noble purpose. The exact contribution of the members of Ebenezer Church is $105.45, providing a certain $25 comes forth, of which we have no doubt. The liberality of the choir under the leadership of Brother George Cokely, a very amateur in music, is worthy of imitation. Its contributions alone amounted to $20. Mr. Editor, it will be a bright day for our Church when it shall be proclaimed that Wilberforce University is the property of the A. M. E. Church. May the sun forever shine bright on the 10th of June. In the consummation of this great work, the liberality of the members of other denominations is not to be forgotten. With a singular unanimity, Methodists, Baptists, Presbyterians, and even Roman Catholics, saw eye to eye, and walked shoulder to shoulder. But, Mr. Editor, I have assumed in these last sentences that the work was *done*, but alas, it is a sad thought, to know that it is *possible* that we may still lose it. May the God of the earth, to whom the gold of Sheba and Seba doth belong, avert a calamity so heart-rending. But to return to our local affairs. On Sabbath last was organized a Bible class of 20 adults, a which is to meet every Friday evening in the church.

We have a fine Sabbath School in connexion with the Church. Brother Ferguson is the superintendent, and it now numbers fully one hundred scholars. In view, Mr. Editor, of everything, we do not hesitate to say that in the course of the next three months, the Church can have a grand Jubilee, over her deliverance from debt. The debt is comparatively small, and when our old men and our young men, for we have some young men strong and light-hearted, shall all lay hold upon it, it will melt away before their burning zeal.

More anon.

Euterpe.

June 1st, 1863.

Frederica, May 26th, 1863

Mr. Editor:—I thought I would enclose to you a few lines relative to this quarter of the Lord's vineyard.

I arrived safe at Camden (Del.) last Saturday in company with Rev J. J. Pindle. We found the friends in good spirits, and apparently glad to once more greet their own itinerant preachers on Delaware soil. They informed us that persons had told them that the colored preachers would not return again, and the pastor of the M. E. church had offered to supply them, but they would not accept the offer. It was soon known through the town, that I was there, which resulted in bringing a large crowd to the church on Sabbath morning. I went to the church at the hour of 10 P. M., finding the house densely crowded; the hour for divine service having arrived, Rev J. J. Pindle after reading the 23d and 24th psalms, gave out the hymn "God moves in a mysterious way;" after addressing a throne of grace and singing, he took the text from the v chap and 41st verse of the Acts in a solemn and grave manner. I was pleased with his effort; he gave us great encouragement to suffer for so noble a cause by making known the happy consequences, and gave us many other useful hints; upon the whole it was an interesting thing, after which the class met, and we had a soul reviving feast. I met the Sabbath-School between the hours of one and two, and at three we tried to preach. I have heard no threats about the law, and cherish a hope of remaining undisturbed.

G. E. H. you will please copy the following: Whereas, a false report from the Frederica Circuit (Del.) of the Baltimore Conference of the A. M. E. Church, I, the pastor of that circuit, wish to inform the readers of the Christian Recorder that I received for

Book Concern,	$1,00
Rent.	30,00
Board	72,00
Fuel.	5,00
Bishop's Salary.	5,00
Salary.	150 00
Total.	263,00

The above report is not found in the minutes.

We publish the above for the satisfaction of brother Bayour.

Ed.

FRIENDS CAN BLESS FRIENDS IN THE ARMY

It seems as clear as day, that giant Vices will ruin our Armies, and our Armies ruin us, unless we use measures which God shall bless to prevent it. "Keep up," said an aged General, "keep up correspondence with friends in the Army and save them from camp vices. There is nothing like home influence."

We thank God for the United States Mail in this terrible crisis. A letter goes with steam-speed from our extreme North, to some soldier in the extreme South. It contains a Tract against the besting sins of armies—it glows with affection—it binds a heart there to a heart here, with a cord of love, and saves a husband, a brother, a son from the abysses of vice—from a drunkard's grave!

We publish more than twenty different Tracts on the vices and sins of our Army and Navy, and the Lord blesses our humble enterprise.

Our Tracts are short. God has given us one talent, which is, to tell all we know in a few words. Our Tracts are readable. Soldiers read them, because they are short and soldier-like in style.

Salve and Sin in camps and elsewhere are bold. Our Tracts are bold. We write them, we spread them, on our own responsibility—hence we can rebuke sin boldly. We have nobody to please but God, and a few honest souls who send us a little money and bid us use "great boldness of speech."

Our Tracts spring essentially from one heart and mind—hence they do not quarrel among themselves nor with Tract Societies. They execute their mission—they battle the common enemy with but little pomp and parade.

They are not expensive. Printed on light paper—they are light artillery and can travel cheap. We enclose half a dozen, together with a letter, in a three cent envelope, and a half dime covers the whole expense.

Reader, we beg you to write, and write after to your friend fighting our battles. If you are too poor, and find this a burden, then do the next best thing. Once every few days send him a friendly Tract. The postage will be one cent. The Tracts will be nothing should you apply for them and should a Gracious God continue to bless us, as He will, with here and there a generous friend who will send funds to meet such demands.

We have a glorious Army and Navy, and it will be an "everlasting shame" if brave men, ready to die for our nation, shall perish by the hellish vices of War through neglect of friends at home.

Geo. Trask.

Fitchburg, Mass.

☞ The average cost of these Tracts is a little more than three dollars a thousand. You can order any quantity you please. You can send them yourselves to any particular Regiment or friend; or if you will give us names and stations, we will send them for you. Suit yourself in this respect. Any contributions you may make may be sent by mail.

For the Christian Recorder.

Mr. Editor:—I desire to continue my notice of Mr J. W.'s wonderful strictures on my article, as found in the Recorder, No. 114. This brother says: "Mark the language of the first mother, I have gotten a man from the Lord." Mr. Editor, I think, sir, that it is a burning shame that any man would undertake to write for the public, and to point out other men's errors, while he himself does not know the difference between the words, gotten and begotten. This Mr. J. W., who is writing so flippantly about other men's errors, and all this kind of thing, seems to be profoundly ignorant of the common acceptations of the terms gotten and begotten. He asks, does not every intelligent Bible reader know the difference between the term create, and beget or begotten? I will ask him here another question, Does not every man who is acquainted with his own mother tongue, know that the word beget, means to create? If his education is not sufficient to enable him to see his own error, let him get some help; I expect he has had some, for I cannot see how one man could get up such a heterogeneous mass of fanaticism, without some help. If Mr. J. W. can't do otherwise, let him borrow a dictionary and use it, for I would not suppose that he owned one. Does not every intelligent Bible-reader know the difference between the term create and begotten? There would be just as much sense in asking if every man did not know the difference between the rays of the sun and the light of the sun. And to ask if every intelligent Bible-reader did not know the difference between blackness and sableness. And this is the man that asks this question, who has set the whole of himself up to point out other men's errors. He speaks also of the first mother as being a better linguist than many of our day. I am of the same opinion when I see what anybody can see by reading the 7th column of the 1st page, and of the 120th No of the Recorder. I wish every body would read it. He continues to say, If a man dies at the age of twenty-five, I want the proof that he would have been punished less.

Who can give us from the Bible, or from any other source, the shadow of evidence, that the punishment would have been less?

Mr. Editor, I have given it as my candid opinion that it would be less. Now, let J. W. prove that it will not be less, or that it would not have been less. I have said in so many words that the intensity of the punishment inflicted upon a human being for his crimes, dying at the age of twenty-five years, would not be so great as it would have been had the same man lived to the age of fifty, and then have died in his sins. I see that there would be no difficulty in proving the position which I here take. But I do not consider that I have any right whatever to do so. I am satisfied with my own conclusion. If Mr. J. W. is not, let him prove the reverse of my conclusions. So I here change the thing. If he says the reverse of my conclusion is true I call upon him for the proof. Or if Mr. J. W. says that what I have said is not correct, I call upon him for the proof; this much I will take the liberty to do, since he has taken the liberty to interfere with me in so ungentlemanly a manner as he has. Mr J. W. is referring to my saying "What real use is there in such being detained on earth longer, who have made up their minds that they will never yield to be saved by the terms of the gospel," seem to have misapprehended me altogether, and talks wild and eccentrically. The point, Mr. Editor, at which I was aiming, was to show, what seems to be the reason why it is that God cuts off whole nations, whole communities, and whole neighborhoods, as he sometimes does. I was merely undertaking to justify the ways of God with men. I did not intend to hint that God was not cutting off the wicked men fast enough. He asks me questions which seem to have no more relevancy to the subject upon which I am writing, than light has to darkness, or the Southern rebellion has to the dissemination of the gospel. I must think that Mr. J. W. has some misgivings of conscience as to what his doom would be, were the trump of God now to sound. I say to my article referred to by Mr. J. W., that it is reasonable to suppose that a man dying at the age of fifty years, would have more sins to answer for than he would have had to answer for dying at twenty-five years of age, which, indeed, is not only presumable, but is that which can be easily established by thus saith the Lord.

Now, in conclusion, let me say to my strange and voluntary opponent Mr. J. W., that you have, in my opinion, exhibited in your presumptuous strictures upon my article, as is found in No. 114 of the Recorder, a great amount of polished ignorance, badly arrayed, which might have been hidden to the world had you not been over anxious to become conspicuous. I would further say to you that from what I see in your language, and in your ideas as used and employed in your piece, I would suppose that you had just about education enough to make you very conceity, and with all, I think you a kind of a would be jack-puddling of a fellow.

T. Strother.

Terre Haute, Ind

For the Christian Recorder.

SABBATH SCHOOL INSTRUCTION.

Respected Auditors:—Think not that my coming before you is the result of any anxiety of my own. Our teachers have seen fit to enact the duty at my youthful hands, and it is only in accordance with their wishes that I come from that retirement, which even on this occasion would be preferable to me. In yielding to their wishes, I am constrained by considering that as children share most largely the pleasures of this anniversary, so they should willingly bear a portion of its responsibilities and labors.

The practical duties and tendencies of the Sabbath School are so bidden from public view, that it appears appropriate on these anniversary occasions to open our gates, that the public may see the extensive good which this institution is accomplishing.

"The Kingdom of Heaven is like unto leaven which a woman took, and hid in three measures of meal, till the whole was leavened." The Sunday School is one of the great instrumentalities of diffusing the kingdom of heaven; its work is extensively performed by women, and is greatly hidden from public view. True, the leaven works through three measures, the family, the church, and the world. In the family, where the influence of Sabbath-School teachings acts upon the child, and binds the young affections to the endearments of the domestic circle: in the church, where those scholars often become in matured years, stable Christians or efficient ministers, while in the community they constitute that portion which forms the bulwark of morality and promotes the well being of society. It is therefore proper that occasions should present when the bushel should be removed from the lamp, and when the unobscured splendor of the Sunday School should break upon the public eye

Full orb'd
In its whole round of rays complete.

Every dispensation with which divine goodness has favoured the world, has included children in its merciful provisions. Under the Jewish economy, God said to his people, "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Under the Gospel dispensation, children equally share the divine favor. Even in the wilderness, when Jesus fed the four thousand men, the miracle was seen and shared by women and children. In the temple, children sang his praises, and no doubt children mingled in the multitude that listened to the Saviour's lovely sermon upon the mount.

What though we cannot go with him upon the mountain to take of that bread which was given to the multitude, yet knowing that men cannot live by bread alone, we can ask for that living bread which cometh down from heaven. Although we cannot gather round his feet and hear his sermon upon the mount, yet in the blessed Gospel we can read the record of those who heard him and in the Sabbath School we can be instructed in the principles which Christ taught." "When seeing the multitudes he went up into a mountain, and when he was set, his disciples came unto him, and he opened his mouth and taught them saying —

"Blessed are the poor in spirit;"

[Here the children respond,] "For theirs is the kingdom of heaven."

Speaker.—"Blessed are they that mourn,"

Children.—"For they shall be comforted."

Speaker.—"Blessed are the meek,"

Children.—"For they shall inherit the earth."

Speaker.—"Blessed are they that do hunger and thirst after righteousness,"

Children.—"For they shall be filled."

Speaker.—"Blessed are the merciful,"

Children.—"For they shall obtain mercy."

Speaker.—"Blessed are the pure in heart,"

Children.—"For they shall see God."

Speaker.—"Blessed are the peace-makers,"

Children.—"For they shall be called the children of God."

Speaker.—"Blessed are they which are persecuted for righteousness' sake,"

Children.—"For theirs is the kingdom of heaven."

Speaker.—"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake."

Children.—"Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

Another consideration justifying these public demonstrations, is that they afford the children an opportunity of evincing to their teachers the high appreciation of their services. Words, it is true, cannot express this regard, and knowing that the satisfaction indicated in the countenances of these children, will far better denote the gratitude of their hearts, I will refrain from further disturbing the delicacy of those to whose laborious services I refer.

In conclusion, let me say that the desire of every teacher is that every child may enjoy the blessing of this lovely institution, and could Sunday-School teachers be heard by the children of the wide earth, they would say:—

Seek thou to know, and with thy heart to love
The Lamb that died, his tenderness to praise
Kind will he speak as never man has spoke,
And urge the young, his lovely ways to seek.
In true religion there is transport sweet;
Repose from sorrow at the Saviour's feet;
Religious truth he plants in the young breast,
And dews and smiles the sacred treasure bless.
Through opening years, the ripening fruits increase,
And yield a harvest of perennial peace.
That fruit shall live where joys shall never die,
A golden harvest in a glorious sky.

Mary L. Weaver.

THE SENTIMENT OF THE COUNTRY.

The Presbyterian General Assembly (N. S.) which has just closed its sessions in this city, adopted a long paper on the state of the country, a portion of which we give to our readers. They show unmistakably that the Christian heart of the nation is becoming more fixed in its opposition to Slavery. After a long preamble in the course of the second resolution, in explanation of their views and expression of their present duty, they say, "We now declare:"—

First. That civil government is ordained of God, and that submission to a lawful government, and to its acts in its proper sphere, is a duty binding on the conscience and required by all the principles of our religion as a part of our allegiance to God.

Second. That while there is in certain respects a ground of distinction between a *government* considered as referring to the constitution of a country, and an *administration*, considered as referring to the existing agencies through which the principles and provisions of the constitution are administered, yet the government of a country to which direct allegiance and loyalty are due at any time, is the administration duly placed in power. Such an administration is the government of a nation, having a right to execute the laws and demand the entire, unqualified and prompt obedience of all who are under its authority; and resistance to such a government is rebellion and treason.

Third. That the present administration of the United States, duly elected under the Constitution, is the government in the land to which alone under God, all the citizens of this nation owe allegiance, who, as such, are to be honored and obeyed, whose efforts to defend the government against rebellion are to be sustained; and that all attempts to resist or set aside the action of the lawfully constituted authorities of the government in any way by speech or action, to oppose or embarrass the measures which it may adopt to assert its lawful authority, except in accordance with the forms prescribed by the Constitution, are to be regarded as treason against the nation—as giving aid and comfort to its enemies and as rebellion against God.

Fourth. That in the execution of the laws it is the religious duty of all good citizens, promptly and cheerfully to sustain the Government by every means in their power, to stand by it in its peril, and to afford all needful aid in suppressing insurrection and rebellion, and restoring obedience to lawful authority in every part of the land.

Resolved 3, That much as we lament the evils, the sorrows, the sufferings, the desolations, the sad moral influences of war, and its effect on the religion and churches of the land—much as we have suffered in our most tender relations—yet the war, in our view, is to be prosecuted with all the vigor and power of the nation, until peace shall be the result of victory, till rebellion is completely subdued—till the legitimate power and authority of the Government is fully re-established over every part of our territorial domain, and till the flag of the nation shall wave as the emblem of its undisputed sovereignty; and that to the prosecution and attainment of this object, all the resources of the nation in men and wealth should be solemnly pledged.

Resolved 4, That the Government of these United States as provided for by the Constitution, is not only founded upon the great doctrine of human rights as vested by God in the individual man, but is also expressly declared to be the supreme civil authority in the land, forever excluding the modern doctrine of secession as a civil or political right; that since the existing rebellion finds no justification in the facts of the case or the Constitution of the United States—in any law human or divine—the Assembly can regard it only as treason against the Nation, and a most offensive sin in the sight of God, justly exposing its authors to the retributive vengeance of earth and heaven; that this Rebellion, in its origin, history and measures, has been distinguished by those qualities which most sadly evince the depravity of our nature, especially in seeking to establish a new nationality on this continent, based on the perpetual enslavement and oppression of a weak and long-injured race; that the National forces are, in the view of this Assembly called out, not to wage war against another government, but to suppress insurrection, preserve the supremacy of law and order, and save the country from anarchy and ruin.

Resolved 5, That in such a contest, with such principles and interests at stake, affecting not only the peace, prosperity and happiness of this our beloved country for all future time, but involving the cause of human liberty throughout the world, *loyalty* unreserved and unconditional to the constitutionally elected Government of the United States,—not as the transient passion of the hour, but as the intelligent and permanent state of the public conscience, rising above all questions of party politics, rebuking and opposing the foul spirit of treason, wherever and in whatever form exhibited—speaking earnest words of truth and soberness alike through the pulpit—the press, and in all the walks of domestic and social life, making devout supplications to God, and giving the most cordial support to those who are providentially interested with the enactment and execution of the laws, is not only a sacred Christian obligation, but is indispensable if we would save the nation and perpetuate the glorious inheritance we possess to future generations.

Resolved 6, That the system of human bondage as existing in the Slaveholding States, so palpably the root and cause of this whole insurrectionary movement, is not only a violation of the dearest rights of human nature, but essentially hostile to the letter and spirit of the Christian religion, that the evil character and demoralizing tendencies of this system so properly described and justly condemned by the General Assembly of our Church, especially from 1818 to the present time, have been placed in the broad light of day by the history of this existing rebellion; that in the sacrifices and desolations, the cost of treasure and blood ordained thereby, the Assembly recognize the chastening hand of God, applied to the punishment of national sins, especially the sin of slavery; that in the Proclamation of Emancipation issued by the President as a war measure, and submitted by him to the considerate judgment of mankind, the Assembly recognize with devout gratitude that wonder-working providence of God by which military necessities become the instrument of justice in breaking the yoke of oppression and causing the oppressed to go free; and further, that the Assembly beseech Almighty God in his own time to remove the last vestige of slavery from this country, and give to the nation preserved disciplined and purified, a peace that shall be based on the principles of eternal righteousness.

Resolved 7, That this General Assembly commends the President of the United States, and the members of his Cabinet, to the care and guidance of the Great Ruler of nations, praying that they may have that wisdom which is profitable to direct, and also that the patriotism and moral sense of the people may give to them all that support and co-operation which the exigencies of their position and the perils of the nation so urgently demand.

Resolved 8, That in the ardor with which so many members of our church, and of the churches of all the religious denominations of our land have gone forth to the defence of our country, placing themselves upon her altars in this struggle for national life, we see an illustration not only of the principle of patriotism but of the principles of our holy religion, that in the readiness with which such vast numbers have at the call of their country devoted themselves to its service, we see a demonstration which promises security to our institutions in all times of future danger; that we tender the expression of our admiration and hearty thanks to all the officers of our Army and Navy; that those who have nobly fallen and those who survive, have secured an imperishable monument in the hearts of their countrymen, and that this Assembly regard all efforts for the physical comfort or spiritual good of our heroic defenders, as among the sweetest charities which gratitude can impose, or grateful hands can minister.

Resolved 9, That this General Assembly exhort all the churches and ministers connected with this branch of the Presbyterian Church, and all our countrymen, to stand by their country; to pray for it; to discountenance all forms of complicity with treason, to sustain those who are placed in civil or military authority over them, and to adopt every measure and at any cost, which an enlightened self sacrificing patriotism may suggest, as appropriate to the wants of the hour; leaning on this subject one heart and one mind, waiting hopefully on Providence; patient amid delays; undaunted by reverses; persistent and untiring in effort till, by the blessing of God, the glorious motto "One Country, One Constitution, and One Destiny," shall be enthroned as the sublime fact of the present and the more sublime heritage of the future.

Resolved 10, That this General Assembly tenders its affectionate condolence and heartfelt sympathy to the bereaved families of all the heroic men who have fallen in this contest for national life, and especially the families of the officers and members of our churches who have poured out their lives on the altar of their country, with the assurance that they will not be forgotten by us in their bereavement, or by a grateful people.

Resolved 11, That a copy of this action duly authenticated, be transmitted to the President of the United States.

DDRESS

OF THE UNION RELIEF ASSOCIATION OF UNION BETHEL CHURCH, WASHINGTON, D. C.

Brethren and Sisters:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old man and woman to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been tasked almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the exciting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them, and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate, brethren that has ever been experienced in the Capital of this once peaceful and happy nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish as much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind-hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation, and, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults or children of both sexes. Bedding or bedclothes, old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

THOMAS F. HERAN,
No. 420 11th street, between I and K streets.

By order of the Association.

JAMES L. THOMAS,
HILLIARD BUCK,
JOHN A. SIMMS, } *Committee.*

FOREIGN

LITURGIES IN SCOTLAND.

A fashionable form of religion is beginning to show itself in Scotland, coupled, as a matter of course, with a secret, and also a partially revealed, renunciation of the old-fashioned Gospel. There is here a Congregationalist minister whom John Owen and the Puritan of the seventeenth century would have great difficulty, supposing they rose from the dead, in owning as their "bairn" and representative. We have also here, Dr Robert Lee, of the Established High Church, and a Professor of Theology, who is considered by the Unitarians as sufficiently "liberal" and advanced for them to attend his ministry. He uses something like a modified liturgy, in a Family Prayer Book (by him) which I have lately seen. I could see no invocation whatever to the Son and Holy Ghost. This gentleman glories in his freedom—even after signing the Confession of Faith—and his name was lately affixed to a Memorial, which (mainly and eagerly got up by people who hate the old Scottish Sabbath,) asked the Government to open the Edinburgh Botanic Gardens on the Lord's day. Dr Lee despises, in the spirit of a High Churchman, all "Dissenters," and denies their right to call their pastors, *clergymen*, or their houses, *manses*. He claims for himself and brethren of the Establishment, something like an apostolic and exclusive succession, and at the same time is *not* Puseyistic so much as Latitudinarian and Moderate. What a strange hybrid! And what a scene was witnessed last week, when Dr. Lee, being called upon to open with prayer a meeting of the Professors and students, at which the degree of Doctor of Laws was conferred on Lord Palmerston, took out a book, and from it began to read out a written prayer! The spirit of "auld Scotland" could not brook this; and so there was a real tumult, although not so riotous an issue as when Jenny Geddes, when Archbishop Laud's Dean began to read the Liturgy in St. Giles' church, flung her stool at his head, exclaiming, "*Wad ye say mass at my lug?*" In point of fact many students raised the cry of "Jenny Geddes," when Dr. Lee began to read his "bit prayer" from the book. It was not very seemly, but it was very natural under the circumstances. The Establishment is less and less the Church of the people; and therefore, when men begin to take airs on themselves, and above all, to show tendencies which lead the people to suspect that if Episcopacy were to be re-established in Scotland, they would come in for the loftiest seats, it is no wonder that they are made to know that the people cannot put up with such things. If Dr. Lee was trying to please Lord Palmerston by his liturgic performances, he made a grand mistake. The sagacious old statesman knows too well what Scotland is, and I am assured that, instead of being shocked or annoyed by the students' outbreak, he was infinitely amused at it.—*Presbyterian Banner.*

MISTAKE.

The editor of the *Star of the West* furnishes the following modest attempt at correcting rather wide-spread mistakes:

It is a mistake to suppose that the subscription price of a paper is clear gain to the publisher.

It is a mistake to think that he gets his paper for nothing.

It is a mistake to suppose that it is printed without cost.

It is a mistake to suppose that he can live bodily by faith.

It is a mistake to suppose it is easy to please every body.

It is a mistake to suppose that money due for a paper would be just as good to me in a year as it would be now.

It is a mistake to suppose that he would not be thankful for what is due him and for new subscribers.

Domestic Items.

THE PRESENT CONDITION OF THE NORTHERN STATES.

The following article is abridged from the *Evangelical Witness*, published in Dublin, Ireland. The author, the Rev. Robert Watts, is pastor of one of our Philadelphia churches. He is a native of Ireland, and is now on a visit to that country.

1. In the first place, there is a happy improvement in the state of feeling towards Great Britain.

2. Of no less importance to the interests of free government and the progress of Christianity is the revolution through which the Northern mind has passed since the beginning of the war on the subject of slavery.

3 More general still, and bordering upon the universal, is the war feeling. There is, perhaps, no country in which the sentiment of nationality is more wide-spread, or the ardor of patriotism more intense. To come down from the national to a merely sectional status is a humiliation to which the North will not, if her resources can avert the ignominy, consent to submit. The surrender of the national capital, and the cession of all the slave States, together with one-half the territories, to a Confederate President and Congress, and the withdrawal of the symbols of the Great Republic and the emblems of her power, from that fair Southern heritage bequeathed by heroic fathers, or purchased by funds drawn from the national treasury, is a sacrifice which no man acquainted with the history of nations, or who has studied the history of the American Republic, will expect that great people to make.

4. Nor is this determination the insane resolve of despair. The North has the resources to execute what she has so uncompromisingly resolved. Civil war in America is not to be judged of by the precedents of civil war in England. Civil war in Great Britain, and peace and prosperity in any city or hamlet of the realm, were an impossibility. Not so, however, in America. With two contending armies on her soil, numbering in the aggregate perhaps one million of men, there are peace and prosperity through all the cities, towns, and homesteads of the North. It is not from empty granaries, or uncultivated farms, or deserted marts of commerce, no, nor from onerous taxation that one becomes aware of the stern fact that the nation is passing through the ordeal of civil war. The agricultural produce and the exports of breadstuffs during the past year, exceed the high standard of former years. The taxes, on whose operations the London *Times* based such high hopes, have but brought the staple commodities, such as tea, sugar, and coffee, up to the standard of British prices. Good English breakfast tea, which sold, prior to the war, at fifty cents a pound, sells now at one dollar; coffee, which then cost from fifteen to eighteen cents, costs at present forty cents a pound; and sugar rates from eleven to sixteen cents. And yet, with so moderate a taxation on family indispensables, the Government has secured a revenue which, together with its other sources of income, such as the sale of public lands, &c., meets, we are told, all the unparalleled expenditures incident to the war.

Thus stand the financial affairs of the North, whilst the South has been held, as the theatre of the war, in the terrible embrace of a land and sea blockade. Into the details of the consequent desolations and destitution the writer has neither space nor heart to enter. All that might be foreseen, as the inevitable results of the sudden interruption of Southern commerce, and the absolute segregation from other nations of a people unused to manufacture, whose chief commodities were cotton and sugar, have actually occurred; and the fearful catalogue of evils, of hunger bordering upon famine, and scarcity of raiment bordering upon nakedness, taxing to perplexity the wisdom of the Confederate Congress to devise a remedy, is the only achievement of all their chivalry.

5. An illustration of the vitality and inexhaustible resources of the North, and as an item of information transcending all others in importance, the writer would state that all the great agencies of the gospel of Christ are still in most active and vigorous operation.

Vicksburg.—A review of the victories of General Grant's Vicksburg campaign shows that the rebels have undergone extraordinary losses. At the battles of Port Gibson, Raymond, Jackson (two,) Baker's Creek (or Champion Hill,) and Haines' Bluff, it is estimated that the rebels lost 11,300 men in killed and wounded, and one hundred and sixty-eight guns. If Vicksburg is taken, the loss to the rebels will not be short of 25,000 killed, wounded, and prisoners. Supposing 5,000 will cover the killed and wounded, (and it is not likely that it will be less, after the severe battles reported,) the casualties will reach 16,300, while the prisoners taken at the several battles, will approach pretty near 38,000. Thus over 53,000 rebels may be estimated to have been killed, wounded, or made prisoners. Adding one hundred guns at Vicksburg, to the number captured at other points, this will make the total of two hundred and sixty eight. These calculations seem justified by all the news which has been received, and are made from the statements of seven or eight considerable victories. Although the estimate may contain some exaggeration, the rebel loss is extraordinary, and confirms the fact that, so greatly weakened, routed and dispirited, the rebels could not long hold Vicksburg.

Promotions.—General Hooker has recommended for promotion to the rank of brigadier-generals, for gallant and meritorious conduct, Col. E. E. Cross, of the 5th New Hampshire; Col. Brooke, of the 57th Pennsylvania; Col. Carrol, of the 7th Ohio; and Col. Miles, of the 61st New York. The three first named, are the senior colonels in the Army of the Potomac, and were in command of brigades at the battle of Chancellorville. Colonel Cross commands the "old First Brigade" (formerly Howard's,) which is composed of the 5th New Hampshire, 81st Pennsylvania, 61st New York, and 145th Pennsylvania.

Reports.—We have reports, that a number of rebel States are likely to ask a readmission, ere long, into the Union. The Hartford *Press* has high authority for the important assertion, that Georgia is on the point of sending commissioners to ask admission into the Union on the basis of the *status quo*. Georgia is under the control of rebel arms, and the report seems very improbable. General Banks, it is understood, has written a private letter, stating that loyalty in Louisiana is growing general, and that State will, before very long, come into the Union, this time as a free State.

Rebel Movements.—The *World* attributes the activity of the rebel army to a movement of Lee towards Culpeper. No rebel camps were visible on the heights beyond Fredericksburg on Thursday. The horses which used to graze in herds on the plain below, had disappeared. The rebels show renewed activity along the Upper Rappahannock, and especially at United States and Kelly's Fords. It is not, however, thought that they intend to cross there.

Grierson's Cavalry.—Colonel Grierson's cavalry recently resolved, that it is the duty of all soldiers to fight all propositions of conciliation and compromise to the rebellion, which come from disguised traitors in the rear. They also renewed their pledges to the unconditional support of the Administration, having an abiding confidence in the ability, integrity, and patriotism of the Chief Executive.

Georgia Crop.—According to the Georgia *Constitutionalist*, it is untrue that there will be a large grain crop in the South. The report comes from speculators, who have purchased the crops from the farmers at a low price, with the view of selling at famine rates as the whole crop will not furnish nine months' supply.

Methodist Patriotism.—The Quarterly Conference of the Edwardsville (Illinois) Circuit, M. E. Church, has adopted resolutions expressing hearty approval of the President's emancipation policy, believing that when slavery, the giant evil which has retarded the progress of Christianity, is removed from the country, we may hope for a speedy and righteous peace.

Navy Proposals.—The Navy Department has invited proposals for a new iron clad fleet. The description of craft now wanted for sea service, is as follows:—Each vessel to be about 3,500 tons burden, not to draw more than 15 feet of water, and to be capable of steaming at least 13 miles an hour; to have two turrets, each fit for two guns, which may weigh, if necessary, 25 tons.

Vicksburg.—The capture of Vicksburg, it is suggested, may have been postponed in consequence of the over zeal of Admiral Porter in destroying useful heavy guns and munitions captured at Chickasaw and Haines' Bluffs.

Wm B Reed, Philadelphia.—In the latest European correspondence, it is stated, that the Hon. William B. Reed's pamphlet, entitled a "Plea for Peace," has been republished, and is for sale by the "indefatigable rebel," De Leon, in London.

Corcoran and Kimball.—The following is understood to be the verdict of the Court of Inquiry in the Corcoran-Kimball affair:—"That Lieutenant-Colonel Kimball died on the morning of the 12th of April, 1863, from the effects of a wound in the neck, produced by a pistol ball, said pistol having been fired by Brigadier General Michael Corcoran. The court further find that Lieutenant Colonel Kimball halted Brigadier General Corcoran, and demanded the countersign, refusing to allow him to pass until he should give it. That Brigadier-General Corcoran refused to give the countersign as ordered, that an altercation ensued, resulting in the death of Lieutenant-Colonel E. A. Kimball. The court further find that Lieutenant-Colonel E. A. Kimball was, at the time of halting General Corcoran, intoxicated, and that he was not authorized in so halting him."

The Siege of Vicksburg.—Cincinnati, May 30.—Despatches from the Lower Mississippi, via Memphis (date not given,) say that there had been no fighting at Vicksburg since last Monday. General Sherman was on our right near Haines' Bluff; McClernand one mile and a half from the Court House in the centre, and McPherson at the lower part of Vicksburg on our left.

Johnston is at Jackson, with 14,000 men. The Big Black Bridge is in possession of the rebels.

Most of the river batteries have been silenced, but the most dangerous ones are yet in operation. The gunboats are shelling these.

It is reported that Colonel Dollins and Adjutant Hammock, of the Eighty-first Illinois, have been killed.

St. Louis, May 29.—Mr. [illegible] C. Scott, a well-known river man, arrived to-night from Young's Point, which place he left on Sunday last. He had been with General Grant's army and saw some of its operations. He says our forces are well prepared to repel any attack on the rear, and were in the finest spirits and confident of their ability to capture Vicksburg and its garrison. He says the attack on the fortifications on Friday was not made by the entire line, as reported, but by a force under General Blair, which assaulted the big battery and failed.

Three powerful steam rams were destroyed at Yazoo City. One was a monster—three hundred and ten feet long and seventy feet beam, to be covered with 9 inch iron plates. A fine navy yard, with machine shops of all kinds, saw mills, blacksmith shops, &c. were burned up. The property destroyed and captured amounted to near $2,000,000. Had the monster iron ram been finished she would have given us some trouble. One battery was destroyed at Drury's Bluff. Our loss on the expedition was one killed and seven wounded.

A religious man writes from the Army of the Cumberland:—"Do turn a flood of reading matter on us, that we may be able to quench the thirst of these brave soldiers. Every page of reading matter has been read over and over, and re-read, and then given to others, who use it the same way till it is worn out."

One of the Phases of Civilization in New York.—A correspondent of a Sunday cotemporary describing the recent races on the Fashion Course, on Long Island, presents the following graphic picture:

"Such scenes as the race course presented I never want to witness again. They were disgustingly disgraceful. The gates, the hotel, the grounds, the stand and stairways, were all taken possession of by an army of "muscle-men" to the character of *chevaliers d'industrie*, and they openly and boldly robbed every man, without distinction, who had money or valuables about him. On the stairway of the grand stand they arranged themselves in a row, leisurely picking every pocket as it passed, and hurling him down who murmured at the operation. Citizens were seized by the throat, in the midst of the crowd, and lightened of purse, watch, breast-pin and rings. One gentleman, who, having just been robbed at the Patterson races, was determined to be cautious, nevertheless found himself minus even his shirt buttons when he got on the ground, and could scarcely discover a friend with pockets sufficiently scatheless to afford him the means to return home. Pistols and knives were freely used, and the only wonder is that a half-dozen murders did not crown the proceedings. As for the race itself, it was all on one side. Patchen had no chance after the first heat; he was literally nowhere beside General Butler. I never wish to see such a spectacle again."

LOCAL.

Description of the Figures on the Gardel Monument at Mount Vernon Cemetery, Philadelphia.—1. The four life-size figures represent Europe, Asia, Africa, and America,—natives of these four parts of the globe having been present at the burial, to offer their regrets and veneration at the funeral obsequies of their friend and benefactress.

2. The three front or centre figures represent a funeral procession consisting of Europe, preceded by a Genius with torch and key, who deposits the cinerary urn in the pyramid. Asia, on the right, is represented by a female figure seated on a camel in kneeling posture, as these domesticated animals are accustomed to do at the command of their master or mistress in the Eastern countries, where they are trained and used as beasts of burden. Africa, on the left, is represented by the Sphinx, an Egyptian emblem. It is formed to represent a female in the head, shoulders, and neck, with the feet, body, and hinder parts of a lion. This is typical also. The overflow of the Nile always occurs under the signs of Leo and Virgo; hence the combination in this figure of the female with portions of the lion.

3. The bas-relief over the door contains the bust of Mrs. Gardel inclosed in a medallion, supported in the hands of Hope and Faith, emblems of the religious character of the deceased. The two figures are in the act of raising the medallion to the crown above it.

4. The uppermost figure represents America, surrounded by the emblems of the physical sciences, cut on both sides of her socle, and with one arm resting on the Bible, deposits with the other on the head of the deceased the crown of Immortelles, awarded to her long and earnest labors in the mental and moral education of American youth.

The sculptural parts of the monument were executed at Brussels by Guillaume Geef, statuary to the King of Belgium; the architectural parts of it by Mr. E. Greble, under the superintendence of Mr. N. Le Brun, architect, of Philadelphia.

FOREIGN NEWS.

Russia and Poland.—In the British Parliament, on the 18th, Earl Shaftesbury denounced, with severity, the Polish policy of Prussia, and exposed the real character of the Russian rule of Poland. After denouncing as evasive the fair-seeming professions of the Emperor's Government in the recent diplomatic correspondence, he asserts that the only cure for the evils which existed was the separation of Poland from Russia, to which, as well as to the other European Powers, she was a source of weakness and peril. Earl Russel expressed great confidence in the humane intentions of the Czar, but he could not see how, after years of oppression and perfidy, the Poles were to exhibit that confidence in His Majesty's policy, without which, according to Prince Gortschakoff, it was impossible to hope for a fair trial of the promised concessions. The question of separation was surrounded with great difficulties, and involved the possibility of a long and costly war, into which her Majesty's Government "would be loth to enter without the most pressing necessity."

Webb and Christie.—Gen. Webb and Mr. Christie, American and English ministers to Brazil, have recently had a quarrel, which figures in our English news. The quarrel grew out of a whist party, at the house of the Russian ambassador, at Rio Janeiro. Mr. Christie states that Mr. Webb was uncommonly talkative, and interfered with the progress of the game, whereupon Mr. Christie remonstrated. Gen. Webb complained that the language of the English minister was more befitting a groom, and threatened punishment. Mr. Christie's statement, however, is corroborated by notes from the Russian and Prussian ministers. This small quarrel over a game of whist has finally come to the notice of Parliament and Lord Palmerston.

Married.

Mr. Charles Gocus, of Burlington, N. J., to Miss Martha Goodsel, of Burlington, N. J., on Wednesday, the 27th ult.

Married by Joseph H. Smith, Elder of Wesley A. M. E. Church, [illegible], Germantown, Pa., to Miss Hester Johnson, of Mount Laurel, N. J., on the 28th ult.

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WHY IS IT THE SICK ARE NOT CURED?—Not a place do we visit but we hear from individuals complaints of the little benefits they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this? Sometimes they tell us of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better. Others find their constitutions so impaired, and their health so much worse by using medicine, that they are really in dread of a Doctor, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary in the case. In fact, it is not often a physician informs his patient what the disease is. But why do not physicians administer medicine that will cure? Why are the sick compelled to drag out a miserable existence without hope? Will Doctors answer? Many come, they say, cannot be cured, and discourage patients in that way. Why can they not be cured? The truth is, the physician, honestly, can give no other reason, why a cure cannot be effected than that he does not know what medicine will cure; he has tried one thing after another which his fancy suggested to him might prove beneficial, all which having failed, he then as an excuse for abandoning the case, pronounces it incurable! If it be incurable, we want to know why it is so; what organ has become incapable of performing its functions? Not the flimsy pretence, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease, and the appropriate remedy; the one calculated to neutralize and render harmless such morbid matter, the patient would have been restored.

These pretensions to Medical Science, although supported by arrogance, pride, dignity, and honorable titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge at no distant period will be the indispensable requisite of every individual practicing the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

For this knowledge we have been contending for years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change; decomposition or neutralization, as the case may require. 1y

A POSITIVE CURE FOR
DYSPEPSIA.
THE GREAT AMERICAN DYSPEPSIA PILL.
A Cure Warranted for $1, or the Money Refunded.

WHAT IS DYSPEPSIA?

Dyspepsia has the following symptoms:

1st. A CONSTANT PAIN or uneasiness at the pit of the stomach, which is caused by a permanent contraction of the stomach upon indigested food. It generally begins immediately, or a short time after eating; is often very severe and obstinate.

2d. FLATULENCY AND ACIDITY.—These symptoms arise from the indigestion of food, which ferments instead of digesting.

3d. COSTIVENESS AND LOSS OF APPETITE.—These symptoms are the effects of the unnatural condition of food in the stomach, and the want of pure bile and gastric juice. The stomach is often painfully distended by wind; the appetite is sometimes voracious.

4th. GLOOM AND DEPRESSION OF SPIRITS.—This state unfits many for the enjoyment of life, and is caused by the impure blood furnished by imperfect digestion. In this stage of the disease many persons commit suicide. There is a constant foreboding of evil, and an indifference and positive inability to perform the offices of life.

5th DIARRHŒA.—After being at first costive, the sufferer is afflicted with diarrhœa, which is owing to a diseased condition of the bowels, produced by the undigested food, which is evacuated in the same condition as when eaten, and, of course, gives no strength to the system.

6th. Pains in all parts of the system arise from the action of impure blood upon the nerves. They are felt chiefly in the head, sides, and breast, and in the extremities. In many cases there is an uneasiness in the throat, with a sense of choking or suffocation. The mouth is often clammy, with a bad taste and furred tongue.

7th. CONSUMPTIVE SYMPTOMS AND PALPITATION OF THE HEART.—Many persons pronounced as having these diseases have in fact nothing but Dyspepsia, the lungs and heart disease being only symptoms.

8th. COUGH.—This is a very frequent symptom of Dyspepsia, and leads very often into confirmed consumption.

9th. WANT OF SLEEP.—A very distressing symptom, resulting often in mental derangement.

10th. SYMPTOMS OF EXTERNAL RELATION.—The patient is affected painfully by cold and heat, which is owing to unnatural dryness of the skin, and the skin is often affected by eruptions and tetters. The gloomy dyspeptic avoids society as much as possible.

11th VOMITING.—A frequent and distressing symptom. It relieves the pain, but emaciates and wears out the patient.

12th. DIZZINESS, DIMNESS OF VISION, HEADACHE AND STAGGERING IN WALKING.—These are very alarming symptoms, which are speedily removed by our medicine, but if neglected, are quickly followed by numbness and sudden death.

13th. It is impossible for us to give all the symptoms of Dyspepsia, in so small a space, but the above are considered sufficient—if we add that the patient loses his memory and attention to surrounding objects, and frequently becomes morose, and sour in disposition. We should say, however, that pains in the joints and stiffness in the limbs, which go by the names of rheumatism and neuralgia, are very often produced by Dyspepsia. Also, a hardness of the muscles of the abdomen, which becomes contracted and hard; and in some cases the belly sinks, instead of being gently prominent.

☞ In cases of general debility, use Wishart's Pine Tree Tar Cordial with the Pill.

N. B.—All orders promptly attended to on receipt of the money.

Price, $1 per box.

Sold wholesale and retail by the proprietor,
Dr. L. Q. C. WISHART,
No. 10 North Second street, Philada.

☞ All persons beware of counterfeits.

The above Pills are purely vegetable. Sent by mail, free of charge, on receipt of price.

COAL, STOVES, &c., &c.

The subscriber respectfully informs his friends and the public generally, that he has taken the store,

NO. 107 NORTH FIFTH STREET,

formerly occupied as the Anti-Slavery Office, (where he has been engaged for the last fourteen years,) to occupy it henceforth as a place of business for the sale of

COAL, STOVES, &C.

Having made arrangements with one of the first Coal Dealers in the city, to furnish the best qualities of Lehigh, Schuylkill, &c., at the lowest Cash prices, he hopes to give full satisfaction in this branch of his business.

He will also keep constantly on hand a general assortment of good NEW and SECOND HAND STOVES, FURNACES, &c.

Persons wishing Stoves taken down, stored away, put up, or cleaned, can be promptly accommodated by applying as above.

He hopes by energy and strict attention to business to obtain a fair share of patronage.

WM. STILL,
107 North Fifth Street, Philadelphia

REFERENCES.

J M M'Kim,	Dr Casper Wister,
Samuel Rhoads,	James Mott,
Dillwyn Parrish,	Thomas Williamson,
Prof C D Cleveland	W H Furness.

MONEY EFFECTS SAVE BODY MADE TO PRESERVE [illegible] ... [illegible]
JOHN JONES, Undertaker,
[illegible] Spruce Street.

B. S.—Lead Matalic and other Coffins [illegible] ... [illegible]

REV. LEWIS S. LEWIS,
FAMILY LINIMENT
IS PREPARED WITH GREAT CARE,
EXPRESSLY FOR FAMILY USE.

Its composition is very simple, containing nothing that is injurious in any form, and there is no danger in its use from exposure to the weather. No family should be without it. Having a wish to benefit mankind in general, and those afflicted in particular—and having had recourse to the article in several cases of rheumatism, bruises, chilblains, and other lameness, it proving to be a remedy in every case—I therefore recommend it to the public.

CERTIFICATES

PROVIDENCE, R. I., Dec. 27, 1861.
Rev. L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism sixteen years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. REV. GEORGE A. RUE

NEWPORT, R. I., October 28, 1861.
Rev. L. S. Lewis—Dear Sir: I have been affected for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diptheria, and succeeded by using your Liniment. My health has proved itself ten times the cost. ANTHONY RANDOLPH.

NEWPORT, R. I., Nov. 16, 1861.
Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled.
RICHARD WHITE.

NEWPORT, R. I., Nov. 17, 1861.
Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions. SOPHIA TAYLOR.

NEWPORT, R. I., Oct. 7, 1861.
Mr. Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public.
Mrs. EVELINA DEMOND

PROVIDENCE, Dec. 10, 1861.
Rev. L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs. PHEBE A. HORSE

NEWPORT, R. I., Oct. 10, 1861.
Rev. Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints. Mrs. ELIZABETH THOROUGHGOOD

NEWPORT, R. I., Nov. 20, 1861.
Rev. Mr. Lewis—My boy was troubled with the chilblain. I applied your Liniment a few times, and it cured him. Mrs. ADELINE JONES.

ORANGE FERRY, Sept. 2, 1861.
Rev. Mr. Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs. SUSAN GARDINER.

PROVIDENCE, RHODE ISLAND, Aug. 10, 1861.
Rev. L. S. Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT.

PROVIDENCE, Nov., 1861
Mr. L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost everything—but nothing so effectual as your Family Liniment. I would not be without it.
Mrs. LUCY WATERMAN.

MANUFACTURED BY
REV. LEWIS S. LEWIS,
No 115 Meeting St., Providence, R. I.,
TO WHOM ALL ORDERS SHOULD BE ADDRESSED
PRICE, 25 CTS PER BOTTLE.

☞ *Sold in Newport by Mrs. MARTHA J RANDOLPH, No. 1 Spruce Court.*

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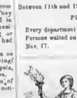
IN BROOKLYN.

MRS. E. PLANT (formerly Richardson) respectfully announces that she has opened a first-class BOARDING & LODGING HOUSE at No. 97 HIGH STREET, Brooklyn—where she is prepared to accommodate the public on the most reasonable terms.

Her house being located in a very pleasant part of the city, and within five minutes' walk of Fulton Ferry, is made thus a very desirable and convenient place.

WM H. LONGFELLOW,
SURGEON DENTIST,
No. 1126 Rodman Street,
Between 11th and 12th, and Lombard and South Sts
PHILADELPHIA.

Every department of Dentistry attended to.
Persons waited on at their residence, if desired.
Nov. 17.



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Ayer's Sarsaparilla.

Is compounded from the most effectual antidotes that medical science has discovered for this afflicting distemper, and for the cure of the disorders it [illegible] ... Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Blotches and Boils. [illegible] St. Anthony's Fire, Salt Rheum, Scald Head, Coughs from tuberculous deposits in the lungs, White Swellings, Debility, Dropsy, Neuralgia, Dyspepsia or Indigestion, Female Weaknesses, [illegible] ... AYER'S SARSAPARILLA [illegible] ...

Ayer's Cherry Pectoral.
The World's Great Remedy for Coughs, Colds, Incipient Consumption, and for the relief of Consumptive patients in advanced stages of the Disease.

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Prepared by
Dr. J. C. AYER & Co.,
Practical and Analytical Chemists,
Lowell, Mass.
Sold by all druggists everywhere, and by Fred Brown, Philadelphia

DR. CHALMERS' POWER

We remember well our first hearing Dr. Chalmers We were in a moorland district in Tweeddale, rejoicing in the country, after nine months of the high school. We heard that the famous preacher was to be at a neighboring parish church, and off we set, a cart full of irrepressible young ones.

As we entered the kirk we saw a notorious character, a drover, who had much of the brutal look of what he worked in, with the knowing eye of a man of the city He was our terror, and we not only wondered, but were afraid, when we saw him going in. The kirk was as full as it could hold. The minister comes in, homely in his dress and gait, and having a great look about him, like a mountain among hills He looks vaguely round upon the audience, as if he saw in it *one great object—not many* We shall never forget his smile; its general benignity; how he let the light of his countenance fall on us.

He read a few verses quietly; then prayed briefly, solemnly, with his eyes wide open all the time, but not seeing Then he gave out his text; we forget it, but its subject was, "Death reigns" He stated slowly, calmly, the simple meaning of the words; what death was, and how and why it reigned; then suddenly he started, and looked like a man who had seen some great sight, and was breathless to declare it He told us how death reigned—everywhere, at all times, in all places; how we all know it; how we would yet know more of it The drover, who had sat down in the table seat opposite, was gazing up in a state of stupid excitement: he seemed restless, but never took his eye from the speaker. The tide set in; everything added to its power—deep called unto deep, imagery and illustration poured in; and every now and then the theme, the simple, terrible statement, was repeated in some lucid interval

After overwhelming us with proofs of the reign of death, and transferring to us his intense urgency and emotion; and after shrieking, as if in despair, these words, "Death is a tremendous necessity," he suddenly looked beyond us, as if into some distant region, and cried out, "Behold a Mighty one!—who is this? He cometh from Edom, with dyed garments from Bozrah, glorious in his apparel, speaking in righteousness, travelling in the greatness of his strength, mighty to save" Then in a few plain sentences he stated the truth as to sin entering, and death by sin, and passing upon all Then he took fire once more, and enforced, with redoubled energy and richness, freeness and simplicity, the security, the sufficiency of the great method of justification.

How astonished and impressed we all were. He was at the full thunder of his power; the whole man was in an agony of earnestness. The drover was weeping like a child, the tears running down his ruddy, coarse cheeks; his face opened out and smoothed like an infant's; his whole body stirred with emotion. We all had been insensibly drawn out of our seats, and converging toward the wonderful speaker. And when he sat down, after warning each one of us to remember who it was and what it was that followed death on his pale horse, and how alone we could escape, we all sank back into our seats. How beautiful to our eyes did the thunderer look—exhausted, but sweet and pure. How he poured out his soul before God, in giving thanks for sending the abolisher of death. Then a short psalm, and all was ended.

We went home quieter than we came—we thought of other things. That voice, that face; those great simple, living, thoughts; those floods of resistless eloquence; that piercing, shattering voice; that "tremendous necessity."

Dr. John Brown.

PREACHING FROM MEMORY.

I have heard of good Scotch ministers, on approaching whose manse on a Saturday, you might hear a sound of howling, and of an occasional stamp on the floor. These noises signified that the minister was getting his sermon by heart; which, in Scotch phrase, used to be called *mandating* it; and that he was repeating it over in the fashion in which he intended to preach it from his pulpit And, no doubt, if the work of *mandating* was done so thoroughly that the sermon could be given without a painful effort of memory, and a nervous fear of breaking down, the sermon gained greatly in its effect when preached You had the accuracy of language and the deliberation of thought, which can hardly be counted on in *extempore* speaking; with something of the fire and spontaneity of *extempore* speaking added to these. And I cannot admit that it is a mere vulgar prejudice, to prefer that a man in speaking to you should look at you, and seem to be addressing you, rather than that he should look at a written page, and read at you, or read to your hearing But in many cases in which a sermon is committed to memory, and repeated without the aid of the document, you can see that the preacher is painfully reading from his memory; and that a very little thing would put him out, and cause him to break down entirely And I can quite imagine that a man who could speak *extempore* with sufficient fluency, if he made up his mind to do so, might flounder and stop if suddenly cast upon his *extempore* resources by his memory failing him in repeating a written discourse

Country Parson

THE THEATRE.

The ancient philosophers protested against a theatre purer than ours, both in taste and morals. The language of Solon, (contemporary with Thespis himself,) is well-known: "If we applaud falsehood in our public exhibitions we shall soon find it in our contracts and agreements. The stern Lawgiver exiled the founder of the stage from Athens. Socrates and his illustrious disciple, Plato, both vehemently oppose theatrical performances as hostile to morality Plato's grand objection is the leading thought of this discourse, that plays are written merely to produce pleasure, and that men generally are trained by them to become lovers of pleasure Though some of the master-pieces of Greek literature were composed for the stage, he made the great tragedians to depart from his Republic.

In the first ages of the Christian church, theatrical spectacles were well nigh universal throughout the Roman Empire, and the Christian fathers, with one voice, protested against them; and traces of that earnest protest are now to be seen in the baptismal vow which every Christian takes to-day. The phrase, "I renounce the vain pomp of the world," was, as its original phraseology shows, framed expressly to prohibit attendance upon the prevalent theatrical exhibitions. And the fathers of our republic, assembled in Congress in 1778 recorded their reprobation of the theatre, as did the fathers and lawgivers of the republics of old. They earnestly recommended to the several states to take effectual measures to suppress gambling, horse-racing and theatrical entertainments In October, 1778, they enacted that any person holding office under the authority of the United States, "who shall act, promote, encourage, or attend such plays, shall be dismissed" Some seven years ago the following statement concerning Mr. Macready went the rounds of the press, and I have never seen it challenged: "Among the rules for the government of his family (in his present retirement) he has declared, 'None of my children shall ever, with my consent, enter the theatre, or have any visiting connections with actors or actresses'"—*Rev. F. H. Newhall's Sermon on the Theatre.*

"SPIRITUAL VAGRANTS"

This epithet Rev William Jay very properly applies to wandering professors of religion, who have no religious homes Birds of passage, flying from one congregation to another Belonging to no corps in the army of heaven, they have, therefore, no discipline nor drilling If such an army of soldiers would be of no use to put down the rebellion, it would be poorer still to fight the instigator of it, the devil. But we find in some communities many of this class; in almost all places a few of them In one or two instances I have preached to churches where some of the most prominent, and at times the most active members, were so professedly charitable towards other denominations, that they were away from home many Sabbaths in the year, to hear some other preacher than their own pastor, who had a right to expect their constant presence and support

For the same reason, it is in some churches almost impossible to maintain a Sunday-school, so many feel that it is too much confinement to hear a class every Sunday It will be a happy day for the church when these vagrant members are converted, or dead; and every true friend of Zion says, Amen; for they do more to demoralize the army of the Lord than double their number of undisguised opposers. "Unstable as water, thou shalt not excel." *Morning Star*

CURIOUS FACTS IN REGARD TO THE LADIES.

About women some queer things are said which only the professed satirists have the hardihood to publish Everybody remembers *Punch's* aphorism that "men want all they can get, and women all they *can't* get." Starr King said in a lecture that "whenever three women are walking together, *two* of them are laughing." We have ourselves remarked that of the men and women whom we meet in a fashionable promenade, the latter as a general thing, have the more cheerful look An ill natured bachelor, to whom we mentioned the fact, said it was owing to their greater pride of apparel! "A well-dressed woman," said the impudent churl, "is always happy." It has been noticed invariably that fat women envy the lean ones, and the lean ones, the fat. A recent writer contributes the following:—"The smaller a lady is, so much the more does she affect sunflower rosettes, enormous flounces, and extra sized ornaments. Diminutive ladies invariably admire giant-like gentlemen, and *vice versa.* Ladies who are greatly admired by their own sex are very seldom viewed in the same light by gentlemen If you walk up the street with a bouquet in your hand, nine women out of ten will look attentively at it, while not one man out of ten will notice its existence It is a curious fact that those women who have made the most acquaintances during a long course of years have by far the best memory for faces and persons. Although women are supposed to be the talkative sex, it is not less true that in learning a foreign tongue men acquire more readily the facility in speaking it, while ladies understand it better and sooner when spoken to."—*Argus.*

THE TESTIMONIAL NUISANCE

"There is hardly any body left in this country who has not had a snuff-box, watch and chain, purse of sovereigns, tea-kettle, claret-jug, book-case, gig-whip, saddle and bridle, pony, horse, cow, pig, dog-cart, set of harness, time piece, Matthew Henry's *Commentary on the Scriptures*, load of meal, cart of potatoes, German-silver pencil-case, everlasting gold-pen, pulpit-gown and cassock, case of mathematical instruments, tea-tray, set of tea cups dozen of tea spoons, dozen of shirts, dozen of pocket-handkerchiefs, a dozen of flannel waistcoats, presented to him by a circle of friends and admirers, and the presentation chronicled at great length in the local newspaper. Country gentlemen, clergymen, railway guards, drivers of stage coaches, game keepers, shepherds, local poetasters, farmers, newspaper reporters, keepers of public houses, schoolmasters, turnpike gate keepers, railway signal-men, stokers of coasting steamers, are among the people most frequently honored in this way. When a testimonial is presented to a man in the humbler walks of life, it is usually followed by a supper, concerning which the *Whistlebinkie Gazette* never fails to record that the arrangements reflected the utmost credit on mine host of the Blue Boar: the evening was spent most harmoniously, Mr. Ronald McCracken favoring the company with his favorite song, Jenny dang the weaver; and at a late hour all parties went home, "happy to meet, sorry to part, and happy to meet again" Whenever a new minister comes to any parish, on the day of his induction he is presented with a superb pulpit gown, (made by Messrs. Roderick, Dhu & Co., our enterprising fellow-townsmen,) and a pulpit Bible and psalm-book (purchased at the establishment of Mr. McLamroch, bookseller, 91, High Street.) On going away, he receives a time-piece or silver salver, furnished we understand, by Messrs. Wagy and Dollikin, Chronometer makers, Saltergate;) and if a poor man, perhaps a purse of sovereigns (the purse made by the fair fingers of Miss Jemima McCorkle, daughter of the much esteemed surgeon of that name.) The handsome gift (we invariably learn) was presented in a few brief but pithy remarks by Mr James McWilliam, farmer in Cleugh-Sochocher; and the reverend gentleman, who appeared much overcome by his feelings, made an effecting and suitable reply. Occasionally we find it recorded that the tenantry on the estate of Netherwoodie and Clanjamfry proceeded to the Mansion House, and presented Skipness Alexander Skipness, Esq., their esteemed landlord, with his portrait drawn in the first style of art by Cosmo Scumblers, Esq., R. T. A. They likewise presented an elegant cairngorm brooch to Mrs Skipness; a whip to Master Sholto Skipness Skipness, and a humming top to Master Reginald Comyne Skipness, the latter gentleman aged one year and eight months. Mr. Skipness, much affected (recipients of testimonials in this country are always much affected,) made a suitable reply He felt his merits were greatly over-estimated. If indeed it were true that he had been the first to introduce into the country an improved breed of pigs he had his reward in the whisperings of an approving conscience Turnips had for years occupied much of his attention; nor had cheese passed without many serious thoughts. Onions and carrots, he might say, had rarely been absent from his mind Still, much remained to be done There was no limit to the fat which might be carried by the Clanjamfry breed of cattle; and whatever might be the feeling of others, he, for one, would always connect the garrons and hogs of the district with the future prosperity of the country. The tenantry were then entertained at the hospitable board of Netherwoodie, and left at a late hour, having spent an evening which will long be cherished as a green spot in memory's waste."—*The Country Parson.*

SECRETS.

We must regard every matter as an entrusted secret which we believe the person concerned would wish to be consider as such. Nay, further still, we must consider all circumstances as secrets entrusted, which would bring scandal upon another if told, and which it is not our certain duty to discuss, and that in our own persons and to his face. The divine rule of doing as you would be done by, is never better put to the test than in matters of good and evil speaking We may sophisticate with ourselves upon the manner in which we would wish to be treated under many circumstances; but everybody recoils instinctively from the thought of being spoken ill of in his absence

A QUARREL BETWEEN SAVANS

A sharp controversy is going on in England between Sir Charles Lyell and his fellow geologists The *London Athenæum* is the channel for this interchange of personal reflections and scientific speculations The dispute grows out of the publication of Sir Charles Lyell's last work, "The Antiquity of Man"—just republished in this country. The author, in summing up the results of recent ethnological investigations, failed to specify the particular parts played by Dr Falconer and Mr Joseph Prestwich; whereupon those gentlemen immediately wrote to the *Athenæum* Both had the same complaint to make. Dr. Lyell had deliberately availed himself of the fruit of their labor, and had enriched his pages at their expense. Hence the protest of Dr. Falconer and Dr Joseph Prestwich

Sir Charles Lyell, however, disposes of his assailants in a summary fashion "Shortly after the appearance of my book," he says, "I received a complimentary letter from Dr Falconer, in which he spoke of such parts as he had then read in terms of high satisfaction, saying that he had only perused carefully a part of the volume, and that in a mere cursory reading of other chapters he had detected several mistakes. I called at his house some weeks later, to tell him that I was preparing a second edition, and should be glad if he would point out to me any passages which might require correction." Thus far, Sir Charles seems to have acted a most honorable part, but the way in which his overtures were received is best told in his own quiet words:

"To my surprise, I found his tone toward me and my book quite altered, and he gave me to understand that he preferred coming out in print with his objections to certain of my statements, and must therefore decline to assist me in minor points in the improvement of my new edition. I learned soon afterwards that he was to be associated in this proceeding with Mr Prestwich, and that they were preparing a joint representation of the circumstances on which they fancied themselves aggrieved As I had always been on most friendly terms with both of these gentlemen, I at once offered to each, separately, that if they could explain to me in what manner I appeared to them to have acted unfairly, I would do everything I could to rectify errors or omissions, but both declined by letter so nearly in the same words as to leave me in no doubt that they were acting in concert; and that they were so was soon afterwards confirmed by a declaration to that effect in a note addressed to me by Dr. Falconer.

"On referring again to the various and frequent occasions in which I had cited both these authors in my first edition, I could find no reason to alter or extend any one of the notices which I had made of their labors. I have therefore reproduced the work as it was, and the public must decide whether I have shown any disposition to underrate their merits."

Having thus shown the general state of the case, the author of "The Antiquity of Man" proceeds to prove that Mr. Prestwich, although he did a good work, simply confirmed results which were discovered as far back as 1847 by eminent French investigators, and was therefore entitled to so much credit as has been given him, and no more. Mr. Prestwich rejoins in an acrimonious note, to which, at latest accounts, Sir Charles had made no reply. Personal controversies are always interesting, especially when, as in this case, the contestants are distinguished in the walks of science. But, so far, Sir Charles Lyell is evidently ahead.

INCREMATION.

The human body is, in general, so little prone to combustion, that requires a very considerable time, with even an abundant supply of fuel, to reduce it to ashes Dr Christison (the eminent medical jurist) states that the quantity of wood required to burn the body of an adult is about two cart-loads The last man burned at the stake in Europe (except one in Spain) was in Normandy, and it required two large cart-loads of fagots, and several hours to effect complete combustion. Among the Romans, so much wood was required to consume a body, that it was too expensive a mode of disposing of the dead to be adopted by the common people.

REVIVAL OF MOSAIC ART IN VENICE.

The beautiful art of producing various designs by inlaying in colored glass, minerals and metals, which had become almost obsolete, has been revived in Venice A correspondent of the *Boston Advertiser*, writing from that city, states that he has lately visited the mosaic manufactory, which is in an old palace on the banks of the Grand Canal He states that about two hundred artisans are employed in cutting the colored glass, grinding and polishing the pieces and fitting them together, forming most beautiful productions Groups of the Saviour and the Apostles, figures of saints, &c., are produced in exquisite style, for windows of cathedrals. Inlaid tables, caskets and rich vases, mounted in silver and precious stones are also made. A beautiful mosaic floor is being made for the Viceroy of Egypt, and mosaics for windows in the Queen's chapel at Windsor are being produced from designs drawn by the princess of Prussia.

The Tycoon of Japan has sent a present to President Lincoln, consisting of a coat of mail An umbrella-like helmet, of lubricated sheets of steel and copper, shields the head, while a vandyke of interwoven silk cord and lacquered net-work falls gracefully upon the shoulders. The outside of the helmet is profusely ornamented with chrysanthemums of gold, in beautiful open-work, upon black lacquer, with now and then a trimming of purest silver The visor is of copper, lacquered in scarlet and brown The armlets are of the finest copper chain work The breastplate is of copper intersected with parallel stripes of lacquer, and woven together with delicate wire and golden cord A sort of kilt accompanies the armor, and with lacquered leggins grotesquely formed completes the set.

It appears that the variety of brilliant colors for which the Frenchsilks are now distinguished is due to certain chemists, who have discovered the secret of extracting the brightest colors from coal-tar at a very moderate rate. Several manufacturers have made large fortunes by this discovery.

The ancient English "yard" was a measure of length, based upon the length of the arm of King Henry I

GEORGE STEPHENSON'S LOVE TOKEN

"Probably he was stimulated to take in hand this extra work by the attachment he had by this time formed for a young woman named Fanny Henderson, who officiated as servant in the small farmer's house in which he lodged The personal attractions of Fanny, though these were considerable, were the least of her charms. Her temper was of the sweetest; and those who knew her were accustomed to speak of the charming modesty of her demeanor, her kindness of disposition, and withal her sound good sense Amongst his various mendings of old shoes at Callerton, George was on one occasion favored with the shoes of his sweetheart to sole. One can imagine the pleasure with which he would linger over such a piece of work, and the pride with which he would execute it A friend of his, still living, relates that, after he had finished the shoes, he carried them about with him in his pocket on the Sunday afternoon, and that, from time to time, he would whip them out and hold them up, exclaiming, 'What a capital job he had made of them!' Other lovers have carried about with them a lock of their fair one's hair, a glove, or a handkerchief; but none could have been prouder of a cherished love token than was George Stephenson of his Fanny's shoes, which he had just soled, and of which he made such a 'capital job.'"—*Smiles' Lives of the Engineer.*

BARKING AT MINISTERS

Sterne, so celebrated as the author of Tristram Shandy, and the Sentimental Journey, was of Cambridge University, no strict priest, but a clergyman, not likely to hear with indifference his whole fraternity treated contemptuously Being one day in a coffee house, he observed a spruce, powdered young fellow at the fire-side, who was speaking of the clergy in a mass, as a body of disciplined impostors and systematic hypocrites. Sterne got up, while the young man was haranguing, and approached toward the fire patting and coaxing all the way a favorite little dog. Coming at length toward the gentleman, he took up the dog, still continuing to pat him, and addressed the young fellow—"Sir, this would be the prettiest little animal in the world, had he not one disorder!" "What disorder is that?" replied the young fellow "Why, sir," said Sterne, "one that always makes him bark when he sees a gentleman in black." "That is a singular disorder," replied the young fellow; "pray how long has he had it?" "Sir," replied Sterne, looking at him with affected gentleness, "ever since he was a puppy!"

QUESTIONINGS.

What is it that you bring, oh! lovely spring
  With your sweet scented breath,
And gentle winds, that o'er the meadows sing,
  As though there were no death,
    Nor grief, in all the land?

What is it that you bring? A thousand things
  That speak of summer hours
While from the earth the modest violet springs,
  Bright leaves twine round the bowers
    Where roses soon will cling.

But what is that you bring? A roseate glow
  Still crowns each parting day,
And sunset's splendour o'er the heart can throw
  A wild, enchanting ray,
    Half soothing in its power.

What is that you bring *beside* you sky
  Arrayed in cheerful blue,
And tiny flowers, and brooks that rattle by,
  And leaves of sweetest hue,
    And rainbow tinted shower?

Oh! gentle spring, what bring'st thou to the heart?
  'Mid all these fairest scenes
Why is it that the hidden tears will start
  And fill the eye, as dreams
    Come, breathing of the past?

Canst thou restore our dead? They coldly lie
  Deep down beneath the sod.
Brave souls were they, and did not fear to die,
  Who now are with their God!
    Where endless spring-time reigns.

A. E. C.

Family Circle.

BABY'S PHOTOGRAPH.

'Tis the sweetest picture;
  Full of infant grace;
Little chubby fingers,
  Winsome baby face.
Eyes of darkest brilliance,
  Cheeks of fairest hue,
Mouth of rosebud beauty,
  Meet our loving view.

'Tis so very lifelike,
  Baby's own sweet self;
You could not mistake it,
  Had you seen the elf.
Little fairy picture,
  With thee let us roam
Through the realms of fancy,
  To a far-off home.

Grandma's eyes are glistening,
  And her heart o'erflows;
"Precious bud!"—she murmurs,
  "Of our cherished rose."
Grandpa too is dreaming
  Of a gentle face,
Absent, and yet present,
  In its wonted place.

Aunt and uncle loving
  Gaze with fond delight;
Visions warm and tender
  Fill all hearts to-night.
And the rose transplanted
  From their garden fair,
At this hour among them
  Blooms in beauty rare.

Draughts of purest pleasure
  Hearts in silence quaff;
Oh! 'tis worth a fortune—
  Baby's photograph.
Bless our wee, wee darling,
  Dearest, sweetest pet!
Torn we from the picture
  With a fond regret.

—*Child at Home.*

THE SQUIRRELS.

A squirrel found a hole in a large chestnut tree that stood near the schoolhouse; she thought it would be a good plan to move her family to that place. The hole was away up towards the top of the tree, out of sight of the boys who played under the shade of the tree. So she went to work and gnawed the rough sides of the hole smooth, and collected dry leaves and locks of wool and lined it with them on every side She was then ready to move her family there. So one night she woke up her children—three nice little squirrels about half grown—and told them they must follow her. So they followed her out of their old house, which was in a decayed tree, and ere long they were in their new house, all so warm and nice.

"Now," said their mamma, "I hope you will not quarrel any more. You have plenty of room here, and will be very warm."

"No ma'am; I guess we sha'n't quarrel any here What is there in that closet up there?" pointing to a little hole just above the door

"No matter," said the mother, "you have had your supper; lie down here and let me cover you up."

So they laid down and she covered them over with some very fine wool which she had found on a bramble bush, and tucked them in very warmly, and told them they must be still and be good squirrels while she went to the top of the tree and got some chestnuts Some of the burrs were cracked open so that she could take the chestnuts out She did not dare to get them in the day time lest the boys should see her,

When she had been gone a little while, one of the squirrels said, "I wish I knew what there is in that closet,"

"So do I," said another

"You get up and see and tell us," said the third

"I have a good mind to," said the first one who spoke "I would if I wasn't afraid mother would whip me"

"We wont tell her, and she will never think to ask You just jump up there and look in, and come and tell us, and when mother comes we will all have our tails over our faces and pretend to be asleep" So he crawled out of bed and climbed up to the closet It was so dark that he could not see anything So he put out one of his hands to find out what there was there by feeling. Pretty soon he touched something that was alive, and before he had time to think what it was, or what it was best to do, he received a wound in his hand as though a small spear had been thrust into it. It pained him very much, so that he couldn't help crying out A wasp had crawled into the hole and thought of building his nest there. The old squirrel saw him in there, and knew that he would not trouble her so long as she let him alone. She thought she would wait till he flew out, and then would stop up the entrance to the hole with wool, and he would go and seek a place elsewhere to build his nest. She did not tell her children that he was there She had an idea they would go there without her permission, and if they did not go there, she knew the wasp would not hurt them. One of them, as you have seen, did go there, and got stung in his fore paw

He hastened and crawled into the bed, crying bitterly His brothers told him to be still, or his mother, when she came, would ask him where he had been, and then he would have to tell her that as they were to disobey her, they were not bad enough to lie to her. They would not have denied what they had done, if she had asked them. But you may say she didn't tell them they must not look into the closet, therefore they did not disobey her in so doing True, she did not tell them not to look there, and yet they knew that she did not mean to have them look there, so that it was just the same thing They knew and felt that they were guilty of disobedience.

When the principal offender had lain still for a while, and his hand had partly stopped aching, he began to think what he had done. He saw how naughty he had been He remembered all his mother had done for him, how she had never restrained him from any thing that was for his good. He began to feel very sorry for what he had done, and he told his brothers how he felt, and that made them feel in the same way. After talking it over, they agreed to tell their mother all about it as soon as she came home. Pretty soon she came.

"Are you not asleep yet, Bunnys?" said she.

"O mamma, we have all been very naughty since you went away." They then told her all that had been said and done during her absence, and begged her forgiveness She was sorry that they had been so naughty, and glad that they had repented of it. The best way is not to do wrong. The next best is, having done wrong, to confess and forsake it.—*Evangelist.*

Philadelphia Markets.

The suspense in regard to the operations against Vicksburg has had a tendency to limit the operations of the past week, and the markets generally have been very quiet.

COAL.—The market continues very active, and prices are looking up. Schuylkill ranges from $4 50 to $5.75 for White and Red Ash, and Lehigh from $5 75@6 ⅌ ton, free on board.

COFFEE.—There is none coming in, and the stock in first hands is very light. The demand is limited, with sales in a small way at 31@32½c for Rio, and 33c ⅌ lb. for Laguayra, cash and time.

FEATHERS.—There are but few here, and good Western command 47@48c. ⅌ lb.

FLOUR.—There is very little demand for Flour, either for export or home use; sales comprise about 6 000 bbls., at $5.87½ for superfine, $6 50 for extras, $6 75@7.25 ⅌ bbl. for extra family, and $8@9 ⅌ bbl. for fancy brands, according to quality. The retailers are buying within the above quotations, for superfine, extras, and fancy brands. Rye Flour is selling, in small lots, at $4 25 ⅌ bbl. Corn Meal is rather lower, with sales of 500 bbls. Pennsylvania at $4 and Brandywine at $4.25 ⅌ bbl.

GRAIN.—The market closes rather firmer, but prices are unsettled and lower; about 35,000 bus. including red, sold at 156@160c., and white at from 170@180c. ⅌ bus., according to quality. Rye is lower; about 1,500 bus. Penna. sold in lots at 100@110c. ⅌ bus. Corn continues dull, at the decline, with sales of 28,000 bus. prime yellow, at 86@87c. and Western mixed at 84@85c. ⅌ bus. Oats are inactive; sales reach about 25,000 bus. at 72@75c. for light and heavy Penna. and Delaware, weight. Barley and Malt are quiet.

HAY is selling at 90@100c. the 100 lbs.

HEMP is dull, and no sales have come under our notice.

LUMBER.—There is a fair demand for the season, and prices are well maintained, White Pine Boards selling at $22@24, and Yellow-sap do at $21@22 ⅌ M.

METALS.—The Iron market continues very dull. We quote anthracite pig at $30@35 per ton for the three numbers. Manufactured Iron is without much change. We quote bars at $85@90, and rails $70@72 ⅌ ton. Lead is not so firm, but 2,500 pigs Galena sold at 9c. ⅌ lb., cash. Copper is dull, and there is very little doing in sheathing or yellow metal

SEEDS.—The market is bare of Cloverseed, and prime lots are taken on arrival at $5.75 ⅌ bus., nothing doing in Timothy to establish quotations; small sales of Flaxseed at $2.50 ⅌ bus., which is a decline.

WOOL.—The market continues very unsettled, and only a few small lots have been disposed of, within the range of 60@75c. each.

The following are the receipts of Flour and Grain at this port during the past week:

Flour,	15,200 bbls.
Wheat,	65,575 bus.
Corn,	51,100 bus.
Oats,	54,400 bus.

Church Directory

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Afternoon, - - - - - - - 3 o'clock

LECTURES every Friday evening, at 7 o'clock, at the BENEZET HALL, Seventh Street, below Lombard Street.

JONATHAN C. GIBBS, Pastor,
107 North Fifth Street.

SABBATH SCHOOL.

The Sabbath School connected with this Church meets at nine o'clock in the morning, and at half-past one in the afternoon

Jacob C White, Superintendent.

CENTRAL PRESBYTERIAN CHURCH — Lombard Street, below Ninth.

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Morning, Prayer Meeting, - - - 10½ o'clock.
Preaching, afternoon, - - - - 3 o'clock.
Preaching, evening, - - - - 7½ o'clock.

LECTURE every Thursday evening, at 8 o'clock.

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Preaching at - - - - - 10 A. M.
" - - - - - - 3 P. M
" - - - - - - 7 P M

Preaching on every Thursday evening
Class on Sabbath, at 12 o'clock, M.
" Monday evening, at 7 o'clock
" Friday evening, at 7 o'clock.

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The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury Her Indian syrups alone are used by her She can stop bleeding and take out fire without blistering

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This House has been thoroughly repaired addition made to the comfort of guests. It now open for the accommodation of old friends, and the public generally Neither pains nor expense will be spared to give general satisfaction to Bridal Parties and others seeking pleasure, and they will do well to call.
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Applications to be addressed to John Hodge, Esq., at the office of this paper, or at 44 Beaver Street, New York

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MR. & MRS. H. M. CHOPPER,
have opened up a Boarding House at No. 400 Lombard St., between Fourth and Fifth Sts. Persons travelling through Philadelphia, will find accommodation at this House.

MRS. MARTHA COLLINS,
730 Russell Street, above Fitzwater.
Begs leave to inform her friends and the public generally, that she has opened an INFANT SCHOOL for Boys and Girls, to whom she will pay special attention in teaching the primary departments of Reading, Writing and Arithmetic, also Singing, upon the most reasonable and accommodating terms. She does not hesitate to say that she will be able to please all who may give her a trial.

SHROUDING.
Mrs. JANE JOHNSON & Mrs. ANN WEAR
Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,
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and are always prepared to serve customers at the shortest notice possible.
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Between 10th and 11th and South and Lombard St.,
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SPRING AND SUMMER
GOODS.
The Subscriber would invite the attention of her friends and the public to her large assortment of
New, Fancy and Domestic Dry Goods,
SPRING SHAWLS, AND BALMORAL SKIRTS,
HOSIERY, GLOVES, &c., &c.,
TO SUIT THE SEASON.
Mrs G. will spare no pains to sell Dress and Bugle Trimming as cheap as possible,
At the OLD ESTABLISHMENT,
S SHORTER HAWKINS,
615 Lombard Street,
PHILADELPHIA.
N. B. Would be selling ten per cent. cheaper than can be bought elsewhere. tf

NOTICE.

WEDNESDAY, March 25th, 1863.

This is certify that on Tuesday, the 17th inst., my wife Elizabeth Andrews, left my bed and board, without any provocation whatever. I therefore warn and forbid all persons of harboring her on my account, for I will not pay or be responsible for no debts that she may contract from this date.

1m JOHN ANDREWS.

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representatives from Lodges are as follows.—

From Garnet Union No 4, D. of T.; from Phoenix Union, No. 8, D. of T; from Northern Union, No. 18, D. of T.; Webb's Union, at Chambersburgh, Pa.; from Dr Bias' Union, of Carlisle, Pa; from Mount Olive Union, No. 19, D. of T.; from Vashrackle Union, No. 16,. T., of Norristown, Pa

Officers installed to their several positions are as follows:—

Grand P., Sister Bennett; Grand Associate, Sister Bardle; Grand Treasurer, Sister Fauceit; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dobbert; Grand Chaplain Sister Hall

O P. P.,	Sister E Bossett,	G P P	Sister Annexine,
"	" K Bowes,	"	" J T Bisco,
"	" M H Bower,	"	" E A Glass,
"	" S Rawson,	"	" Waive,
"	" B Davis,	"	" B Hass.

THE DAUGHTERS OF CORNISH SOCIETY

The Stated Quarterly Meetings of this Society are held on the first Wednesdays of February, May August, and November

The meeting of the Board are held on the Wednesday previous to the regular stated meetings of the Society.

Mrs Susan Carter,
President.
Mr L. H. Stevens, Sec'y.

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MRS H. S. DUTERTE,
General Undertaker and Furnisher,
Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No 634 Lombard St, and being thankful for past favors, hopes still to obtain a share of the patronage of the public.
Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

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HONEY "	TALLOW,
PALM "	SAL SODA,
FONCINE "	SOFT SOAP.

March 6—ly.

FINE CAKE BAKERY.
CONFECTIONERY AND ICE CREAM SALOON,
No. 901 South Street.
Ellis J Peer would announce that he keeps constantly on hand a general assortment of all kinds of Cakes Creams, Jellies, and Pastries.
Festivals, Balls, and Private Parties served upon the shortest notice, and warranted to give general satisfaction. jan. 10—1m.

NOTICE.

To the friends of Religious Literature and human progress of the City and County of Philadelphia:

This certifies that Miss Mary Still is legally authorized agent for the City and County of Philadelphia, Penna., to solicit subscribers and donations for the Christian Recorder of the African Methodist Episcopal Church of America.

We therefore, take great pleasure in recommending Miss Still to the citizens and friends as a lady every way worthy of such a position, as well as trustworthy, and we do hope, as the enterprise is commendable, that those to whom she may present this writing will not turn her away without either subscribing or contributing to this great cause

(Signed) ELISHA WEAVER,
Editor & General Book Steward,
No. 619 Pine St, Phila.

For the Christian Recorder.

BUCKS COUNTY SS.—TO ALL TO WHOM THESE PRESENTS MAY COME.

I, the subscriber, a Justice of the Peace, in and for the county of Bucks, do hereby certify that I am acquainted and knew Emily Johnson—formerly Rodney, who was married to Samuel Johnson, who was married before William Howe, Esq., of Bristol, Bucks County, as appears by record on his docket; and after careful examination and mature reflection, I feel myself fully safe in saying that the said Johnson had a wife living at the time he married the said Emily Rodney, and I further say that I have the evidence of Daniel Emmons (local preacher of the Methodist Episcopal Church) Charles Emmons, (Class leader) and Benjamin Cummings, (who is exhorter) that he had one or more wives living at the time he married the said Emily Johnson; and the evidence, on affirmation, of the said Emily Johnson, that he had a wife living at the time she married him, which, at the time she married him, she had no knowledge of.

Affirmed and subscribed }
Before me May 6th, 1861. }
Wm Blakey J P }

her
Emily Johnson.
mark.

THOMAS CHARNOCK,
GENERAL FURNISHING UNDERTAKER
No 427 SOUTH 8TH ST.,
Second Door Below Bethel Church.

THE SPIRITUAL ARITHMETIC,
or
Lessons out of School.
By JOSEPH T. COOPER,
Pastor of the Third United Presb. Church, Phila.

This is decidedly one of the best Sabbath-school books we have ever read. It is worth cart-loads of such trashy volumes as often find their way into nearly all our libraries. Dr. Cooper possesses the rare and rich gift of discussing momentous themes in a way that is at once attractive and solid, interesting alike to young and old, suitable for children without being childish. In this particular, this work reminds us of some of the late Dr. Alexander's writings The book deserves, and we have no doubt will receive, a large circulation. It is sold at $4 per dozen, at forty cents per single copy.—*United Presbyterian.*

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This work is written in an easy, clear, and familiar style, well calculated to produce an impression on the youthful mind.—*Pennsylvania Inquirer.*

Although not a story book, the instructions of this little volume are exceedingly well adapted to youthful minds. The best kind of lessons are taught in conversations, which are simple, solid, and quite attractive.—*The Presbyterian.*

Dr. Cooper has succeeded well in the use of that free, familiar, simple style, which is adapted to the youthful mind. The work may be read with profit by an intelligent child of six years, and not without profit by the man of three score years. A friend at our elbow who has given it a careful perusal, says, that, for imparting knowledge on the more important doctrines of the gospel, it is worth a cart-load of many works which are prepared for the same general purpose. It contains many simple illustrations of important revealed truths, which ministers of the gospel would do well to mark for the purpose of copying after them.—*United Presbyterian of the West.*

We heartily thank Dr. Cooper for his excellent book, and believe that it is one of the signs of the times that indicate a radical change for the better (in relation to the religious training of young persons.) We feel much more disposed to commend the virtues of the book than to criticise any of its defects, by which we allude simply to doctrinal forms of expression on some points in which the Associate Presbyterian Church differs from our own. —*American Presbyterian.*

This is a good book for the young people—such as we find in most of the classes of the Sabbath-school. Its salutary lessons are given in the form of some twenty Evening Conversations, in which the author points out the advantages of study, and explains in terms adapted to the minds of children, the more important doctrines of the gospel.—*Christian Observer.*

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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, JUNE 13, 1863. Vol. III.—No. 24.—New Series. Whole No. 127.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the AFRICAN METHODIST EPISCOPAL CHURCH, BY REV. ELISHA WEAVER, *General Book Steward*, No. 619 Pine Street, Philadelphia.

Notice.—All letters and matters pertaining to the Book Concern (subscriptions, sale of papers and all moneys belonging to Book Concern or the paper), must be directed to Rev. Elisha Weaver, Box No. 2016 Philadelphia, and all matters sent by express, and in our city, must be directed to E. Weaver, No. 619 Pine St.

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" G. H. GRAHAM, " C. BURCH,
Rev. L. ROSS.

Poetry.

THE SECOND LOUISIANA

Dark as the clouds of even,
Ranked in the western heaven,
Waiting the breath that lifts
All the dead mass, and drifts
Tempest and falling brand
Over a ruined land;—
So still and orderly,
Arm to arm, knee to knee,
Waiting the great event,
Stands the black regiment.

Down the long dusky line
Teeth gleam and eyeballs shine;
And the bright bayonet,
Bristling and firmly set,
Flashed with a purpose grand,
Long ere the sharp command
Of the fierce rolling drum
Told them their time had come,
Told them what work was sent
For the black regiment.

"Now," the flag-sergeant cried,
"Though death and hell betide,
Let the whole nation see
If we are fit to be
Free in this land; or bound
Down, like the whining hound—
Bound with red stripes of pain
In our old chains again!"
Oh! what a shout there went
From the black regiment!

"Charge!" Trump and drum awoke;
Onward the bondmen broke;
Bayonet and sabre-stroke
Vainly opposed their rush.
Through the wild battle's crush,
With but one thought aflush,
Driving their lords like chaff,
In the guns' mouths they laugh;
Or at the slippery brands
Leaping with open hands,
Down they tear man and horse,
Down in their awful course;
Trampling with bloody heel
Over the crashing steel,
All their eyes forward bent,
Rushed the black regiment.

"Freedom!" their battle-cry—
"Freedom! or leave to die!"
Ah! and they meant the word,
Not as with us 'tis heard,
Not a mere party-shout:
They gave their spirits out;
Trusted the end to God,
And on the gory sod
Rolled in triumphant blood.
Glad to strike one free blow,
Whether for weal or woe;
Glad to breathe one free breath,
Though on the lips of death.
Praying—alas! in vain!—
That they might fall again,
So they could once more see
That burst to liberty!
This was what "freedom" lent
To the black regiment.

Hundreds on hundreds fell;
But they are resting well;
Scourges and shackles strong
Never shall do them wrong.
O, to the living few,
Soldiers, be just and true!
Hail them as comrades tried;
Fight with them side by side;
Never, in field or tent,
Scorn the black regiment!

GEORGE H. BOKER.

May 27th, 1863.

WASHINGTON CORRESPONDENCE.

Washington Correspondence Resumed,—Stood on Literary Dignity,—Loggerheads, Fault-finders,—Excitable News,—Gen. Lee Threatens Washington,—Colored Men Pressed into Service in Alexandria,—Contrabands Removed to Virginia,—A History of the Colored Regiments,—Bothered in their efforts,—General Birney Appointed to Command,—More in Mason's Island,—Lieutenant Stiles forbids Col. Raymond, Bishop Payne and Rev. Mr. Turner Entering the Camps,—He Apologizes,—Wilberforce University,—$600 given in Washington,—Sickness and Deaths,—Legion of Colored Troops Offered to the Government,—Confusion in a Society,—Preachers in Great Demand,—Colored Soldiers Saluted,—Rev. Wm. H. Jones.

MR EDITOR: Not conceiving myself treated with that literary respect due a correspondent, I have failed to furnish anything for the Recorder for some time, but having received ample satisfaction from the proprietor, touching the grievances in the case, and by the urgent appeals of several friends of the Recorder, as well as many others who are ever desirous to hear from the nation's capitol, I this day resume the arduous task of trying in a feeble manner to scribble an occasional letter, for the pleasure of those who may desire to glance over the transpiring items of Washington events. But, as I have heretofore remarked, it is not because I am actuated with any motives of assumed competency that I am thus engaged, (for a more inferior selection could hardly be made) but because, and only because I have allowed myself to be flatteringly gulled into a thing for which I know I am totally incompetent. But there are so many of those logger-headed jackasses (from which class God deliver me) who never do anything but fault-find of that for which nature and God though all of the eternal fiats in creation were brought into action, could never enable them to correct; that I wish by the manly greatness of incessant effort, to beat as far a retreat as possible from them.

The news about here for the past few days, has been quite excitable. A report gained currency that Gen. Lee was about to make a raid upon this city, which spread like wildfire for a short time, but I believe like every thing else that is deceptive, it has vaded in a hoax. The excitement, however, I learn was much higher in Alexandria, Va., than it was here, so much so, that they pressed every colored man they could find, to work on the fortifications. To this, I can form no objection, as it was a military necessity; but to the act of pressing colored men, and allowing white men, many of whom are known to be in sympathy with the rebels, to go at large, I do form objection and that of the gravest consideration, though I am informed that this exclusive system of caller demarkation, is attributable to a superintendent of the Freedmen's Association. If the report is true, he is not fit to superintend a herd of goats.

All the able bodied contrabands who have been quartered at the well-known camp, under the jurisdiction of Mr. Nichols, have been removed to Arlington Heights, Va., where splendid quarters have been provided, and lands laid off in lots for them to till. This I think is a judicious arrangement, and ought to meet the favorable opinion of our people every where, as it is far better than to be lolling about and contracting all manner of diseases which necessarily grows out of an inactive life. Since this trans-Potomac emigration, however, there have been quite an ingression of the same class from Fredericksburg, which has not numerically infringed so extensively upon the maxima; a reduction, though, will soon be made by a similar egress. As one it meets my hearty approval.

The colored regiment which has been going through a state of organization for the last four weeks, is now getting on a clearer basis. I am sorry to inform you that it has been greatly retarded for the last two weeks. A brief history of its commencement and success may be very pleasurably read by some who do not understand the movement in detail.

About five weeks ago, Rev. J. D. Turner and Rev. Wm G. Raymond, the former of whom had been for eighteen months a chaplain in one of the Pennsylvania Regiments, and the latter a Lieutenant in one of the New York Regiments, being known to the people of Washington, and having their implicit confidence, began to agitate the propriety of raising a colored regiment. These men were authorized to get forty colored citizens to petition the same to the war department, and authority for carrying it into effect, should be forthwith granted. A document was immediately prepared, and in one day sixty-seven prominent citizens of Washington signed the paper, verbal authority was then given, and they commenced to preach on the subject; but before they had proceeded far in that manner, a war meeting was called in Asbury Church, where our people after hearing a few speeches on the subject, grew wild with war enthusiasm, and nearly three hundred young men came up and signed the muster roll. The next meeting was held in Israel Church, and then they went round to all the churches, until eight hundred names were signed to the roll. By this time several white persons had fell into the phalanx in whom not a doubt was entertained regarding their unquestionable sympathy for the measure. The President of the United States was then waited upon, and offered the services of these men. He referred the whole matter to the Secretary of war. The Secretary of war was approached and a conversation ensued which was soon disposed of, by requesting Colonel Turner and Lieutenant-Colonel Raymond to bring 640 men, and they should be mustered into service and officers assigned to their respective positions. This was a variation from the usual enlistment custom, as in no other case were so many men required before they were received by the government. Complaints being alleged at the war department about this very inconsistent modus operandi, the programme was changed, and a surgeon was sent from the war department to inspect the men, and another to administer the oath of allegiance as fast as the different companies were completed.

These things moved on harmoniously for a few days, and the men were falling in the ranks as fast as they could get off from their places of employment; and had things been let alone, the regiment would have now been complete; but as soon as the two companies and a half were filled, General Heintzelman detailed a second Lieutenant to the command of this handful of men, and marched them over to the Virginia side, on what is known as Mason's Island, and there quartered them beyond all reasonable access of our people, and where you had to pass two sets of guards to get to them. First, procuring a good recommendation as to your loyalty, and showing it at the Provost Marshall's office so as to enable you to get a pass. This course of blind procedure and wild matured plans, immediately shrouded our efforts in gloom, by checking the enthusiasm of those enlisting. It's true the soldiers thus sworn in were treated with every mark of respect so far as military subjects were concerned; but such an unnatural course led our people to mistrust the parties in command.

1st. Because the colonels and captains to whom we thought the command was to be given, were deprived of all authority, and others substituted who had done nothing to forward the movement, and whose political sentiments were not known to our people, which is a necessary prerequisite in a matter involving such grave considerations.

2d. They (the colored soldiers) had been removed so far from the approach of their friends, that the inquiry arose, enhanced by strong prejudicial surmises, as to the motives which had thus prompted them so to act.

3d. Many not yet sworn into the service, and who cherished some scruples touching the treatment of colored soldiers, desired to see through those who had enlisted, a more manifest governmental reception, than a mere oath-taking apparition, which they thought amounted to very little.

However, as the enlistments were stopped and every prospect for the completion of the regiment palsied, several went about. Some few at have this order, which was proving so very disastrous to our enterprise, commuted. Consequently, strong appeals were made at the War Department by Colonel Turner, Lieut. Colonel Raymond, Major Green, and Rev. H. M. Turner, to have things made more agreeable to the colored people's desires, but all efforts resulted in abortiveness till a few days ago, when Secretary Chase, who had been apprised of the affair through Rev. H. M. Turner, called Mr. Turner's attention to a change in the programme, and told him that General Birney had been detailed from the army of the Potomac to raise a brigade of colored soldiers, and that he was an old Abolitionist, and one who had stood by him (Mr. Chase) for many years in the defence of the colored people, and that our people might have the most indubitable confidence in his sympathies for them. Mr Turner was then introduced to the General by Secretary Chase, and invited him to his church on Sabbath evening. The fact being announced in the morning, a large concourse of persons were in attendance at the evening service, where General Birney, through Rev. H. M. Turner, was introduced to Colonel Turner, Lieut. Colonel Raymond, Major Green, and several more shoulder-strapped gentlemen. After the religious services were over, Mr. Turner introduced General Birney to the audience, who made a speech and expressed his gratification at being thus honored, and went over a sketch of his life to show that he was always on the right side of the question, and remarked that he and Secretary Chase had been old companions in the anti-slavery field, and that his father was the first one who ever issued an anti-slavery paper in the United States, &c., which at once fastened the regard of our people to him. Everything relative to the regiment, began to look more cheerful, when it was understood that a man of his political views was to head the enterprise. But the spell was broken, and the puzzling enigma was solved on Wednesday night, at the Presbyterian Church, when and where the war meeting was held, at which time the General addressed the meeting, and stated that the leaders in the affair (meaning Colonels Turner and Raymond) would be assigned to their positions, if the colored people would come forward and fill up the regiment, when one of the most vociferous bursts of applause was given vent to that was ever heard.

Mr Editor:—It is impossible for me to give you a connected statement of the affair, because I am interrupted so much since commencing to write this article. My attention has been called off some twelve or thirteen times, which has broken my train of ideas.

However, after an awful scramble among the candidates for colored leaders or officers, we think we are in the way again, though we have had the most awful state of confusion among us since we commenced to raise this regiment I ever saw; and it has all grown out of the fact that men have been trying to supplant Colonels Turner and Raymond. No man dared to take hold of the enterprise till they had begun it and made it popular, and then commenced the battle for office. If it had not been for office-seekers, this regiment would have been complete and ready for the field, but such has been the contention and gross manœuvering on all sides, that many colored men who were in it heart and soul, became disgusted and fled the track.

Rev H M Turner made a speech in which he said, That in as much as there was such a scramble about offices among the white leaders, and in as much as there were 800 applications for officers in one regiment from white persons, and in as much as this state of things had almost disorganized and deranged the whole matter, that we, as colored people, should dispose of all white men, and have our own colonels, majors, captains, &c.; and if the nation would not accept us as such, let it do without us. Sir, it would be impossible to describe, and if described, incredible, to tell how office-seekers have done in this affair. Great God! no wonder the government can't do anything!

The next thing which caused some confusion, was an act performed by Lieutenant Stiles, who was detailed to take temporary charge of the troops on Mason's Island. A few Sabbaths ago, Lieutenant Raymond, Bishop D. A. Payne, and Rev. H. M. Turner, who is acting as chaplain, went to the quarters to preach to the troops. Mr Turner had finished a short discourse, Bishop Payne made several remarks touching their loyalty and patriotism, in which he advised them to be obedient to their officers, and also desired them to be the truest of the true and the most virtuous of the virtuous, &c., &c.; and after everything was finally disposed of, they returned to the city, and Lieutenant Stiles drew the soldiers up in order and read to them a note forbidding Messrs. Raymond, Payne, and Turner, entering the camp again, which came very near creating a mutiny among the men. The news came to the city if they attempted to enter the camp again, to arrest them. Several soldiers said they would do no such thing; but none attempted to go till next Sabbath, when Mr. Turner went again to preach to them. He found an order at the guard house forbidding his entrance, but he was told by the guard to pass on into the camp, for they would not prevent him. But he refused by telling them that he tried to keep both the laws of God and man. He then turned back, which created such an excitement among the men, that the commander immediately revoked the order, and wrote an apology to Mr. Turner, and sent it by Major Sergeant Arns, with orders not to return till he found him and would bring a reply as an evidence of the fact. The excitement was growing considerably, but was hushed by Mr. Turner reading the apology before the congregation at Israel Church. The commander then sent for the address of Bishop Payne, so as to write an apology to him, which I have no doubt he has done; and well it was for him that he did, for neither the white nor colored guard endorsed his action, nor would they have executed the order. I verily believe that if he had attempted to put either one of the men under arrest for returning to the camp, that the most awful conflict would have ensued ever witnessed.

But Mr Editor I must leave this subject, though the items are not half detailed. But we will refer to it again, and keep you posted in things as they transpire.

The Wilberforce University has been laid before our people, and an appeal has been made to them in behalf of it, which resulted in collecting $600 on the first payment. Washington alone pledged to give $1000 toward purchasing it, and has now only to raise $440 to meet the obligation; but, if need be, we will raise $2000, yet we thought $1000 would be a full proportion. Israel Church gave $300 on the first payment. Indeed, Israel Church, Union Bethel Church, Ebenezer Church, Georgetown Church, and E St. Mission, did remarkably well; but we are sorry to say that Alexandria and Good Hope Missions have neither done nor tried to do anything, for which we hope God will make them repent in dust and ashes.

There are a great deal of sickness and deaths among our people at this time. We are now looking for the death of Mary Thomas, whom many are acquainted with. But we trust God will yet release her! Miss Charlotte Edy, of South Carolina, well known to many in Philadelphia, cannot possibly survive more than a few days.

Dr. R. P. Gloucester and his brother, Rev. Mr. Gloucester, have just returned from the city. They had several interviews with the President, relating to a legion of colored soldiers, whom a very wealthy New York Committee desires to have raised for General Fremont. Senator Sumner, who accompanied the committee, told me the interview was in every respect satisfactory.

The civil, social, and statistical society, held a meeting last Tuesday evening to enter into ways and means to help to defray the expenses of the law suit which some of its members had with the Hon. J. D. Johnson, of Liberia, but could not consummate the reason for which they convened. The preventives proved to be Mr. Contention and Mrs Strife. Some got mad and resigned, and others chuckled, while others stuck fast to the wreck-threatened ship, and endeavored to steer her safe to the harbor of peace.

There are great demands for preachers. Bishop Payne can't half supply the calls made to him for ministers, and every one wants intelligent ministers. Why do not the young men study and get grace, and prepare themselves for fields of usefulness? Bishop Payne could now give 25 intelligent ministers work.

Rev. J. J. Hebert is moving heaven and earth at E St. Mission.

Yesterday evening we had a war meeting in front of the Israel Lyceum where several recruits were mustered in and marched up Pennsylvania Avenue behind a company of colored soldiers in full uniform, and instead of being snarled at and hissed as some expected, they were applauded and saluted by officers in high command. No white company was ever treated more respectfully.

Last Sabbath night, Rev. Wm. H. Jones preached as great a sermon in Israel Church as we ever want to listen to. UNCLE SAM.

Washington, D. C., June 6th, 1863.

REVISION OF THE AUTHORIZED VERSION

Fears of innovation are assuredly wearing off from the minds of our Scottish Presbyterian brethren. The Presbytery of Selkirk (Free Church,) at its last meeting, after discussion, unanimously adopted an overture to the General Assembly, on the above subject, recognizing the demand for a revision, and the probability that sooner or later it must take place, and praying the General Assembly to consider the propriety of this church interesting itself in this matter, and seeking to deal with this important question as their wisdom may direct.

"In every work regard the writer's end,
For none can compass more than they intend."

For the Christian Recorder.

MR EDITOR:—I am glad to see and believe that the General Government is getting somewhat in earnest. The people of this community have been greatly excited within the last twenty or thirty days on the subject of getting up colored recruits for the army. We held our first meeting for that purpose on the 19th inst., at which time we had some two or three most excellent speeches by gentlemen whose hearts seemed to be in the work. Mr B. R. Samson, of Oberlin, Ohio, was present, and spoke most delightfully. The recruiting agent was present, and made a loud and patriotic call for volunteers, and about twenty responded on the spot. The meeting was the largest I had ever seen in Terre Haute. Our white friends are greatly in favor of the move. Generally speaking, there is a copperhead now and then to be found who is really opposed to the move, but that we do not care for. Our cause is a glorious one, and we care not for copperheads or what-not, for we are bound to have a share of the glory. There never was such an opportunity offered before since the existence of American Slavery, for the colored man's elevation. On Saturday, the 23d inst., we had another meeting in Haynes' Grove at 2 o'clock, P. M., close by the town, at which time the citizens gave the volunteers quite a fine dinner. At this time there were some three real patriotic speeches delivered by Mr. Porter, the recruiting agent, by the City Magistrate, and Mr. B. R. Samson, who gave us one of his best speeches, which was said to be the best that had ever been heard in Terre Haute.

At this time quite a number more enlisted as colored volunteers of Terre Haute. This city seems to be greatly changed in its conduct towards its colored citizens since the colored volunteering commenced, for on this occasion the white drummers and fifers marched at the head of our ranks, and gave us the best music they could through the streets and out to the grove. The old settlers say that such a thing in Terre Haute is a phenomenon. The gathering at this time was quite large, consisting of whites and colored. After dinner was over and the business of enlisting had closed, the Orderly Sergeant requested the volunteers to meet on the ensuing Monday evening at the A. M. E. Church, in order to receive marching orders.

Monday evening came, and with it the people. They came in larger crowds than could possibly be admitted within the church; in fact, I do not know that there were many more in doors than out of doors. There had been some hints that what few copperheads were left in the city had, in their dying struggle, made some threats against us. This reaching the ears of the Provost Marshall, he sent a strong guard to protect us, who marched in the church at an early hour and took the back seats with their glittering steel, the appearance of which kept everything as quiet as you please. The crowd was dense. J. T. Harper was called to the chair, and Wm Perkins was appointed Secretary. On this occasion also, we had some fine addresses. The recruiting agent among the whites was present, and gave us quite a patriotic speech. With what we had on Tuesday morning we already have some forty volunteers. These started for Indianapolis at an early hour on Tuesday morning. T. STROTHER.

(To be continued.)

Terre Haute, Indiana.

For the Christian Recorder.

JOHN BROWN IN WASHINGTON.

DEAR BROTHER WEAVER:—It may be somewhat interesting to your numerous patrons in the North to hear of John Brown in Washington, District of Columbia.

For some time past, I had entertained doubts with regard to the safety of a colored man, exhibiting the hero of Harper's Ferry, south of Mason and Dixon's line. Not a few of my warm friends North, cautioned me against attempting to show Captain John Brown in the District of Columbia. But, after mature consideration, I concluded to test the freedom of the capitol. And, on the 27th of May, I arrived in this city. On the following day, Sabbath, I filled the pulpit of Union Bethel Church, Washington, and Ebenezer Church, Georgetown. In the Bethel Church I found quite a number of my old friends; their appearance afforded me much pleasure.

Arrangements were made to exhibit John Brown in these churches during the ensuing week, and it was publicly announced from the pulpits. The people seemed to be pleased with the announcement. At an early hour on Tuesday evening, the main audience room of the Union Bethel Church was filled. I spoke boldly and freely of Captain Brown's Harper's Ferry expedition, and its influence upon the nation. I not only sung John Brown's Triumph, but the Trump of Freedom and the Manstealer's Union; the entire audience united in singing the chorus and cheering loudly at the close. The attendance on the second evening was much larger than the first; all passed off nicely. On Thursday and Friday evenings I lectured in Georgetown, rather a hard place for a John Brown meeting. But we had a very large turnout every evening, and the best of order was maintained. The audience were very enthusiastic, all ceasing at the close of the lecture, thanking God for John Brown's success. Last Sabbath, May 31st, I occupied the pulpit of the Capitol Hill A M E Church. In the evening the attendance was unusually large. Near the stand were quite a number of United States officers, among them was General Birney, son of the late James G. Birney. We understand he has just been placed over or under the command of the colored troops of this district. At the close of the service, the general made an excellent anti-slavery war speech; in the course of his remarks, he said he hoped the day was not far when colored soldiers would sing John Brown in Charleston. He was cheerfully endorsed by the people.

On Monday and Tuesday evening I lectured upon John Brown in this church to a tremendous crowd of persons. Of a truth John Brown's soul through the world is marching on. The energetic Bishop Payne has been here urging the claims of the Wilberforce University, and I am happy to say with good success. Washington pledged one thousand dollars towards the enterprise; and through the untiring zeal of her able ministers in charge and the influence of the bishop she has placed in the hands of one of the trustees of the institution one hundred dollars of that amount. If the other districts contribute in proportion Wilberforce is safe. WM H. JONES.

Washington, D. C.

For the Christian Recorder.

A VOICE FROM COLORADO

Denver City, Col. Ter., May 2nd.

REV. ELISHA WEAVER:—Dear Bro:—Four months ago to-day, I in company with three others left this city for a short visit to the states, and right here, let me say, that I would afford me great pleasure to transmit a copy of our journal to your paper for insertion, did I not think it would be trespassing upon your valuable time, and the space of your paper. After a pleasant trip of three weeks, we arrived at the Big Muddy. It was mud also in the roads, of the deepest kind, and clayey withal, and after spending a few weeks with the friends in Leavenworth, I started for the City of St Louis, the river, on the second boat of the season, arrived there after a trip of eight days, traveled forty-eight hours, and started for Muscatine, Iowa, my old home, which I had not seen for nearly three years. After spending a few weeks there, I returned again by the river and St. Joe, and H. R. Railroad and P. C. Railroad and steamer Major to Leavenworth, and allow me to say, such a trip was that I do not desire another soon, for you can travel no place through Missouri without a passport, or giving bonds, which is very annoying, especially when a man is expecting to be left by the train, to which he expects to cross the plains. Fearing some unsophisticated reader might think I mean a train of cars, I will say only a mule train. We left Leavenworth Thursday, the 16th day of April, and after a tedious trip of twenty-nine days, reached this city, which we had been led to suppose, from reports on the road, was completely annihilated by fire, that is, the business portion of it; but was agreeably surprised to find that, instead of the city being all burned down, and the people all going to Salmon River, that the city has not presented such a busy sight to my eye since the spring of Sixty, when I first came to the country, for in place of many of the frame buildings that lined the street, there are now arising substantial fire-proof brick blocks, which will be an ornament to the city. Some of your former acquaintances were sufferers by the fire, of whom Mr B. L. Ford, formerly of Chicago, was one. He tells me to say to you that he is not so dogmatical now as he used to be. Also, Messrs. Albert Arbor and J. G. Smith, with many others.

We are greatly in need of a minister and a school teacher of color in this city, as we desire to start a church here, and we need a competent teacher, as the School Board is willing to furnish a teacher, or pay one of our choice, and there many other matters of which I would like to write, but time forbids. Accompanying this letter will be another, bearing some small offerings in the way of subscriptions, and if you say so, I will come again. Until then, adieu.—BOX 109.—GEO. W. TURLEY.

TO BROTHER GEORGE W. TURLEY.

We thank you for what you have done, and shall be glad to have your correspondence every week if convenient.—ED.

LIFE OF SAINT CYPRIAN,

The African Bishop, Martyr and Saint.

CHAPTER IV.

CONTINUED.

Cyprian convicted,—Futility of earthly pleasure,—Riches, Honor, Wisdom cannot give the soul peace,—Cæcilius the presbyter,—Cyprian converted.

As Cyprian meditated upon Christianity, he began to consider its claims. To that end, he procures and reads the Bible. There is hope for the man who reads God's Word. As he thoughtfully mused upon its teachings, the ever present Spirit impressed them upon his heart. Like a man of Gath, his conscience awoke, invigorated by its long sleep; and he feels for the first time, the serpent sting of sin. Cyprian becomes the unhappiest man, among the thousands of that proud city. He could say with the Earl of Chesterfield, "I have seen the silly rounds of business and of pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is in truth very low."

Cyprian unhappy? How can it be? Every necessity is supplied, every desire gratified. Is not the rhetorician rich?

But what is gold? Does it bring peace? Nay rather a sword.

Bring hither the history of Mammon. Turn over its pages and read. Alas! it is found to treat but of rapine and blood, of widows and orphans, of murdered men, burned cities, and devastated countries. How then could Cyprian draw peace from such a pernicious element.

For him, however rich and honorable, the thorn cannot produce the grape. Nature like her God cares for no man. The rhetorician was honored. The sons of the Provincial nobility sat at his feet, and received instructions; and as they arose and went to every portion of the Roman realm, they proclaimed the ability of their African master.

But what are the honors of men?

Read the history of Human Fame! It speaks but of treachery and disappointment, of hopes frustrated and desires crushed. How could a thing so unstable satisfy Cyprian! A deceitful smile can never hush the conscience, nor a flattering word satisfy the longing soul. If human learning could bestow happiness, we would certainly behold Cyprian in the enjoyment of supreme bliss. With characteristic activity he had led a life of study for a score of years and more. It is the province of earthly wisdom to give a certain satisfaction to the mind, but not to bestow peace to the soul. In answering the soul's demand for peace, it vainly strives to say shibboleth, the nearest approach to it is sibboleth. So the Carthagenian rhetorician found it; with all of his acquired wisdom, his misery and unhappiness only increased. Improper treatment only aggravates the disease.

In absolute despair, Cyprian for the first time honestly turns toward Christianity. Vanquished by the invisible power of conscience, he suppliantly sues for peace; willing too, that the victor shall dictate the terms. He calls to mind the Christians,—their accustomed peace and quietness, even under the severest trial. He remembers Perpetua and Felicitas. Of Leonides, the martyred father of Origen, he soliloquises: "Leonides was a man of letters, a philosopher. It was no blind phrensy, no fanatic zeal, that enabled him to possess such peace and die in joy."

New thoughts arose, new impressions were made, and Cyprian was heard to ask himself, Might not Christianity be true? There was at the time of which we are now writing a presbyter named Cæcilius, who resided in Carthage, and as some affirm in the very household of Cyprian. He was doubtless a man of eminent ability. To him Cyprian repaired and opened his heart. God blessed the interview, and like a lamb ready to be slain Cæcilius led him to the altar. B. T. T.

Georgetown, June 5th.

OUR HERITAGE.

Ah, Jesus, the merit
Of all that Thou hast borne
Make me inherit
The crown that hath no thorn!

Ah then, teach me duly
To worship at Thy name,
Owning only, truly,
The Love that bore our [illegible].

There in sin, oh let me
From henceforth daily die;
Now in Death forget me,
Then greet me life on high.

Amen.

FOR COMMUNION.

(From Charles Wesley's Hymns on the Lord's Supper 1745.)

Author of life divine,
Who hast a table spread,
Furnished with mystic wine,
And everlasting bread,
Preserve the life thyself hast given,
And feed and train us up for heaven.

Our needy souls sustain
With fresh supplies of love,
Till all thy life we gain,
And all thy fulness prove,
And strengthened by thy perfect grace,
Behold, without a veil, thy face.

LETTER FROM VICTORIA.

Victoria, April 21st, 1863.

DEAR FRIEND STILL:—Perhaps you can spare a few moments to chat with me about our national affairs. I have been thinking very much lately of the war and its consequences, particularly since the organization of colored regiments. I am so anxious that they shall prove themselves worthy to shoulder arms in the contest. There is great diversity of opinion as to what should be their course. Some persons say it is foolishness for them to fight at all; that they have suffered long enough. True they have suffered, but the cloud of ignorance that has so long obscured the black man's horizon is passing away; it appears he is awakening to feel his power as a man, and his future suffering will no longer be the result of meek submission to tyrants. Others say, since neither the North nor the South is the true friend of right, it matters not which side is assisted, and again others wish, that they could be removed until the scene of bloodshed is past. Now here I am on this far off side of the Rocky Mountains and the great valley of the Mississippi, and yet I believe no heart more truly sympathizes with or is more deeply interested in the progress of events in the fatherland than mine. In the *Standard* I saw that Mr Robert Purvis had offered to assist in mustering a regiment. I hope his efforts, if put forth, will be crowned with success. From an extract of a Tennessee paper, I learned how the spirit of prejudice still fires the people: this time roused by the attack of black rebels upon the Federals. They think it very galling indeed to have their sons slain and the ladies stripped upon the battle-field, by negroes of the Confederate army. But the ball is only beginning to move, and I am inclined to think that the galling times have not fairly arrived. I *hate* the spirit which desires us to stand still and in no way identify ourselves with present circumstances but be mere spectators, and where we cannot avoid it, fall before the bayonet, without once lifting a hand to ward off the blow. I cry out upon such doctrine! 'Tis thus that cowards die, but men,

"High minded, honorable men,
Men who their *duties know*,
But know their rights and knowing *dare maintain*,"

are found by death facing the foe till the last moment. I hope that we will prove our claims to "life, liberty, and the pursuit of happiness" by manly conduct, and let the enemy see that while as Christian soldiers, we can pray for those who despitefully use us, we can also, like David, beat them as small as the dust when they oppose the cause of God and human progress in the path of right. To say it matters little which side is helped, shows lack of consideration. In the North, surely, our position is in part owing to the fact that a progressive people cannot have any element of humanity among them, and all the while compel that element to remain uninfluenced by the same causes that procure their own advancement: and so in spite of opposition it is beneath northern skies that the eloquence of Fred. Douglas and others are poured forth. And where institutions of learning dispense knowledge to the despised negro. Where earnest anti-slavery men and women have employed their time and talents in endeavoring to overthrow not only the cursed system of slavery, but also to destroy in the minds of men the principle that recognizes property in man, and rear instead that fabric of a faith that recognizes the fatherhood of God and the brotherhood of man. The name of William Lloyd Garrison, the noble champion of freedom, I am sure should ever be honored. We must consider which section owns the purest and most abundant stock of the seeds not of the black man's promotion alone, but the ingredients of the intellectual, moral, and physical exaltation of humanity in general. We must stand upon a platform broad enough to afford a place for every soul on God's earth, and allow no craven set of villains to drive us off. On the other hand the faults of the North are glaring. She has lent her military forces to quell mob violence, and ensure the safe return of the trembling fugitive to a cruel, remorseless man-stealer. Her churches, by silence on the subject, have assented to all the gross violations of the moral law which slavery's disgusting rites involve. She has enacted laws whose sentiments disgrace Christendom; and for all this is she punished, and will, I trust, after this scourge rise to the dignity of a Christian nation, in a thorough practical sense. Notwithstanding the monstrous evils, there are germs of good whose development our course can greatly retard or promote. Viewing the President's Emancipation Proclamation in its true light, it is clear, that motives of policy rather than conviction of duty in the matter prompted him, but I think we can turn even presidential policy to a good account if we will. I hope we, in the language of a dying soldier at Vienna, will "stand by the flag." Take up arms for the North and sustain the President. On such ground we have an opportunity of identifying ourselves in the interests of the country, and I certainly think we will be fools if we do not use every means to secure a more auspicious future. We have no right to stand upon our native soil as neutral as the cows and horses roaming o'er the western prairies. If like God-fearing men we fight,—like God-fearing men we must prevail. If when in seeking town or village we meet women disloyal, her brains we'll scatter to the winds, but we will not abase ourselves and mankind by making defenceless women the victim of our lust; here is a point wherein we can show *loyalty to manhood's honor*. Mentally we must become the equals of our foes, and morally as far superior as a more faithful adherence to the divine precept of our holy religion can make us. If the bloody spirit of the South holds out, that body will be quite reduced before it is subdued. I trust that spirit will fall out, so thereby the valor of northern souls may be fully tested. It is not unlikely when the victory is won that the North, though she cannot reduce things to their former state, will seek, as far as possible to prevent the intellectual and consequently social and political advancement of the colored race. Then it is that we must prove whether we be men or not. Then our swords will be required to meet the insolence of the "degenerate bastards" who may strive to revive the dying notion that we have no right to be respected, and while we lay not by the sword we must bring sublime, spiritual, mental and moral agencies to bear, for not until the human mind is redeemed from error will it be possible to refrain from warfare. We must not throw away God's truth because we see it abused by those who know better. We must remember that God exalts those who honor Him, and believing this we must help to raise the shattered structure of our republic to a lofty rank among nations upon the foundations of a truth and justice that God will approve and bless. We live in an enlightened age, and let us resolve that the mark we make in the world shall glorify our God and dignify humanity. Then will our page in history glow with the *just deeds of just men*. I have looked on the bright side. Suppose, however, all our best sacrifices perish. Should we retreat? No! Never!!

"Still, still forever,
Better tho' each man's life blood were a river,
That it should flow and overflow, than creep
Thro' thousand lazy channels in our veins
Dammed like the dull canal, with locks and chains,
And moving, as a sick man in his sleep
Three paces and then faltering: better be
Where the extinguished colored men still are free
In their proud charnels of the United States
Than stagnate in the marsh"

of stupidity and indifference.

The hour for decisive blows is coming, therefore we must nerve ourselves to Heaven's panoply, that like men we may greet the music of

"The bursting shell
The rattling musketry, the clashing blade,
And ever and anon in tones of thunder,
The diapason of the cannonade."

Well I have written only of the war, and really I think most of it just now, so it seems easier to write about, besides there is nothing very stirring here, and perhaps you will patiently read my ideas, if indeed they are worth the same. I am anxious to hear of my bundle of stray thoughts. We are all very well. Kind regards to Mrs. S and the little ones. Hoping to hear from you all shortly, I remain, yours truly,

SARAH A. LESTER.

SUNDAY SCHOOL SPEAKERS.

THE POMPOUS SPEAKER.

With self satisfied strut, graceful flourish of pocket handkerchief, and loud blast from his nostrils upon the same, this gentleman takes his position upon the platform. It is Sabbath afternoon. A monthly appointment for laying aside the regular lesson of the day, and hearing speeches about missionary matters. The gentleman has come for the purpose of being one of the speakers. He looks round with patronizing air on the company whom he is to address, clears his throat, says "[illegible]," and proceeds:

"My dear young friends: Let me observe as a preliminary that I must have perfect silence while I address you. You must bestow on me your undivided attention, and not be guilty of disorderly conduct or confusion. If you interrupt me while I am addressing you, or signify by your inattentive deportment that you do not appreciate my remarks, I shall be obliged, though reluctantly, to bring my address to a close."

He has by this time succeeded in getting their eyes and mouths pretty wide open, from curiosity as to what is coming next. He continues:

"My dear children: I am very glad to see you all here this afternoon. I have from my earliest childhood experienced a deep solicitude for the welfare of the young and rising generation. The sight of a little child awakens in my heart a warm interest for the whole family of infantile humanity. I see them with the world before them; with its hopes and fears, its dangers and its troubles all unknown to them. I gaze upon their future, but O, what a gaze! My youthful hearers, the Sunday School is infused with a spirit of profound conviction in certain fundamental truths. The Sunday School looks to the indoctrination of the youthful heart in all the divine attributes. It contemplates the entire sanctification of every child of Adam"—

Here the superintendent ought to step up to the man and tell him that the children do not understand a word of what he is telling them; but he is a little afraid of hurting the stately person's feelings, and so suffers him to plunge on. He proceeds, and after talking a great deal about himself, a little about the Sunday School, Adam's fall, and several other things, presently gets into the thick of his speech. It is more pompous than at first. His flourish of speech and flourish of pocket-handkerchief are both on the increase. He uses words of great length, and very hard to be understood. The most of his hearers do not understand it at all. And it would be no loss, except the loss of time consumed in uttering it, if nobody understood it. It is inflated fustian. It is ornamented dullness. It is heavy frothiness. It is not on any subject in particular. The great man was announced to speak on something connected with the object for which the meeting was held; but he cannot lower himself to that. He understands that several other persons are to speak, and he will let them attend to that part.

At last, long after the proper time, he brings his remarks to their promised close. Those of his hearers who are still awake have been looking forward to this moment with pleasurable expectation. The sleepers care not how long he keeps on. He has settled them. He wipes his massive brow, parades down from the platform, takes his seat on an honorable chair, and looks round on the unhappy victims of his address, as much as to say, "Wasn't that a magnificent speech!"

Truly magnificent. "The pomps and vanity of this wicked world, and all the sinful lusts of the flesh." Very fine stuff to blow the trumpet with, but very poor fare for hungry and starving young souls.

There are some men who do this pompous sort of talking for the sake of making a display, but there are others who do it because they do not know better. They have heard a great orator or two, and think they ought to speak as the great orator speaks. Mr. Stuff, when addressing a Sunday School, thinks he is Daniel Webster addressing the Senate, and puts on airs accordingly. He comes as near his model as a poodle dog comes to his when he attempts to growl like a lion.

If the pompous man ever does any good with his gift of speaking, it will be after he shall have laid aside all the feathers, gold, lace and brass buttons of his style. He must speak with more simplicity, and must be sure that what he utters is sound sense, instead of a long string of empty nothings, covered up with great swelling words of bombastic pedantry.—*S. S. Times.*

OUR REQUITAL.

Him on yonder cross I love,
Naught on earth I else count dear,
May He mine for ever prove,
Who is now so truly near!
Here I stand, whate'er may come,
Days of sunshine or of gloom,
From this word I will not move;
Him upon the cross I love!

'Tis not hidden from my heart,
What true love must often bring,
Want and grief have sorest smart,
Care and scorn can sharply sting;
Nay, but if Thy will were such,
Bitterest death were not too much!
Dark though here my course may prove;
Him upon the cross I love!

Rather sorrows such as these,
Rather love's acutest pain,
Than without Him days of ease,
Riches false and honours vain.
Count me strange, when I am true,
What He hates I will not do;
Sneers no more my heart can move;
Him upon the cross I love!

Know ye whence my strength is drawn,
Fearless thus the fight to wage?
Why my heart can laugh to scorn
Fleshly weakness, Satan's rage?
'Tis, I know the love of Christ,
Mighty is that love unpriced!
What can grieve me, what can move?
Him upon the cross I love!

Once the eyes that now are dim
Shall discern the changeless love
That hath led me home to Him,
That hath crown'd me far above;
Would to God that all below
What that love is, now might know,
And their hearts this word approve;
Him upon the cross I love!

[illegible] Ross 1678.

CHRISTIANS, let your souls dwell upon the vanity of all things here below, till your hearts are so thoroughly convinced and persuaded of the vanity of them, as to trample upon them; and make them a footstool for Christ to get up and ride in a holy triumph in your hearts.—*Brooks.*

One of Satan's greatest devices to destroy the saints is this, by working them first to be strange, and then to be bitter and jealous, and then to hate and devour one another. Christians, take heed!

The Christian Recorder.

Philadelphia, Saturday, June 13, 1863.

REPORT

Look here, brethren, read this: and remember it, too:—

The meeting of the Executive Committee and their appeal to the ministers having the charge of circuits and stations, and to the members of the A. M. E. Church, is as follows:

DEAR BRETHREN AND FRIENDS:—According to the authority vested in our Editor and General Book Steward, he called together the Executive Committee of the Book Concern on the 13th of November, at which time we had a very pleasant interview together in relation to the present flattering condition of the Book Concern, and the wants of the Church.

Brethren, let me tell you for sure that the Book Concern is really in a prosperous condition—and how it is that our Editor and General Book Steward has so managed to keep the Book Concern and paper in the hopeful condition in which we find it, and with such scant means, we confess we are at a loss to know—and more especially in times like these, when many a firm and paper, with a much larger capital, have succumbed. But, brethren, in order to hold this position, and to keep up a growing interest throughout the connexion, there are means needed—first, there is a very great demand for hymn-books, in every direction in the connexion, and our Editor and General Book Steward has informed us there are only seven or eight in the store, and he has no money to bind up. Therefore, the Committee deem it advisable, in view of such a demand for our hymn-books, and especially in the Western country, to advise our General Book Steward to get out another edition, so that our people may be supplied. To do this, brethren, it will require about $500. This should be done without delay. We therefore recommend each elder, deacon, and preacher to properly lay this vital matter before their congregations, and to take up a free-will collection, and to forward the same to the General Book Steward and Editor, so that it may be in his hands forthwith to operate with—and he will give each credit through this paper. (Now we ask our brethren, shall the Book Steward have the amount? We will answer for the Philadelphia district; our portion will be forthcoming. We also recommend to our Bishops, while travelling around, to speak of this matter.

WILLIAM MOORE,
W. H. WATERS,
STEPHEN SMITH,
W. D. W. SCHUREMAN,
ELISHA WEAVER, *Ch'm.*

NOTICES.

Horntown Circuit. A Quarterly Meeting will be held at Horntown, on the 21st of June; at old Chester, on the 28th; and at Chichester, on the 5th of July. West Philadelphia Quarterly Conference will be held on the 11th of July, and Quarterly Meeting, on the 12th. John C. Cornish, minister in charge.

The Quarterly Meeting will be held at Princeton, New Jersey, on Saturday and Sunday, the 11th and 12th of July; at Rocky Hill, on the 25th and 26th; and at the Mountain, on the 1st and 2d of August. Peter Gardener, Preacher in charge of Princeton Circuit.

THE OLIVE CEMETERY COMPANY.

[illegible] the lot holders of this Company, which commenced in 1858, has been finally ended by the supreme court. The opinion of the court was delivered at Harrisburg by JUDGE WOODWARD, and decides that STEPHEN SMITH and his colleagues were properly elected, and are the lawful managers of the Company. This cemetery is beautifully located west of the Schuylkill.

NOTICE.

Quarterly meeting of the Frankford Circuit will commence on Saturday, the 4th and 5th of July, the 12th at Bensalem, 19th at Holmesburg, 26th at Bristol. A. C. CRIPPEN, *Elder.*

New York Annual Conference will meet on the 20th of this month, in New York, in Sullivan St. church. Members and friends will please to bear it in remembrance. This arrangement has been thought best by the Bishop and some others.

In the marriages of last week, by the Rev. Joseph H. Smith, the name of the gentleman should have been Charles Geens, not Gobos

ON OUR TABLE.—The Western "Methodist Protestant," published for that church in Springfield, Ohio, is edited by Mr. D. B. Dorsey. It is a weekly, and deserves a fair share of patronage. The numbers which we have received all contain the best selections and original matter. We shall gladly receive and welcome it on the file with others.

The following ministers in the city commenced right with the Recorder this year. The Rev. Henry Davis of Camden, New Jersey, commenced by taking forty Recorders, in order to supply that portion of his members and congregation that have not subscribed by the year. Elder Stanford, of the Union church, takes some forty-two to dispose of in the same way. Elder Joseph H. Smith takes twenty-five copies to dispose of in the same manner; when he came to settle for them, he said that he could have disposed of in all, some forty or more. Elder Schureman also took a number to the Mission church, 10, and when he came to settle, he informed us that he could have disposed of as many more. Brethren, this is right; the Lord will bless us if we continue to work for him in this way. Everybody will see the moving of these brethren and their children. The world moves.

Some of the Baltimore subscribers. The following names have been sent regular but have been returned by the postmaster, stating they were uncalled for.

Abraham Wicks, Miss Mary A. Frisby, William G. Freeman.

Will Rev. A. Wayman and Rev. J. M. Brown, read these names out in their churches, and let them know it, and if they cannot get their paper through post-office, that if they will call upon brother James Davis, who is agent, and has the Recorder for sale, they can get their papers of him by paying one penny.

THE WILBERFORCE UNIVERSITY AND THE THREE THOUSAND DOLLARS.

We have not received any word from Bishop Payne as to whether they have the deed made over in trust for the A. M. E. Church, or not; but we are satisfied that the amount of money was at Bishop Payne's command, for he left Baltimore with the amount in his hands. All hail to the King of kings! The A. M. E. Church lives, and the world moves.

COLORED TROOPS

It becomes our people to understand well this matter about colored troops, and the motives and intentions of the government. We must have a fair and full discussion of the subject among our people; and must know whether our friends, and the friends and fearless advocates of a common *human nature*, are to organize and command us? No secret and dark manner of enlisting by unauthorized recruiting officers, must be allowed, but we must know what is to be done with us. This we can know only by discussing the facts and the whole truth, in the full blaze of an *enlightened understanding*. This sending around recruiting officers, of whom, and whose antecedents we know nothing, to operate quietly among us, will delude and catch but a few of our less intelligent people.

Now, what are the facts? It is rumoured that Gen. Hunter is to be recalled, because he has told Jefferson Davis, that for every one of his colored soldiers murdered, he will put to death all the rebel officers and soldiers, and all the rebels and rebel sympathizers he has, or can get in his department. Gen. Fremont was removed from active command, because his humanity is boundless by the wide NORTH and its INHABITANTS. Some twenty colored teamsters in Gen. Rosecrans' department, were shot down in cold blood, last fall: and now the report comes by telegraph in all the daily papers, that "every colored man found in a United States' uniform, is mercilessly hung by rebel guerillas and scouting parties in Tennessee, Mississippi, and North Carolina;" and who has seen the least intention of retaliatory measures. Is the nation madly blind, or does it desire the heartless slaughter of the colored people, thinking it an easy way to rid the country of the black population!

It is reported that the 2d Louisiana native guard, a regiment of blacks which lost six hundred in the gloriously bloody charge at Port Hudson, were placed in front, while veteran white troops brought up the rear. Great God, why is this! We care not so much for the loss of men, however bravely they may die, but we damn to everlasting infamy, those who will thus pass by *veteran troops of any color*, and place a regiment of raw recruits in the front of a terrible battle.

Now, in regard to retaliation; if the government will but permit the *friends of mankind* to command the colored troops, they will defend and protect themselves without any presidential proclamations. If the government will give General Fremont thirty or thirty-five thousand infantry, cavalry and artillery, they will afford self-protection. This sending one regiment to one point and others to other points, looks very much like scattering them, so that they may be the more easily captured and murdered. We speak what we do know. It is now frequently remarked, even among the so called *civilized white men*, that "I am sorry so many niggers were killed at Port Hudson, I wish they had all been killed," without even a rebuke from the *boasted race of civilization*. A system of organizing colored troops has been adopted, which has a tendency, if carried out, to be more likely to place us under unfriendly than friendly officers, simply, because it originates and proposes to be controlled wholly by West Point influence, ever treacherous to human rights, and believed by many to be the place where treason to the great laboring masses, and consequently treason to free institutions first had its birth.

Let us give the world to understand that we are very thoughtful on this, and kindred subjects; and show the world also, that we are willing and ready to step forward in defense of rights and justice, and to assist the white people to establish free government and free institutions, things hitherto only in name in this country.

ACKNOWLEDGEMENTS.

MONMOUTH, ILL.	
Mr. R. B. Catlin, per Rev. W. J. Davis,	$1.25
HADDONFIELD, NEW JERSEY.	
Thomas Stokeley, per M. A. Byard,	1.12
Mrs. M. Ann Hubert, do.	2.00
Mr. James A. Adams,	56
BALTIMORE, MD.	
Mr. James H. Davis, per Rev. A. W. Wayman,	3.00
DENVER CITY, COL. TER.	
Mr. George W. Turley,	1.15
Mrs. Priscilla Niller,	1.15
Mr. James Cole,	1.15
Mrs. Nancy Lancaster,	1.15
PRINCETON, NEW JERSEY.	
Mrs. Sarah Beekman, per Rev. Thomas Gould,	1.10
WASHINGTON, D. C.	
Mr. Peter Marter, per Rev. H. M. Turner,	2.25

UNITY LODGE OF THE GRAND UNITED ORDER OF ODD FELLOWS.

The nineteenth anniversary of said lodge of Pennsylvania was celebrated at the great National Hall, Market St. above Twelfth, on last Tuesday night, the 9th inst. We arrived at the place about 9 o'clock, P. M., and found a very few there, but they were still coming in, and continued to do so up to the time we left. The ladies seemed to outnumber the gentlemen. About half-past ten, members of the lodge marched in with their regalia on, and thence around the room. They then halted and arranged themselves in a circle around the room, and the band of musicians did some good singing, the order joining in with them. The order then went through some exercises which had some solemnity about it; having done this, the highest in authority repaired to the stand, to hear their chief, Mr. John C. Bowers, deliver the annual oration. It being after eleven o'clock, we left for our home. There were twelve or fifteen hundred present when we left, and they were still coming.

THE DORCAS SOCIETY OF BETHEL CHURCH, AND THE OLD FOLKS' SUPPER.

A grand and most splendid supper was given by the generous, sacrificing, and humane sisters, on Thursday evening, 4th of this month, from 5 o'clock up to seven in the evening, in the Philadelphia Institute. We say that this is one of the grandest sights that human eyes can look upon. Some thirty five or forty old women, ranging from fifty to eighty odd years, all, or the most of whom are members of Bethel church. These godly sacrificing sisters did not take any of the money out of their funds of which they assist the poor and needy the year round, but took it out of their pockets, with whatever others would give by way of donation to aid making up a rich and splendid supper. At the supper not only the dear old mothers, but there are generally from one hundred to one hundred and fifty or more of other ladies and gentlemen who meet and participate. The ministers of the different persuasions are generally invited to be present to partake of the many good things these kind sisters have to give. We were shown one of the finest pound cakes which had been presented to the society that we have ever seen, with a prayer written on it for the society, and their success. May the good Lord ever bless them in their noble deeds, and at last save them in heaven.

OUR WASHINGTON CORRESPONDENT

Literary Sensitiveness uncalled for.—Perfection Looked for in the Person of the Editor of the Christian Recorder.—A Great Mistake.—Some People won't Work unless you bow to Them, and all the time Speak in Praise of Them.

We are not mistaken when we say that there are some who are in possession of a zeal for a sound literary capacity, who desire more honor and ask more at the hands of others, than those who are in full possession of it. They will at the same time find more fault than nine men who can give a reason. Justly, this course of conduct is not called for, neither is it justifiable in any one. Perfection, as it regards perfection in the person of the editor of the Christian Recorder, is a very great mistake on the part of any one to think so, for we assure our brethren that we are like all other men are, imperfect. Brethren should not expect more from the Editor of the Christian Recorder than is looked for from any other editor. If our brethren will examine the daily and weekly papers, they will find a number of typographical errors in all of them. It is thought and said by many of our best literary and scientific readers in our city, that the Recorder, to take it as a whole, has less blunders than any paper, either daily or weekly, that they ever read, &c.—"They won't work for a good cause or a righteous cause, unless they are begged and persuaded to take hold;" and when they do take hold, you must bow to their notions, whether they be right or wrong; and if this is not done, they are like a "Touch me not," and will not do anything; but one filled with the Holy Ghost, loves and appreciates every thing that looks towards life, truth, and knowledge. It is a source of gratification to him or her to have the honor to lead; or, if not to lead, to push or pull, and if not to push or pull, to lift; and should some things go contrary to his or her views, they will not stop on that account. Such a man or woman of God will always succeed, more or less, in any movement. Therefore we say to any of our brethren, if we should not happen to please every one, just as you think we ought to, remember that the General Conference is not far off, and be determined to do all you can until it meets, at which time our term will expire, and then you will have a chance to be put in the same unthankful position that we are in, and then you may be able to please every body, both young and old, though it be your duty and my duty to work whether we are pleased or not. In relation to praise, some will not work unless you praise them all the time for what they do; and some again will work and do more for a good cause, if you would say nothing about their deeds. Brethren, we hope the Lord will bless us all, and enable us to do good in our day and generation.

CITY CHURCHES AND THEIR PASTORS FOR THIS YEAR.

Union A. M. E. Church, of which Rev. A. L. Stanford is pastor. We were present last Sabbath, and heard Brother Stephen Smith, who gave us a warm discourse. Elder Stanford then arose, and spoke of a collection for the Wilberforce University, and also spoke of the General Book Steward and Editor, urging upon his members to subscribe, and those whose time is out, to renew it again; after which we closed the meeting. The Union Church seems to be well pleased with their new pastor.

At 3 o'clock, P. M., we were at Bethel Church, of which Rev. J. P. Campbell is pastor, having been reappointed for the second year. We heard Rev. Singleton Jones, of the Zion Church, who preached a very excellent discourse. We hope that Elder Campbell will have great success this year, and that God may pour out His Spirit and bless him in all of his efforts to do good.

Wesley A. M. E. Church, Hurst Street, of which Rev. Joseph Smith is pastor. By a special invitation of Brother Smith, to be with him that night, as the Sacrament of the Lord's Supper would be administered, we were present. We heard Brother Smith preach, although he tried to get out of it, and get us to preach for him, but we declined. The church was crowded to its utmost capacity. Brother Smith gave us a good common sense discourse; it was rich! for we all drank, and drank a good supply. After he was through, he had us to consecrate the Lord's Supper; it was good to be there. The members and friends seemed to be carried away with Brother Smith. He has taken hold just as though he had been there for a year. We hope the good Lord will continue to pour out his sweet blessing upon them.

DENVER, COLORADO TERRITORY.

We have received a very interesting letter from Brother George W. Turley, formerly of St. Louis, Missouri, who is now in Denver, Colorado Territory. Brother Turley has gone there as a stranger, and has entered into the good work of procuring subscribers for the *Christian Recorder*, whose names will be found in another column of our paper. We will say to brother Turley that our prayers will be for his success, and hope that he may get one hundred cash subscribers for the *Recorder*. And as we have stated elsewhere, we shall be glad to receive correspondence from the far West of Colorado Territory and city of Denver, and from Brother Turley also. Remember us kindly to those friends whom we had the pleasure of meeting often with in Chicago, Illinois. And may the good Lord bless you in your undertaking, and at last save you in the Christian rest.

ED.

THE VOLUNTEER REFRESHMENT SALOON AND HOSPITAL.

We have received a very cordial invitation through the noble-hearted ladies, by their Chairman Mr. Ared Brown, to be present on the 15th inst. at the Union Volunteer Refreshment Saloon and Hospital, at the foot of Washington St. Price only ten cents. Let everybody go in this good and righteous cause. We hope that hundreds of our people will be there and give aid. They have done much good for the soldiers.

Our friend, Mr. Prosser, has an ice-cream and cake saloon in South St., [illegible] makes as good ice cream and cake as can be found in the city. We hope our people will patronise him this season.

We call special attention to the letter on our first page from Miss Sarah A. Lester, of Victoria, formerly of Philadelphia. It will well repay a perusal.

THE PHILADELPHIA CONFERENCE MINUTES.

Our objections to them are three in particular. We don't like to find fault unless necessity drives us to it, which it does in these cases. First, We, for the first time in life, brought three as strong complaints against a member of the Philadelphia Conference, as language and words could make them, which would have been entertained in any civil court, and the nature of them properly examined into. But they were ruled out by the presiding officer, when the accused did not so much as deny them. We appealed from said ruling most respectfully to the General Conference, which was our right according to the organic laws of our church. All the members of that Conference expected to see something on the minutes, but we are sorry to say that it was left out. Our second objection is, That we made a report of the state of the Book Concern and paper, which was received warmly by the members, and adopted without a dissenting voice. It also does not appear in the minutes. The Conference will meet no more until after the General Conference. Our third objection is, That we are charged and left standing in debt for 275 minutes of last year's Annual Conference, which we never received nor made arrangement with the district Book Steward for, nor authorized any one to do so. How such ridiculous blunders can be made, is a mystery to our mind; and there never was a grander blunder under the heavens.

We would say more, but as Elders Schureman and Stanford say that they compiled the minutes, and put them in the hands of their chairman to superintend the printing, at which time they were in good trim—all right—but they do not feel, and are not responsible for what was left out, nor for anything that was added to them. We may have occasion to say what we now refrain from saying.

ED.

THE HISTORY OF THE CHRISTIAN CHURCH

CONTINUED.

BY D. J. RHODES.

Having thus defined the church, I now begin its history.

I understand the church to mean the whole collective body of saints, a peculiar people of God, redeemed out of every nation, kindred and tongue, and usually denominated the church catholic or universal.

I may say that little was known of the Christian church until Christ began to preach his own Gospel. This appears to have been the commencing or the establishing of the Christian church, for many believed on him. Hence, they were Christians.

The sending out of the seventy and the expression of Christ, "I saw Satan like lightning fall to the ground." This shows that he was about to begin the establishing of his church. After his death, persecution and ascension, and the descent of the Holy Ghost, when three thousand were converted. These may be termed the founders of the church. These Christians greatly aided the Apostles in the establishing of the churches. The Gospel spread, and converts were multiplied, until towards the close of the first century, A. D. We have said toward the close, yes, at the very beginning the church suffered persecution. Stephen was stoned to death. He was the first martyr who suffered for the Gospel. He was stoned or put to death by the Jews.

Persecution raged very high, so that the Apostles had to flee into other countries. After this we are told that Herod stretched forth his hand and vexed certain of the church, James he killed with the sword, and Peter he imprisoned. And this he did to gain favor with the Jews. The Jewish power was then limited and soon destroyed by the destruction of their city and temple by Titus, and the final dispersion of their nation. Nero was the first Roman emperor that persecuted the Christians. His cruelty was extreme. It is said that he set fire to the city of Rome and charged the Christians with it. The streets and the pleasure grounds were illuminated with the burning of Christians. It is supposed that Paul and Peter suffered martyrdom about this time at Rome. At the death of Nero, this persecution subsided until the reign of Domitian, who was but little less cruel than Nero. It was during the reign of Domitian that John was banished to the island of Patmos. Notwithstanding the persecution of the church about the early period of the second century, the gospel had spread among many of the known nations. The Germans, Celts, Spaniards, Britons and many others Nations were worshipping Christ as God. But the doctrine was not of long duration. Towards the close of this century errors began to creep into the church. The Jewish proselytes commenced to adhere to the traditions of Moses, and appeared not to be satisfied with the teachings of the Apostles. Not only did the Jews begin to corrupt the church with their Mosaic traditions, but others thought it necessary to have great regard to their heathen philosophy or combining them together. There was a party who even dared to deny the divinity of Christ. This state of things began through the high mindedness of their teachers. Like priest, like people. How careful should the pastor be to guard against these errors that are likely to corrupt the purity of the church and to change the true worship.

The third persecution began about the year 104, A. D. Nero was successor to Domitian and Trajan next, who, also, was no friend to the church. About this time the Christians began to worship secretly. Pliny, the younger, being appointed Governor of Bithynia, a province where Christianity flourished in the Apostles' day, and is still growing. Pliny found that Christianity was spreading, and to destroy the Christians would be to depopulate the province.

TO BE CONTINUED.

For the Christian Recorder

LETTER FROM TERRE HAUTE.

MR. EDITOR:—I only wish to finish what I commenced saying about our volunteers. I passed out to the depot with them, and took the cars with them for Indianapolis; everything went off well. The whites seemed to stand in awe of us, they seem to give up as though they had come to the conclusion to let things drive as they might. We arrived at Indianapolis a little before 11 o'clock, A. M. When there met our company of volunteers right at the cars, a company of colored guards, all in proper order with their officers and all, moving at the sound of military music. This company of guards escorted the Terre Haute volunteers from the cars to the soldiers' camp in beautiful and regular order. I passed out with them to camp, and there I had the privilege and pleasure of witnessing a military examination conducted by the Rev. Dr. Revels, who divested each volunteer not only of all metallic substance, but of every thing else that might prevent a thorough examination, and leaving no part unexplored. The Dr. passed some twenty to thirty, pronouncing them fit subjects for war. This seemed manly, and good, as well as patriotic, and honest. I staid with these volunteers until they left on the same afternoon for Cleveland, Ohio, where an examination would take place. Indianapolis has quite a military appearance; everything seems to be in a state of improvement. I find that Dr. Revels has made quite a religious improvement as far as his part of that work is concerned; he has done wonderfully well, and God has done more. So all looked at together makes the appearance of a great change in the aspect of affairs. I learned that one hundred and ten persons had recently joined the A. M. E. church, in Dr. Revel's charge, and the most of them have become converts, all of which I do consider as being very encouraging.

I had a chaplaincy offered me by Mr. H. C. Conde, the man sent out by the governor of Mass. to get up colored recruits, which he said would pay me $150 per month; but I have not accepted it as yet. The Dr. told me that he was raising money for the purchase of the Wilberforce school property, which I feel greatly in favor of; certainly no bad spirit ever brought that scheme to Bishop Payne's mind. I hope no one will prove so blind to their own interest, and to the interest of the colored race as to oppose the plan of buying that property. It is true that the number of our people in this community is not as large as some other communities, but we have raised $70 for the above mentioned purchase, which, if we live, will be forthcoming at the proper time, for by all means must we save Wilberforce.

T. STROTHER.

GEORGETOWN CORRESPONDENCE.

MR. EDITOR:—Amidst a press of business, we steal a moment to drop you a few lines in reference to the doings of our church and city. With an occasional marriage, things pursue the even tenor of their way. Mr. Isaac Day, one of our most promising young men, was joined in holy matrimony to Miss Sarah M. Edwards. Let me tell the readers of the Recorder something of Mr. Day; he is quite a young man, scarcely over twenty-one years of age, and yet he carries on the feed business to no small extent. As I passed his store on K street, he was quite busily engaged in measuring meal. Would that all our young men were actuated by a similar spirit, and hasten on the auspicious day when the talent of our race will have a business outlet; hitherto its only outlet has been —— well, I will not say, the reader can fill the blank himself; but Mr. Day and a goodly number of our young men whose names I might, and *will* in some future letter mention, have broken away from the paths their fathers trod and have entered upon a path that will inevitably lead to greater respectability, wealth, and distinction. We say to them, "go on, young men, make money, get rich, and do good. People talk about the evil of money; they may as well talk about the evil of a healthy body and a sound mind, which many folks abuse. Why poverty—the want of money was one of the things which made the life of the Saviour so full of bitterness. We say again to our promising young men, labor and get money, for it will do you good; for when you give to God's church, you receive the blessing of God. Eph. iv 28: "Let him that stole, steal no more; but rather let him labor, working with his hands, the thing which is good, *that he may have to give to him that needeth.*"

Our church affairs are progressing pleasantly; the good sisters have already gone to work and organized a Daughters of Conference Society, in view of the coming of the next annual conference. A good lady friend upon Capitol Hill remarked, as though in surprise, "Why, Mr. Tanner, are they going to have conference in *Georgetown?*" I told her they were, and assured her that it was the determination of the members and friends of Ebenezer church to support it with honor to themselves, and satisfaction to the conference, *which will be done.*

Yesterday the holy sacrament was administered; fifty-two communing. It was pleasant to be there. More soon.

EUREKA.

AN APPEAL

To the Wilberforce Educational Committee appointed for the Philadelphia District by the Annual Conference of said District to receive and appropriate money for the purchase of the Wilberforce University in the State of Ohio. Your chairman has made two calls on you to assemble for organization, but have failed to get a sufficient number to transact business. I have, therefore, as recommended, resorted to the columns of our church organ for the purpose of soliciting each and all of said committee to favor me with a meeting at my office, 921 Lombard St., on Monday, Jan 22d, at half past ten o'clock, A. M.

Your presence, brethren, will be some exhibition of your love for the worthy cause under consideration.

STEPHEN SMITH,
Chairman.

The Life of President Lincoln, published by Walker, Wise, & Co., Boston, and entitled, *The Pioneer Boy, and How he became President*, has reached its *Ninth thousand* in the short time it has been published. Below we give a copy of a Letter, received by the author from the son of the President, who is now in Harvard University.

Cambridge, April 17th, 1863.

REV. MR. THAYER:—

DEAR SIR:—I received, a few days since, a copy of the "PIONEER BOY;" for which I wish to return my thanks.

I am very much pleased with the book as an interesting story; and I find that, in reading it, many things are recalled which I had forgotten.

You have been singularly successful in avoiding errors, as I find I have, at some time, heard nearly every thing you narrate from a "Reliable Gentleman."

With the best wishes for its success, I remain,
Yours very truly,
ROBT. T. LINCOLN.

THE CENTENARY OF METHODISM IN AMERICA.

The current number of *The Methodist* devotes an interesting article to the approaching centennial anniversary of American Methodism, in which it recalls, as worthy of emulation, the spirit and manner in which the one hundredth year from the founding of Mr. Wesley's societies was celebrated in England and America in 1839. With reference to the unparalleled strides which the Methodist Episcopal Church in the United States has made since 1839, the writer says: It has been torn asunder by the Southern secession, but despite that calamity, it has gone forward with unimpaired vigor. The twenty-eight conferences, North and South, have grown to the forty-nine conferences of the church, North. The 740,000 members in 1839, have increased to the 950,000 of our own branch in 1863, adding, that this numerical advance but faintly represents the growth of this branch of the church in wealth, influence, and power, and urges, upon this ground, that the times are auspicious for the raising, in 1866, of such a monument of liberality of Methodist laymen as will be a perpetual witness of their devotion to and love for the church.

THE TOWN OF ST. THOMAS, D. W. I.

The town of St. Thomas has been so often and so well described, that I need not attempt a description of it, especially as time is wanting for the purpose. If I should sum up its characteristics in one word, it would be *heterogeneousness*. This stamp is impressed on the streets, the buildings, and the people. The stores furnish almost everything, and lists of their multifarious wares are painted on the doors, usually in several languages. The town is built on three rather abrupt bluffs, projecting from the lofty main ridge of the island, and occupies likewise the gradually ascending valleys between and on each side of these eminences, together with the narrow strip of level land running between their bases and the sea. The premises of the Brethren are at the south-eastern angle, formed by the Vimmelskaft Gade and the Nye Gade. The former of these appellations is, I am told, equivalent to Trade Street, while the other, I presume to be the same as our New Street. The buildings front the south, or Vimmelskaft Gade. On the east is the book shop and depository of Bibles, having behind it a dining-room and pantry, and above it, a sitting-room and bed-room. Westwards is an arched entrance to the yard, and still further to the west, the school-room and the church above it. The north side of the small yard is occupied by offices, with two guest-rooms above. The church is commodious, and seats from three hundred to four-hundred people, though six-hundred have, at times, found places in it. The house is convenient, and is perhaps as cool and airy as it could be in such a locality. Yet it must be trying to those who are constant residents there. The book-store occupies much of Brother Kleiner's time, and adds considerably to his onerous duties; but it not only aids in supporting the station, but is confessedly the means of great good in the town. There is much worldliness and not a little gross sin in St. Thomas, and these influences are not without an effect on our people. Yet Brother Kleiner was able to declare, that there is a seed that serves the Lord, and that individuals are not wanting whose conduct was such as to adorn the doctrine of God our Saviour. This was incidentally confirmed by the respected minister of another evangelical denomination, who stated, that, among several persons, who had, with his sanction, set on foot a prayer-meeting on Sunday mornings, there was one man, whose simple and solid piety had gained his esteem, and whom, on inquiry, he found to be a member and helper of the Brethren's congregation.

Periodical Accounts in Moravian.

THE CERREGHINO FAMILY.

Mr. Stefano Cerreghino in a letter in the Christian Chronicle says:

We have now seven of our family who are travelling to distribute the Holy Bible, and they will make war upon the priests and Jesuits wherever they are found. Two are in Sombarbre, sometimes persecuted by the priests, and not being able to find a lodging at the inn, they are forced to pass the nights at the stations. Two are at Naples, where the king has never allowed any to speak but those authorised by the Jesuits. The other three are in Sardinia, they have also distributed thousands of Bibles.

LATEST ENGLISH COMMENTARIES.

The three latest English Commentaries of great reputation are Dean Alford, Bishop Ellicott and Dr. Wordsworth.

They are thus noticed in the last number of the *London Quarterly Review:*

They are the works of three minds of different classes, viewing questions independently, and from different points of view, coming at times into collision with each other, but for that very reason more convincing and authoritative when they coincide. And they will enable the moderate Greek scholar to read his Greek Testament not only with the profit always to be derived from the study of Scripture, but with safety and satisfaction in regard to the numerous questions now opened by Biblical criticism. In Dr. Wordsworth, the Patristic spirit of interpretation predominates; in Dr. Ellicott, the sound old English theology of the seventeenth century; in Dean Alford the German element. But none of them exclude the others. All of them have entered into that haunted chamber of German theology, which only requires to be unlocked and thrown open to the light, to lose its fascinations and terrors. All of them face that formidable phantom of textual criticism, with its 120,000 various readings in the new Testament alone, and will enable us to march up to it, and discover that it is empty air; that still we may say with the boldest and acutest of English critics, Bentley, "Choose (out of the whole MSS.) as awkwardly as you will, choose the worst by design out of the whole lump of readings, and not one article of faith or moral precept is either lost or perverted in them. Put them into the hands of a knave or a fool, and even with the most sinistrous and absurd choice, he shall not extinguish the light of any one chapter, or so disguise Christianity but that every feature of it will be still the same."

We confess that, rising as we do from the use of these commentaries all together, we can scarcely bring ourselves to sit down and criticise, instead of simply acknowledging our gratitude that three such works have been provided for the Church of England in these days of difficulty.

If there is one principle on which Dean Alford, Bishop Ellicott and Dr. Wordsworth—speaking in harmony with the profoundest of German authors—fundamentally agree, it is this: That in the inspired Words, just as in the physical works of the Creator, nothing can be slurred over as vague and unmeaning. Not a tense is to be confounded; not a case overlooked; not a preposition misconstrued; not an article omitted; not a particle despised. One effect, we are convinced, of the faithful study of it will be that which attends on every honest student of nature; the same interest, the same charm, the same satisfying conviction of an objective reality, and truth, and law, and the same awful, overpowering sense of a presence and a power more than human, in the creation which he is examining.

Of ELLICOTT, the *Review* thus particularly speaks:

To feel that we are threading the secret paths of Holy Writ, with a guide on whom we can depend, who sets himself an example of the patience, the modesty, the reverence, the honesty, the Christian charity to those who differ from him, and the scrupulous conscientiousness of inquiry which he would encourage in ourselves, is no slight privilege—no little help to the right understanding of the Word of Truth.

PROFESSOR DORNER ON THE PERSON OF CHRIST.

History of the Development of the Doctrine of the Person of Christ. By Dr. J. A. Dorner, Professor of Theology in the University of Gottingen. Division First, First four centuries, Volume 2. Translated by Rev. D. W. Simon. Edinburgh: T. & T. Clark, 38 George street. London: Hamilton, Adams & Co. Dublin: John Robertson. 1862. 8vo. pp. 844.

We welcome this able work, and areas for it all the careful attention of our rising generation of theologians. The treatment of the great subject, no doubt, is essentially German, and the want of thought too cold and rationalistic in many respects; but if any one will put up with this, and make allowances for it, he will be repaid for the time which he bestows on Dr. Dorner's work.—*Literary Churchman.*

MARRIAGE.

Mr. George H. Jones, of Norfolk, Virginia, to Miss Harriet L. Henry, of Philadelphia. On Wednesday evening May 27th, at the parsonage of St. Thomas, by Rev. William Johnson Alston.

MODERN FIRE WORSHIPPERS.

In the Church of the Holy Sepulchre at Jerusalem, an extraordinary and painful spectacle was witnessed in the beginning of last April. The circumstances are fully detailed in the correspondence of the London *Times*, which devotes more than two columns to the subject. The account, which is apparently written by a lady's pen, is unusually graphic. It tells us "that the Greek, the Armenian, the Latin, and the Coptic churches possess the large pile of buildings which under one roof, encloses the prison of our Lord, the Rock of Calvary, all the circumjacent ground, the cave containing the sepulchre in which our Lord was laid, together with the garden where He appeared after His resurrection, to His mother and MARY MAGDALENE, and the spot where the Cross was found by the Empress HELENA." In such a sacred spot the disciples of these various faiths, assembled on the night of the tenth of April, in accordance with the annual custom, to unite in so-called religious exercises, and participate in the ceremonials connected with the descent and worship of the "Holy Fire."

Perhaps the imagination pictures a church edifice, venerable alike in external appearance and associations, but preserved from any semblance of neglect or decay, imposing in the antiquity and simplicity of its architecture, grand in its internal embellishments, in rich paintings and mosaics, and in the other works of art, in which the vivid imagination and religious fervor of the Eastern nations find their true expression. Perhaps it may be conceived that the audience assembled under such a roof were humble and devout worshippers, silent and in awe in contemplation of the scene, and of the memories and traditions which such a scene would of necessity suggest. It may be supposed that decorum would at least prevail, and that the religious services, however fervent or peculiar, would at any rate conform to the ordinary rules of propriety understood in all Christian countries, if not inherent in man's nature. It is painful to have to record that in no single feature did this celebration accord with our preconceived notions of decency, or with what are deemed to be the formal requirements of religious worship throughout the civilized world.

We are told in the *Times* that the roof of the church was rotten, the floors were wet and filthy, the atmosphere fetid and sickening; that the five or six thousand worshippers, who had arranged to pass the night in the edifice, and had provided themselves with sleeping accommodations, were compelled from lack of space "to walk upon each other's heads, sit upon each other's knees, and lie upon each other wherever they could lay at all." Upon a solitary plank projecting from a niche in the wall, some height from the floor, a whole Greek family was perched. Piled together in indistinguishable masses were Russians, Greeks, and Copts. Never was such a motley gathering seen; and but for the sanctity of the locality, and the evident sincerity and zeal of the participants, its ludicrous aspect must have been predominant and irresistible. The writer says: "It was the most noisy assemblage I ever was in. All who were not asleep were talking, or shrieking, or singing hymns, or quarreling with each other." *After* the services had commenced a Turkish colonel appeared upon the ground, with a bull's hide whip, with which he proceeded to clear a passage to the entrance way! The shrieks and oaths that followed are described as fearful; half-a-dozen fights ensued, and one unfortunate devotee was stabbed in the height of the religious melee. Such were the circumstances attending the services of Friday evening, April the 10th, in the Church of the Holy Sepulchre at Jerusalem.

The events of the following day, on which the "Holy Fire" was received and worshipped, were, if possible, still more extraordinary, and discreditable to the intelligence of those concerned; and we are forcibly reminded, as we read of them, that the world is still a world of folly, fanaticism, and superstition, as it was in the Dark Ages. Literally, it was not a repetition of the worship of the ancient Parsees at Magians; literally, these poor deluded creatures were not adherents of ZOROASTER'S doctrines. And yet their rites were not, on this account, less absurd or less reprehensible. After a grand pageant, the "Greek Patriarch," followed by an Armenian bishop, entered the "Angel's ante-room." In seven minutes the door was thrown open, and, "an ardent devotee," in a white skull-cap, sprung out with a most unearthly yell, bearing in one hand an enormous lighted flambeau. This was the Holy Fire that the five thousand people had staid all night in that noisome atmosphere, hot, and crushed, and bruised, to witness; imprecations, blasphemy, dirt, and desolation—all were endured for the sake of seeing a blazing torch; and no sooner was it seen than it was seized by the crowd and passed from hand to hand, until every torch in the church was lighted. Everybody wallowed in flame. "Men bared their arms, and necks, and breasts, and bathed themselves all over. Women washed their faces and arms in liquid flame, and passed it round their children till they shrieked. They said the fire would not hurt, though it would burn. That it would burn was proved next day by a woman, who produced her child to the authorities with both its eyes out.

The extracts we have given sufficiently indicate the repugnant character of this Oriental fanaticism. It may not be an easy thing for the profoundest theologian to say where faith ends, and superstition begins; but we cannot possibly mistake the nature of such exhibitions of religious zeal as this. There is none of the sublimity of faith about them; as there was nothing sublime in the practices of ZOROASTER. But ZOROASTER flourished before the Christian era (1090 B. C.,) when ignorance was the common lot of men, and when superstition, measured by the gauge of human judgment, was not a reproach to any people. It is a humiliation to our pride, and an insult to our Christian faith, that doctrines akin to those which the magi held are, at this period of the world's history, entertained by a considerable portion of its people; and that the temple of their worship should be located, even by such poor authority as tradition, upon the very portion of the Holy Land which the Christian world has ever regarded as most sacred.—*Press.*

ENGLISH SISTERHOOD.—The religious papers of England lament the rapid spread of High Church doctrines and practices in the Church of England. There seems to be a general belief that the High Church had never better prospects of success than at present. The sisterhoods which have been introduced into the Church by the High Church party, and of which there are now as many as twenty-five, are becoming more and more like Roman convents. Curious revelations respecting them have recently been made by a sister who left one of the establishments.

THE FRENCH ACADEMY AND POSITIVISM.—The election to the vacant *fauteuil* in the French Academy has resulted in the defeat of M. Littré, whose Positivist doctrines were lately denounced in an able pamphlet by Monseigneur Dupanloup, the energetic Bishop of Orleans. Public opinion is indeed changed in France. The time is not very long gone by since orthodoxy would have been a far more potent obstacle to a man's election than heterodoxy!—*Scottish Guardian.*

DR. BEGG, of the Free Presbytery of Edinburgh, is a stirring man. At the last meeting of the Presbytery he introduced an overture to the General Assembly, as follows. That the General Assembly shall adopt some effectual plan for the introduction into any of our congregations of unauthorised innovations in the public worship of God." He supported the overture in a long and earnest speech, in which he enumerated some of the innovations as, female preaching, which had become pretty common in some parts, evening sermons in country parishes, dismissing the congregation between "action" sermon and the sacrament, and sitting in prayer. The overture was adopted, 35 to 7.

GOD AND THE SOUL.

BY ANGELUS SILESIUS.—1620.

A soul wherein God dwells—
What church can holier be?
Becomes a walking tent
Of heavenly majesty.

How far from here to heaven?
Not very far, my friend,
A single hearty step
Will all thy journey end.

Though Christ a thousand times
In Bethlehem be born,
If he's not born in thee,
Thy soul is still forlorn.

The cross on Golgotha
Will never save thy soul,
The cross in thine own heart
Alone can make thee whole.

Hold there! where runnest thou?
Know heaven is in thee,
Seek'st thou for God elsewhere,
His face thou'lt never see.

Ah! would thy heart but be
A manger for the birth,
Christ would once more become
A child upon this earth.

I don't believe in Death.
If hour by hour I die,
'Tis hour by hour to gain
A better life thereby.

Go out—Christ will come in;
Die thou, and let Him live,
Be not, and he will be;
Wait, and he'll all things give.

Oh, shame! A silk-worm works
And spins till it can fly,
And thou, my soul, wilt still
On thine old earth-clod lie.

ADDRESS
OF THE UNION RELIEF ASSOCIATION OF UNION BETHEL CHURCH, WASHINGTON, D. C.

BRETHREN AND SISTERS:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old man and woman to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been tasked almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the exciting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them; and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate brethren that has ever been experienced in the Capital of this once peaceful and happy nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish as much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind-hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation, and, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults or children of both [illegible] bedclothes, [illegible] or money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

THOMAS E. GREEN,
No. 420 11th street, between I and K streets.

By order of the Association:

JAMES L. THOMAS, }
HILLIARD BOND, } Committee.
JOHN A. SIMMS. }

Domestic Items.

Treasury Notes.—The amount of legal-tender treasury notes now in circulation is three hundred and eighty-one millions. Between three and a half and four millions in demand notes are still out. Bonds were yesterday deposited for national banks at New Haven, Cleveland and Erie.

Vicksburg.—Up to Saturday there was no news of special excitement from the army of Gen. Grant. The siege is progressing confidently, our guns planted within fifty yards of the rebel defences, the sappers and miners at work, the vast concert of artillery playing upon the beleaguered city, and the whole army earnest and devoted. Great damage, it is believed, has been effected by the national artillery. The rebels apparently have not an unlimited quantity of ammunition; captures of munitions and supplies are made in occasional attempts of rebels to succor the garrison. Gen. Grant has received large reinforcements, and it is stated by an army correspondent that troops from the army of Gen. Banks were expected to join him on the 24th. Gen. Johnston was reported moving toward Jackson, but not in force sufficient to attack. The rumor that Johnston was advancing on Memphis, two hundred miles from Jackson, with the idea of diverting General Grant from the siege, bears its own contradiction. The way to Memphis is well defended by a competent force under Gen. Hurlbut.

Conspiracy in Illinois.—We have from the Western papers, the exposition of a conspiracy in Illinois, designed to resist the Government in the exercise of its lawful functions, and apparently in the interest of revolution. The conspiracy belongs to the Knights of the Golden Circle, Western branch of a Southern party, designed to league the Northwest with the South. In portions of Illinois malcontents have been secretly armed to resist the draft, encouraged by evil teachings. This insidious movement bears, we are told, the execration of the great loyal masses, and the soldiers at home and in the field.

Department of the Cumberland.—In the Department of the Cumberland, several attacks by the rebels have been gallantly repulsed, near Triune, Tennessee, with severe loss to the enemy. There seems to be some authenticity in the report that a portion of Bragg's army has left to join Johnston. The Atlanta Commonwealth announces the arrival of Breckinridge in that city. The other day, a scout brought positive intelligence that troops bound for the Southwest had passed through Chattanooga. An advance by Rosecrans is expected.

General Banks' entire command, which invested Port Hudson, numbered between twenty and twenty-five thousand. The rebel garrison is supposed to be about five thousand strong. The defences of the place against a river attack are almost impregnable, from their mere position. Five or six forts would have to be taken on the sides from which the Federal forces advanced upon the place. But it was thought by good judges that no siege would be required, and the forts could be captured by an impetuous assault.

Our State Border.—Immediately after his arrival at Erie on Tuesday, Governor Curtin received a dispatch from the Secretary of War, directing him to form, by voluntary enlistments, fifteen regiments, ten infantry and five cavalry. It is understood the order was given with direct reference to guarding the State border against the contingency of a raid, and thus assist the operations in Virginia.

News-Vendors.—In order that the sick and wounded of the army on the Rappahannock may be benefited by the profits of legitimate trade with it, the privilege of news-dealing will be given to disabled soldiers, thus abolishing the extortionate monopoly of the ordinary news-venders. We also learn from General Hooker's army that a body of rebels had rested at Banks' ford.

Colored Recruits.—General Ullman, in the Gulf Department, has raised nearly four thousand recruits for the Corps d'Afrique. The recruits are still coming in rapidly. The new counties traversed by the army of Gen. Banks will furnish, it is said, thousands of colored volunteers, and before long the corps will be completed.

Fernando Wood, it is stated, arrived in Washington on the evening of June 4th, and had an interview with the President.

One of the New York papers contains a despatch stating that news of peculiar interest will soon be received from Charleston.

Illinois and New York Canals.—The Cincinnati Chamber of Commerce have adopted a report opposing the scheme of enlarging the Illinois and New York canals, on the ground that it is of no military importance, could not be completed before the end of the war, and would likely produce sectional jealousies and disturb the harmony of the State.

Storming of Port Hudson.—The storming of Port Hudson by the army of Gen. Banks must now have parallel interest and importance with the assault and siege of Vicksburg. Gen. Banks has gained a partial success, with a terrible loss of life to his adversary's and his own forces. The attack on Port Hudson commenced on the 27th, after the position had been closely invested by Generals Weitzel, Emory, Augur, Grover, Sherman, and Arnold—the last commanding the artillery—the whole under the command and in the presence of Gen. Banks. The position, one of the strongest in the world, and desperately defended, has been partially conquered by the extraordinary perseverance and daring of the national forces, in the face of appalling danger; its fall was momentarily expected; and General Banks had expressed his earnest determination to gain it, and gain it speedily, however severe the trial. The incidents of the battle are rich in record of united and individual bravery. The enthusiasm of the national soldiers is described as wonderful, and their daring and resolution magnificent. The fierce valor of a negro regiment, which lost six hundred killed in a charge on the enemy's works, is forever signalized by this battle, which has been, doubtless, one of the most desperately contested actions of the war. A number of batteries were carried. Gen. Sherman was wounded, and brigade commanders Chapin and Nickerson believed to be killed. We have also an account of the heroic and affecting death of Colonel Cowles. The garrison of Port Hudson comprehended about 12,000, which, according to rebel papers, had been reinforced by Kirby Smith. Our losses so far will amount to between two and four thousand—a sad but not too dear a cost for a victory.

Vicksburg.—We learn of no new assault on Vicksburg. The city must be taken by reduction and gradual approach, and thereupon by assault, when the enemy has been wasted by the comparatively slow fever of siege. Gen. Grant, we are assured, is using every means, with earnestness and expedition, to compel a surrender or open the way to successful assault. The siege will not be a long one; Grant is being amply reinforced, and his army is fully capable of the work before it, and able to guard its rear. There are sufficient forces, also, to meet any movement which Johnston may make toward Memphis, a suspicion which we find reiterated in the news. General Blair has gone with a considerable force up the Yazoo river, on a reconnoissance, and important news is expected from him. Rebel news from Richmond reports, that in the assault on Vicksburg, Grant at one time used cotton bales for moveable breastworks, upon which Pemberton directed his largest guns, mowing down whole platoons of the national troops. By the gunboat assaults of Porter, the rebels report a loss of seventy men drowned in the sinking of a steamer. Confidence in Pemberton is restored by his refusal to surrender.

Recrossing of the Rappahannock.—The vague rumor of the recrossing of the Rappahannock by Hooker's army, which formed the topic of Saturday, has resolved into the more moderate, but important fact that a reconnoissance in force, by the 2d division, 6th Army Corps, was made across the river on the 5th instant, at what is known as Franklin's crossing, near Deep Run. The crossing was resisted by the rebel sharp shooters, but our troops pushed across under a severe fire, and stormed the opposite rifle pits, which they took, with nearly a hundred prisoners. By dark the reconnoissance reached the Bowling Green road. The crossing was a surprise. During the night Lee sent back two corps, with Longstreet, to reinforce his position in front. In the morning, it is said, the Fredericksburg troops moved southward. The reconnoissance has been successful in ascertaining the locality of the enemy's forces. We also notice the return of Col. Kilpatrick, who, since leaving Urbana, has gathered 300 horses and mules, 36 vehicles, and 250 contraband laborers.

General Hunter.—General Hunter's reputed letter [illegible] to Jefferson Davis is [illegible] of doubtful authenticity. It is said that General Hunter never wrote it, certainly never printed it. On the other hand, it is called a spurious copy of a letter really written, but considerably modified after the first draft. Whether the letter is General Hunter's own official expression—though the style bears unquestionable marks of his manner, and though the letter contains sentiments very creditable to his character as a soldier and a man—it is yet a question. The reported removal of General Hunter is also registered among the doubts.

Vallandigham.—In the Ohio Department, Gen. Burnside has issued a new order. He directs that his officers shall exercise the greatest care and justice in making arrests, and makes the argument, in view of an unjust clamor raised against him in certain quarters, that, as in time of war, the soldier forsakes home and family, and surrenders innumerable rights and advantages as a citizen, to defend his country, so the citizen should, at least, be willing to make a slight sacrifice for the salvation of his country. We learn that Gen. Burnside is now rapidly building a military railroad out toward Danville, Ky., which, perhaps, should have been done long ago, so that the base of operations might have rested on Somerset, instead of Louisville and Cincinnati. A Cincinnati steamer is being fitted up as a jail for those who make bold expression of sympathy with treason.

Puebla.—Opinions are expressed in diplomatic circles at Washington, that the reports of the capture of Puebla by the French were not only unfounded, but that the French sustained a repulse, and that Comonfort has reinforced Ortega.

European News brings us statements of a large meeting in Sheffield for the recognition of the South, and the departure of Mr. Mason for Paris on instant business of diplomacy. The rebel loan fluctuated greatly on the news of Jackson's death, and American securities had all advanced.

From the Mississippi.—Tuesday, June 9th.—The slow but sure work of napelling the rebel armies from the Mississippi appears to be favorably progressing. Every day weakens the force in the beleaguered cities, and all accounts indicate that those in Vicksburg are in desperate extremities. They have been compelled to destroy their horses to save provender, and their own scant rations will hold out but a few days longer. In the meantime a tremendous bombardment is constantly going on, and no rest is allowed to the weary but obstinate defenders of the stronghold.

Designs of Lee.—The designs of Gen. Lee in Virginia are manifest and unmistakeable. He is massing every effective soldier into the Army of Northern Virginia, and the resources of the Southern Confederacy are not ample enough to allow of any undue procrastination on the part of the commanding general. He must move soon, and with rapidity and vigor. His plan will be to endeavor to destroy General Hooker's army, or injure it considerably, and then move rapidly to the Upper Potomac, which he can cross before the dilatory Army of the Potomac can move further to oppose him. It is for General Halleck to decide whether General Lee will be allowed to make such a movement successfully.—*Press.*

The Bible and Abraham Lincoln.—"In this way many Sabbaths of Abraham's boyhood were spent, so that he became familiar with the Bible. For a boy of his age, he was excelled by few in his acquaintance with the Scriptures. The Bible, catechism, and the old spelling-book formed being the books in the family, at this time, as we have said, and there being no papers, either religious or secular, the Bible was read much more than it would have been if other volumes had been possessed. It was the first book that Abraham ever read—that same old family Bible, kept very choice because their poverty could not afford another. It was the only Bible that his mother ever possessed, her life-treasure, to which she was more indebted, and perhaps, also, her son Abraham, than to any other influence. It was constantly the light of her dwelling, and the most powerful educator that ever entered her family."

That same Bible is still in the possession of a relative, in the state of Illinois.

ITEMS

The Democrats of Illinois will meet in mass Convention at Springfield, on the 17th inst., "for the purpose of deliberating upon the state of the country."

It was stated in the Boston papers that the last male descendant of the *Mayflower Staff* had died in that city. Another branch of the family has been discovered in New York.

A large train of Mormons, bearing between seven and eight hundred in number, passed Buffalo a day or two ago, on the way westward. They were principally English and Welsh people.

Count Zeppelin, aid and member of the staff of the King of Wurtemburg, who came to this country to see and learn military art, has joined Hooker's staff for that purpose.

Provost Marshall Gen. Nugent, of New York, will soon have enrolled 30,000 names for the draft. This enrolment in New York will be completed about the 1st of next month.

Church Directory

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LECTURES every Friday evening, at 7 o'clock, at the BEREAN HALL, Seventh Street, below Lombard Street.

JONATHAN C. GIBBS, Pastor,
107 North Fifth Street.

SABBATH SCHOOL.

The Sabbath School connected with this Church meets at nine o'clock in the morning, and at half-past one in the afternoon.

JACOB C. WHITE, Superintendent.

CENTRAL PRESBYTERIAN CHURCH—Lombard Street, below Ninth.

SERVICE.

Morning, Prayer Meeting, 10½ o'clock.
Preaching, afternoon, 3 o'clock.
Preaching, evening, 7½ o'clock.

LECTURE every Thursday evening, at 8 o'clock.

JOHN B. REEVE, Pastor,
Residence—907 Lombard St.

A. M. E. UNION CHURCH—Coates Street, below Fifth St.

ORDER OF MORNING SERVICE.

Preaching at 10 A. M.
" 3 P. M.
" 7 P. M.

Preaching on every Thursday evening.
Class on Sabbath, at 12 o'clock, M.
" Monday evening, at 7 o'clock.
" Friday evening, at 7 o'clock.

SABBATH SCHOOL.

Sabbath School at 9 o'clock, A. M., and at half-past 2 o'clock, P. M.

REV. HENRY DAVIS, Minister in Charge,
Residence—No. 610 Wood Street.

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UNION BETHEL AFRICAN METHODIST EPISCOPAL CHURCH,—M Street, between 15th and 16th Streets.

Hours of Worship, 11 A. M.
" " 3 P. M.
" " 8 P. M.

PRAYER MEETING, Monday Evening, 8 o'clock.
LECTURE, Wednesday " 8 o'clock.

REV. J. ANDERSON HANDY, Pastor.

Residence—345 16th Street.

Advertisements.

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth meeting, April 10th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No. 4, D. of T.; from Phoenix Union, No. 6, D. of T.; from Northern Union, No. 10, D. of T.; Webb's Union, of Chambersburgh, Pa.; from Dr. Bias' Union, of Carlisle, Pa.; from Mount Olive Union, No. 18, D. of T.; from Vanbrackle Union, No. 15, T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennet; Grand Associate, Sister Borrie; Grand Treasurer, Sister Fossett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dukhart; Grand Chaplain, Sister Hall.

G. P. P.	Sister E. Roberts,	G. P. P.	Sister Anderson,
"	" E. Bowen,	"	" J. P. Black,
"	" M. E. Buddy,	"	" E. A. Clark,
"	" S. Newman,	"	" White,
"	" S. Davis,	"	" N. Hall.

THE DAUGHTERS OF CORNISH SOCIETY.

THE STATED QUARTERLY MEETINGS of this Society are held on the first Wednesdays of February, May August, and November.

The meeting of the Board are held on the Wednesday previous to the regular stated meetings of the Society.

MRS. SARAH CARTER, President.
MR. L. R. SEYMOUR, Sec'y.

THE DEATH-BED OF THE REV. JOHN WESLEY.

Wanted Canvassing Agents for this splendid large engraving which should be in every home of all admirers of that great and good man. The most liberal inducements offered to those selling this print. Send for Catalogue and instructions.

WM. SMITH, Publisher,
[illegible] South Third Street, Philadelphia.

BOARDING.

Mrs. AMIA WILLIAM, of Cape May, will open the Baker House for the season, for the accommodation of all who wish to spend the season there, and she will spare no pains to make all comfortable. Those wishing to spend one, two, or three days, will find the Baker House the right spot. Prices very reasonable. 1-mpd

GOOD NEWS

To Tailors, Dress-makers, and to those wishing to be such. Also, to owners of sewing machines, shop-keepers, and large families,—for in one day (by printed directions which each Delineator has) you can learn to cut and fit perfectly Ladies' Dresses, Boys' and Men's Pants, Coats, Jackets, Sack and Over-coats.

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The peculiar taint or infection which we call scrofula lurks in the constitutions of multitudes of men. It either produces, or is produced by an enfeebled, vitiated state of the blood, wherein that fluid becomes incompetent to sustain the vital forces in their vigorous action, and leaves the system to fall into disorder and decay. The scrofulous contamination is variously caused by mercurial disease, low living, disordered digestion from unhealthy food, impure air, filth and filthy habits, and [illegible], and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children." The diseases it originates take various names, according to the organs it attacks. In the lungs, scrofula produces tubercles, and finally consumption; in the glands, swellings which suppurate and become ulcerous sores; in the stomach and bowels, derangements which produce indigestion, dyspepsia, and liver complaints; on the skin, eruptive and cutaneous affections. These, all having the same origin, require the same remedy, viz., purification and invigoration of the blood. Purify the blood, and these dangerous distempers leave you. With feeble, foul, or corrupted blood, you cannot have health; with that "life of the flesh" healthy, you cannot have scrofulous disease.

Ayer's Sarsaparilla.

is compounded from the most effectual antidotes that medical science has discovered for this afflicting distemper, and for the cure of the disorders it entails. That it is far superior to any other remedy yet devised, is known to all who have given it a trial. That it does combine virtues truly extraordinary in their effect upon this class of complaints, is indisputably proven by the great multitude of publicly known and remarkable cures it has made of the following diseases: King's Evil or Glandular Swellings, Tumors, Eruptions, Pimples, Blotches and Sores, Erysipelas, Rose or St. Anthony's Fire, Salt Rheum, Scald Head, Coughs from tuberculous deposits in the lungs, White Swellings, Debility, Dropsy, Neuralgia, Dyspepsia or Indigestion, Female Weaknesses, and, indeed, the whole series of complaints that arise from impurity of the blood. Minute reports of individual cases may be found in AYER'S AMERICAN ALMANAC, which is furnished to the druggists for gratuitous distribution, wherein may be learned the directions for its use, and some of the remarkable cures which it has made when all other remedies had failed to afford relief. Those cases are purposely taken from all sections of the country, in order that every reader may have access to some one who can speak to him of its benefits from personal experience. Scrofula depresses the vital energies, and thus leaves its victims far more subject to disease and its fatal results than are healthy constitutions. Hence it tends to shorten, and does greatly shorten, the average duration of human life. The importance of these considerations has led us to spend years in perfecting a remedy which is adequate to its cure. This we now offer to the public under the name of AYER'S SARSAPARILLA, although it is composed of ingredients, some of which exceed the best of Sarsaparilla in alterative power. By its aid you may protect yourself from the suffering and danger of these disorders. Purge out the foul corruptions that rot and fester in the blood, purge out the causes of disease, and vigorous health will follow. By its peculiar virtues this remedy stimulates the vital functions, and thus expels the distempers which lurk within the system, or burst out on any part of it.

We know the public have been deceived by many compounds of Sarsaparilla, that promised much and did nothing; but they will neither be deceived nor disappointed in this. Its virtues have been proven by abundant trial, and there remains no question of its surpassing excellence for the cure of the afflicting diseases it is intended to reach. Although under the same name, it is a very different medicine from any other which has been before the people, and is far more effectual than any other which has ever been available to them.

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The World's Great Remedy for Coughs, Colds, Incipient Consumption, and for the relief of Consumptive patients in advanced stages of the Disease.

This has been so long used and so universally known, that we need do no more than assure the public that its quality is kept up to the best it ever has been, and that it may be relied on to do all it has ever done.

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We therefore, take great pleasure in recommending Miss Still to the citizens and friends as a lady every way worthy of such a position, as well as trustworthy, and we do hope, as the enterprise is commendable, that those to whom she may present this writing will not turn her away without either subscribing or contributing to this great cause.

(Signed) ELISHA WEAVER,
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BY ISRAEL ALGER, JUN., A. M.

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RECOMMENDATIONS.

From the Christian Instructor, Phila., Nov. 29, 1862.

This edition of the Bible has been for years before the public, and yet it was but the other day that our attention was so drawn to it as to lead to an examination. The text is the commonly received translation of King James, and its only peculiarity in its existence is the manner of pronunciation. All proper names and many other words are divided into syllables and accented as they ought to be pronounced, according to the orthoepy of John Walker contained in his Critical Pronouncing Dictionary. The Bible certainly deserves to be read well, and yet no one can do so without long and careful study.

This work of reading the Scripture correctly cannot be commenced too early, and we would recommend parents to get pronouncing Bibles for their children, so that in reading verse about in the family, the process of training might begin. In Bible classes the pupils should be taught first to read the passage correctly—which but few teachers can do themselves, without some such help as this. Indeed, if many congregations would place a copy of the Pronouncing Bible in the pulpit for their pastors to read from, they would hear no more of such places as Phil-ip-pi, and Thes-sa-lo-ni-ca, [illegible]. Mr. W. S. Young, of this city, has Alger's Pronouncing Bible in different sizes and styles of binding, and of reasonable prices.

From Rev. Mr. Pierpont, Pastor of the Church in Hollis St., Boston, to the publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families at their domestic devotions, it finds its way into our school-houses, and even intrudes itself into too many of our pulpits producing in the church a diversity of tongues that is a proof of any thing but apostolic gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community—and I am gratified to find that Mr. Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has so far succeeded as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the Hebrew names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when he is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority; and, so long as there is no higher standard than his, accessible to the great portion even of well-educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that, and still more, when his pronunciation of our vernacular tongue shall be [illegible] upon their notice whenever they consult the oracles of life.

From Mr. Alger's industry, and his well-known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the work which you have in hand as could reasonably be expected from any man; and I heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT.

From Rev. J. L. Blake, Rector of St. Matthew's Church, and Proprietor of a Young Ladies' Seminary, in Boston, to the publishers.

I am much pleased in learning that you contemplate an edition of the whole Bible on the plan of the "Pronouncing Testament." If the critical examination of school books generally would be objectionable, from the tendency to hinder the proper exercise of judgment and memory with the young, in acquiring a classical and polite pronunciation of the English language, it cannot be objectionable in regard to the Bible and Testament, which, in schools, are used chiefly, not as class-books, but in connexion with devotional exercises, read to families, and by individuals under circumstances that do not admit of regular instruction in the reader. And, moreover, it is believed that if each of the younger members of a family should be furnished with a Bible on the plan of the Pronouncing Testament and should write daily after having been duly instructed in the Key, in reading by turns the chapter preparatory to morning and evening prayers, they would soon acquire an accuracy and elegance of pronunciation not usually witnessed—and, judging from my own experience, I should have no hesitation in saying that the elder members of most families might find a benefit in the use of a Bible. The Pronouncing Testament will be a sufficient guarantee to all who have seen it, of Mr. Alger's qualifications for the work in which he is engaged, and those who have seen the neat style of typography, and the good paper and binding of your late publications, will have full confidence, I am well persuaded, that your contemplated edition of the Bible will be throughout what it should be.

Very respectfully yours, J. L. BLAKE.

From Mr. Gould, Principal of the Latin School, and Mr. Sherwin, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs. Lincoln & Edmands:—

We received with pleasure your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. At present but to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan, which you published, that it will be well executed.

Yours, &c. B. A. GOULD.
T. SHERWIN.
S. P. MILES.

From Mr. Bailey, Principal of the Franklin English Grammar School, in Boston, to.

Messrs. Lincoln & Edmands:—

Having examined attentively and with much satisfaction, the Pronouncing Introduction, Reader and Testament, I am pleased to learn that you contemplate publishing an edition of the whole Bible on the same plan. Objections have indeed been made, with reason, to furnish school books, generally, with artificial helps to the correct pronunciation of words, but in Bible books, and especially to the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy; and we should remark the fact, if we would, that almost a total disregard to accuracy and system, in this particular, prevails, not only in families and common schools, but also in the usage of [illegible] and colleges. Believing that the Pronouncing Bible may do much to remedy this evil, and especially as it is a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage to your undertaking.

Respectfully yours, &c., EBENEZER BAILEY.

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the duty assigned them, and have great pleasure in reporting to the Association, that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker, and the marks and characters used by Mr. Perry, and other lexicographers for designating the various sounds of the vowels and consonants, to the proper names and many other words in the sacred Scriptures, as eminently laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words, and that the pleasure has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,
THOMAS PAYSON, Chairman.

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and vicinity," the preceding report was read and accepted.

Attest, JAMES ROBINSON, Secretary.

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WHY IS IT THE SICK ARE NOT CURED?—Not a place do we visit but we hear from individuals complaints of the little benefits they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this? Sometimes they tell us of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better. Others find their constitutions so impaired, and their health so much worse by using medicine, that they are really in dread of a Doctor, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physicians did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary to the case. In fact, it is not often a physician informs his patient what the disease is! But why do not physicians administer medicine that will cure? Why are the sick compelled to drag out a miserable existence without hope? Will Doctors answer? Many cases, they say, cannot be cured, and discourage patients in that way. Why can they not be cured? The truth is, the physician, honestly, can give no other reason, why a cure cannot be effected than that he does not know what medicine will cure; he has tried one thing after another which his fancy suggested to him might prove beneficial; all which having failed, so there is no excuse for abandoning the case, pronounce it incurable! If it be incurable, we want to know why it is so; what organ has become incapable of performing its functions! Not the blood, perhaps, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease, and the appropriate remedy; the one calculated to neutralize and render harmless such morbid matter, the patient would have been restored.

These pretensions in Medical Science, although supported by antiquity, pride, dignity and honorable titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge is no distant period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will the superficial practice cease and physicians understand disease, and know what remedy to employ to subdue it.

For this knowledge we have been contending for years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change, decomposition or neutralization, as the case may require. 1y

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The process consists in mixing the flour in a closed vessel, and the application of pure carbonic gas under pressure to charge the dough, which is made thoroughly light and ready to be delivered into pans, or baking, in the brief space of fifteen or twenty minutes. The "charge" is usually 200 pounds, and each machine completes the operation, in all its details, from the putting in of the flour to the delivery of the dough, in from twenty-five to forty minutes.

The invention of Perry & Fitzgerald effects a revolution in the preparation of bread, by establishing a system of wholesale manufacture not subject to the disturbances and evils of home-baking, but placed entirely in the control of [illegible]. [illegible] the substitution of mechanical for manual labor and the superior value of the article produced. It promises more profits upon the capital employed. [illegible] more cash employment of capital as well as the protection afforded by the patent, gives adequate security against competition. But whilst preventing undue competition it produces none of the evils of a monopoly, because it leaves the consumer at all times [illegible] of his former means of supply, to be resorted to, should the [illegible] become prejudicial.

"The application of pure carbonic acid gas, under pressure, to a quantitatively determined [illegible], as in the invention of Perry & Fitzgerald, did not escape Dr. Ure, though he seems to have had a clear comprehension of the importance of the utility of the gas, when he states distinctly, that "if water, highly impregnated with carbonic acid gas, be used in kneading the dough, the resulting bread will be somewhat spongy. Should a light article," he continues, "be produced in this way, then, as the sugar would remain undecomposed, the bread would be so much the sweeter and more nourishing."

What, to Dr. Ure, was evidently a clearly apprehended chemical truth, has been practically developed in the brilliant invention of Perry & Fitzgerald. Posterity will hold their names in grateful remembrance as among the most eminent benefactors of mankind.

ITS SUPERIORITY.—The superiority of unfermented bread is by no means new. Dr. Cullen, who wrote more than seventy years ago, says:—

"In Scotland nine tenths of the lower class of people, and that is the greater part of the whole, live upon unfermented bread, and unfermented farinacea in other forms, and there are not more healthy people anywhere to be found. In the course of fifty years, that I have practiced among them, I have not met with a single [illegible], and have hardly met with a disease, of any consequence, that I would impute to the use of unfermented farinacea."

At a later period, Professor Thompson, of Glasgow, in his work on the "Food of Animals," after alluding to the facts referred to above by Dr Cullen, and other kindred facts, observes:—

"Such, then, being sufficient evidence in favor of the wholesomeness of unfermented bread, it becomes important to discover in what respects it differs from fermented bread. The mould gained by this process (fermentation) may be considered to be merely the expansion of the particles of which the loaf is composed, so as to render the mass more readily divisible by the preparatory organs of digestion. But, as this object is gained at a sacrifice of 6½ per cent of the flour, it becomes a matter of interest to ascertain the amount of the loss contained in the process."

The result of Professor Thompson's experiments showed a difference in favor of unfermented bread of nearly seven per cent. over that made by the ordinary process. In other words, there was a loss of over one sixteenth of the nutritive properties of the flour which, by the process of fermentation, was driven into the air and lost.

We come now to a more particular consideration of the superiority of the bread made without fermentation, by the use of chemical agents, over the bread made by those processes. Although from what has already been said, this superiority appears in most vivid contrast, yet the public will be better satisfied to have the points stated specifically, for it only needs that the advantages secured by this method be clearly understood in order to its universal introduction in the manufacture of bread.

I. Its Cleanliness.—Instead of the dough being mixed by the naked hands or feet of the baker, from the wetting of the flour to the completion of the baking, it is not, and cannot be, touched by any one. "One deciding point attained in this process," says Dr. Willard Parker, "is its entire cleanliness." Says Dr. Mc Arberry: "The process is not only purely scientific, but pre-eminently cleanly."

II. The Preservation of all the Nutritive Principles of the Flour.—By the raising of the dough is by the mechanical introduction of pure carbonic acid gas, under pressure, an unheard vessel of receiver, it takes a perfect [illegible] quality. All the constituents of the flour remain wholly unchanged, unlike the process of raising bread by fermentation inevitably sacrifices some of them, as has been already shown.

III. Its Uniform Character.—Bread made by the New Process is uniformly light, sweet, and nutritious. The conditions being simple, and not liable to variation or failure can never in always producing bread of the same quality. It remains its moisture much longer than fermented bread and is [illegible] when eaten warm with impunity. The process also insures a perfect freedom from all acidity, even in the hottest weather.—See the London Times.

"The objectionable consequences of fermentation being avoided, the constituents of the flour are left both unchanged and unconstaminated, the resulting and being clear [illegible] pure."

IV. Its Digestibility.—Being free from the objections and dangers well known as the product of fermentation or chemical reaction, by the old modes, the bread made by the New Process is easy of digestion and agrees with the most delicate stomach. "To dyspeptics," says Dr. Cox, (late of the N. Y. Medical College,) "it will be invaluable as they will be able to eat it when the fermented manufactured bread will have been found to have signally failed as an article of diet." Says the London Medical Times, "Since the introduction of the unfermented bread, there have already been received from members of the medical profession, who have recommended it to their patients, as well as from non-professional sources, accounts of the really astonishing results that have followed its use in cases of deranged digestion and constipation. Many persons have reported their recovery to health, after years of suffering and misery, by the simple use of the bread as a diet. Many cases have also been reported by medical men of position, in which certain distressing forms of dyspepsia, which had remained intractable under every kind of treatment, have yielded as if by magic, almost immediately after adopting the use of the unfermented bread."

"The beneficial effects of the new bread are attributable to two causes. The one is the absence of the [illegible] matters imported in ordinary bread by the process of fermentation, and the other is the presence in the bread, unchanged, of those elements which are the essential agents of digestion and assimilation."

The most eminent members of the medical profession, both in Great Britain and in the United States, not only speak in the highest terms of the ease with which it is digested, and of its rich nourishing qualities, but especially of its peculiar palatableness, and wonderful keeping properties. The absence of acidity and other strong flavors, which, in a greater or less degree, are characteristic of fermented bread, renders the new bread peculiarly palatable to the taste.

V. Its Rapidity and Economy.—By the use of mechanical means instead of manual labor, a barrel of flour is converted into baked loaves in forty-five minutes; whereas, by the ordinary process, four or five hours are occupied in the formation of the sponge, and a further time in kneading, cutting, and baking the dough.

"The cleanliness of the manufacture of bread," says a correspondent of the Journal of the Society of Arts, "renders it an article peculiarly suitable to be prepared and supplied by a public company. And since the new process removes all the drudgeries of manufacture, and the expense of the machinery gives a comparative monopoly, the supply of bread is placed at once in the same category with gas, water, or other articles of prime necessity."

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All communications, whether for insertion, or on business, should be addressed to

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THE SPIRITUAL ARITHMETIC,

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BY JOSEPH T. COOPER,

Pastor of the Third United Presb. Church, Phila.

This is decidedly one of the best Sabbath-school books we have ever read. It is worth cart-loads of such trashy volumes as often find their way into nearly all our libraries. Dr. Cooper possesses the rare and rich gift of discussing momentous themes in a way that is at once attractive and solid, interesting alike to young and old, suitable for children without being childish. In this particular, this work reminds us of some of the late Dr. Alexander's writings. The book deserves, and we have no doubt will receive, a large circulation. It is sold at $4 per dozen, or forty cents per single copy.—*United Presbyterian.*

We are much pleased with this arithmetic. It is free from childishness, and yet the important truths which it inculcates, are happily brought down to the capacity of those for whom it is intended. At the same time it will edify and interest those who are beyond children's years.—*Presbyterian Witness.*

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Although not a story book, the instructions of this little volume are exceedingly well adapted to youthful minds. The best kind of lessons are taught in conversations, which are simple, solid, and quite attractive.—*The Presbyterian.*

Dr. Cooper has succeeded well in the use of that free, familiar, simple style, which is adapted to the youthful mind. The work may be read with profit by an intelligent child of six years, and not without profit by the man of three score years. A friend at our elbow who has given it a careful perusal, says, that, for imparting knowledge on the more important doctrines of the gospel, it is worth a cart-load of many works which are prepared for the same general purpose. It contains many simple illustrations of important revealed truths, which ministers of the gospel would do well to mark for the purpose of copying after them.—*United Presbyterian of the West.*

We heartily thank Dr. Cooper for his excellent book, and believe that it is one of the signs of the times that indicate a radical change for the better (in relation to the religious training of young persons.) We feel much more disposed to commend the virtues of the book than to criticise any of its defects, by which we allude simply to doctrinal forms of expression on some points in which the Associate Presbyterian Church differs from our own.—*American Presbyterian.*

This is a good book for the young people—such as we find in most of the classes of the Sabbath-school. Its relatory lessons are given in the form of some twenty Evening Conversations, in which the author points out the advantages of study, and explains in terms adapted to the minds of children, the more important doctrines of the gospel.—*Christian Observer.*

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ON LAMBERT'S [illegible]

DEATH'S DRAFT.

A grim and ghastly shadow stalks
  Across the moonlit plain,
And when the morn begins to dawn,
  I see him there again.
He laughs aloud, and claps his hands,
  But his voice is the voice of Death,
    And the very air
    Seems everywhere
  Polluted by his breath

He sings a song—the words are these:
  "Busy their homes in peace;
Though thousands fall, mine are they all,
  My draft shall never cease.
I make my call, and millions come,
  (Though naught have I to tempt.)
    And though they plead
    Their strongest need,
  Not one shall be exempt."

And o'er the happiest homes of earth,
  This shadow ever towers,
It haunts the depths of every heart,
  E'en in its merriest hours.
Too oft forgotten by the crowd
  Whose souls have fondly dreamt—
    "Though Death be near,
    We need not fear,
  For we shall be exempt."

Yes, Death is making his fearful draft
  Among the ranks of men.
How old they are, how *young* they are,
  It matters little then.
For *all* are there, the strong, the weak,
  The man with hoary head,
    The maiden fair,
    All, all, are there—
  In the army of the dead

A. E. C.

THE AGED.

The aged and the faithful
  They are passing to their home,
Life's evening twilight darkens fast,
  Its glorious day has flown.
Still peacefully and meekly,
  They linger here to show,
The angel foot-prints shining yet
  Upon our path of woe,
To sing of grace and sins forgiven
E'en at the very gates of heaven.

Like green and mantling ivy
  O'er an ancient ruin flung,
Is the holy faith so beautiful
  That keeps the spirit young.
The bright fresh moss is wreathing
  O'er the gravestone old and chill,
And the fair flowers look up lovingly
  In the church-yard on the hill
But better than these blessed things
The radiant hope religion brings.

The arm-chair by the fireside
  I seem to see it now,
And the grey locks smoothed so carefully
  Across the placid brow.
The calm blue eye, the busy hands,
  The ever cheerful smile,
The oft told tale of other times
  The long hours to beguile;
I wish I were a child as then
To list those stories o'er again.

Young voices ring out gaily
  Young steps are light and free;
But the trembling footsteps of old age
  Seem dearer far to me:
I never hear the voice that falters,
  Or look on a care-worn face,
But I think how near the pilgrim draws
  To his blest resting place,
And think how glorious heaven must be
To those who've lived so righteously.

Deal kindly with the aged,
  The faithful and the true,
As they through years of helplessness
  Have kindly cared for you.
Bear gently all their failings,
  For clear and bright as thine,
Was once the mind whose light is dimm'd,
  The sacred and time-worn shrine,
Think what may yet be due to them,
And deal with them, then reverently.

FAILURES IN EDUCATING CHILDREN RELIGIOUSLY.

A winter course of popular lectures has been held during the past season in Berlin, the lecturers choosing their own themes. One of the course was delivered by the celebrated Dr. Wichern, of which the following interesting account is given in an English periodical.

Dr. Wichern stated, in the opening of his address, that a deep rooted and all-pervading struggle was going on at the present time; in fact, evil and good were measuring their strength. Everything is questioned. Nothing exists against which opposition and contradiction had not been heard. Countless multitudes have thrown off all fear and all faith; they believe, in fact, nothing—nothing is holy to them, nothing they revere or fear; the fundamental truth of our faith—the Bible, and everything which men generally love and respect, they hate, revile and mock at.—Connected with this is their constant cry for liberty—personal, individual, unrestrained liberty—to act as they like, as every one personally likes, without the slightest respect to his neighbor or to the whole.—Obedience, piety, respect and esteem, are thrown off entirely. Parents consequently ask, What guarantee have we for the future with regard to the education and training of our children? Public life is a sea raging wildly—the waves in the fiercest conflict threatening to swallow up everything; what are we to do that our children about to be thrown into this raging sea, may not be drowned? Every one who has had to do with education, knows what a powerful effect on the rising generation the ideas of 1830 and 1848 have exercised, and how they have gained ground. Dr. Wichern gave his own experience, and advised the parents how to act. The parents have to exercise their royal priesthood in the house in the midst of their family; the more effectually they do this, the greater will be the influence they exercise for good on the minds of their children. However, it is a fact, that out of a great number of families, called Christian families in reality and truth, children have gone forth who have broken through all restraints, and taken their stand-point just opposite to that of their parents, joining the enemies of Christ. What may the cause be of this apparent anomaly? Have the pious parents educated their children more by the law than by grace—more exercised the rigor of the Old than the love of the New Testament? or have they given them more spiritual food than the children could digest? Can you scold a child—a boy—that he does not pray? that he does not love Christ Jesus, and punish him for not doing it? How can you expect to gain by violence what ought to be the spontaneous and genuine production of free affection? A great fault it is, when the Christian life is considered as quite a distinct and separate sphere apart from and beyond the daily life and conversation, instead of considering it as the leaven which ought to penetrate every deed, word and thought—as the sun, which enlightens and enlivens everything. Nothing is so dangerous as the over-feeding and over-loading the mind with religious instruction, nothing so dangerous as mere Christian words without power. It was indeed a natural and healthy reaction, in a lad of fifteen years of age, when he said to those who persecuted him with their endeavors to convert him, and make him a Christian; "I will do everything you tell me, obey you in everything; but one thing I will not, cannot do—I will not be a Christian, and will never become one." This boy was considered to be lost; but he was made a Christian, and in after life, when this youth was removed from those who had, by their false love and care for his soul, created in him a disgust for the very name of a Christian, and was placed under circumstances, among those who never talked of Christianity, but acted Christianity; when he saw the simplicity, truth, innocence, grandeur and majesty of Christianity, he became a Christian, and thanked God on his knees that he had learned the value of the unspeakable gift of the Bible of Christ. Oh! that all parents might learn what a lovely and tender thing faith is—how delicate the spontaneous rise of it in the soul of man.

* * *

Colored Troops.—The colored troops in the service, so many times mentioned with praise by practical officers, are estimated as follows: General Thomas' recruits, 10,000; under General Banks, 3,000; in Kansas, 1,000; in South Carolina, 3,000; in North Carolina, 3,000; under General Rosecrans, 5,000; under General Schofield, 2,000; in Massachusetts' regiments, 1,200; in the District of Columbia, 800; total 30,000. There are also 5,000 colored men in the navy.

LEGENDS OF THE INFANT SAVIOUR.

Another marvel in the wilderness was, that the wild beasts, flocking together from all quarters, worshipped the divine babe. One night also, the wanderers came to a river where the only way of crossing was on the back of a giant. When this porter had borne the infant to the middle of the stream, he cried out: "I feel as though I was carrying the earth." "You bear more than that," said the child, "even the maker of the earth." The giant's reply was, "You are mightier than my master, Satan, henceforth I will serve you." This son of Anak was accordingly called Christopher, that is bearer of Christ. Staggering under his load, he sank for a moment beneath the waters, baptized as it were by Christ himself, and then emerged with strength redoubled. He had before held to Satan, thinking him a sort of god; but doubting whether he were the true one, had sought religious light by doing the good work of helping pilgrims over the unfordable stream. With this legend in mind, Christopher Columbus thus dictated to his son. "As St. Christopher is reported to have borne that name because he carried Christ over the deep waters with great danger to himself, whence came the denomination of Christopher, that is, Christ-bearer, and as he conveyed over the people whom no other could have been able to convey, so the Admiral Christopher, imploring the assistance of Christ in that dangerous passage, went over safe himself with his company, that those Indians might become citizens of heaven,—for it is to be believed, that many souls, which the devil expected to make a prey of, had they not passed through the waters of baptism, were by him made dwellers in eternal glory." The signature of Columbus which he loved best, was *Christoferens*. Christoferens is the autograph which he subscribed to his will, still extant.—*Boston Recorder*.

YOUR EVENINGS, BOYS!

Great boys and little boys, here is a question which concerns you all. How do you spend your evenings? If your parents or guardians allow you to go from home in the evening, where do you go, and how is this time spent by you? Read this little account, and think of the lesson it teaches.

Joseph Clark was a fine-looking and as healthy a lad as ever left the country to go into a city store. His cheek was red with health, his arm strong, and his step quick. His master liked his looks, and said, that boy will make something.

He had been a clerk about six months, when Mr. Abbott observed a change in Joseph. His cheek grew pale, his eyes hollow, and he always seemed sleepy. Mr. Abbott said nothing for awhile. At length, finding Joseph alone in the counting room, one day, he asked him if he was well.

"Pretty well, sir," answered Joseph.

"You look sick of late," said Mr. Abbott.

"I have the headache sometimes," the young man said.

"What gives you the headache," asked the merchant.

"I do not know as I know, sir."

"Do you go to bed in good season?"

Joseph blushed. "As early as most of the boarders," he said.

"And how do you spend your evenings, Joseph?"

"Oh, sir, not as my pious mother would approve," answered the young man, tears starting in his eyes.

"Joseph," said the old merchant, "your character and all your future usefulness and prosperity depend upon the way you pass your evenings. Take my word for it, it is a young man's evenings that make or break him."

THE REPUTED FOSSIL MAN OF ABBEVILLE.

The English papers have recently been giving details in reference to the discovery in the gravel beds near Abbeville of a so-called "fossil" human jaw. It was extracted by M. Boucher de Perthes, from the "black-seam flinty gravel," and, if genuine, indicated (*i. e.* on geological hypotheses) "a period of extremely remote antiquity." Dr. Falconer of Park-crescent, has been to Abbeville to inspect this "discovery," and gives the results in a letter to the London *Times*.

The appearance of the jaw was entirely in keeping with the matrix—*i. e.* dark colored, and fairly covered with a layer of it. A single detached human molar was found at the same time, corresponding exactly in appearance and matrix; and, to complete the case, a flint hatchet, covered with black matrix, was extracted from the same spot by M. Oswald Dupre, who accompanied M. de Perthes.

The practised experts, Mr. John Evans and Mr. Prestwich, preceded me on the 11th inst to Abbeville, and their suspicions were instantly aroused. They pronounced the flint hatchets to be *modern fabrications*. I followed on the 14th, and got three of them out of the "black seam gravel," covered with matrix, and having every external appearance of reliability; but, on severely testing them on my return to London, they all proved to be spurious. The number which turned out was marvellous, but the *terrassiers* were handsomely paid for their findings, and the crop of flint hatchets became in like degree luxuriant.

Now for the jaw itself. What complexion of intrinsic evidence did it yield? The craniological materials available at Abbeville for comparison were, of course, very limited; but the specimen presented a series of peculiarities which are rarely seen in conjunction in the jaws of European races, ancient or recent. [We here omit some technical details, the most remarkable being that "the posterior angle presented what I may call a *marsupial* amount of inversion," suggesting the recollection of the jaw of an Australian savage.] M. Quatrefages departed for Paris, taking the jaw with him, while I returned to London, bringing drawings and a careful description, with measurements of the principal specimen, and M. de Perthes confided to me the detached molar. I may add that the jaw specimen, although professing to have been yielded from below a heavy load of coarse flints, presented no appearance of having been crushed or rolled; and that, making allowance for the crust of matrix enveloping it, the bone was light, and not infiltrated with metallic matter. The condyle washed yielded a dirty white color.

As to the result, I have as yet no authentic information of the final conclusions which have been arrived at in Paris. My friends, Mr. Busk, F. R. S., and Mr. Tomes, F. R. S., both practised anthropologists, gave me their assistance in my part of the inquiry. The former, like M. Quatrefages and myself, was struck with the odd conjunction of unusual characters presented by the jaw, and speedily produced a lower jaw of the Australian type, brought by Professor Huxley from Darnley Island, which yielded the same kind of *marsupial* inversion, so to speak, with a nearly corresponding form in the rectilinear posterior margin, ascending ramus, and sigmoid notch. But Mr. Tomes' abundant collection brought the matter speedily to a point. From the pick of a sackful of human lower jaws, yielded by an old London churchyard, he produced a certain number which severally furnished all the peculiarities of the Abbeville specimen, *marsupial* inversion inclusive, although not one of them showed them all in conjunction. We then proceeded to saw up the detached molar found at Moulin Quignon. It proved to be quite recent; the section was white, glistening, full of gelatine, and fresh-looking. There was an end to the case. First, the flint hatchets were pronounced by highly competent experts, (Evans and Prestwich) to be spurious; secondly, the reputed fossil molar was proven to be recent; thirdly, the reputed fossil jaw showed no character different from those that may be met with in the contents of a London churchyard. The inference which I drew from these facts is, that a *very clever imposition has been practised* by the *terrassiers* of the Abbeville gravel pits—so cunningly clever that it could not have been surpassed by a committee of anthropologists enacting a practical joke. The selection of the specimen was probably accidental; but it is not a little singular that a jaw combining so many peculiarities should have been hit upon by uninstructed workmen.

AN EATON SCHOOLBOY'S ACCOUNT OF THE MARRIAGE.

The following is extracted from a letter to the *Times*: "Yesterday, at half-past ten, we went up to the Castle to see the wedding, which was so awfully grand a sight. I saw the Princess awfully well. She was very pretty, and was in a splendid carriage. After dinner, we went up to see her go off, but the policemen thought they would try and prevent us getting into the station, so we all joined together, rushed at them, and then had a most awful tussel with them, but at last we conquered them, and knocked some down, and got into the station, and saw her go off. The engine was decorated awfully well. Then, in the evening, we went up again to see the illuminations, which were very pretty indeed. We all went armed with sticks on account of the mob. Several fellows had their watches bagged, and three fellows at my dame's put on penny watches, and had them stolen. That is all about the wedding." [From the use, or rather abuse of the word "awful" in the above, we should infer that the writer comes from Scotland.]

BENZINE FOR PLANTS.

The London Gardener's Chronicle gives the following advice respecting the destruction of insects on plants: "As our houses and gardens are always more or less infested with vermin, it is satisfactory to know that benzine, an article become sufficiently well known as a detergent, is no less efficacious as an agent in insecticide. One or two drops are sufficient to asphyxiate the most redoubtable insect pest, be it beetle, cockchafer, spider, slug, caterpillar, or other creeping thing. Even rats and mice will speedily decamp from any place sprinkled with a few drops of the potent benzine. A singular fact connected with this application of benzine is, that the bodies of insects killed by it become so rigid that their wings, legs, etc., will break rather than bend if touched. The next day, however, when benzine has evaporated suppleness is restored.

COMPOUNDING WITH CONSCIENCE.

In Bishop Bloomfield's life, it is related that when curate of Chesterford—which was on the high road to Newmarket—he endeavored to remove or mitigate the scandal of Sunday traffic occasioned by the Easter Monday races:—"When he returned as Vicar, he renewed his remonstrances to the Jockey Club, which were now backed by his neighbor, the then Lord Braybrooke. The influential patrons of the turf were at first very unwilling to make any change. Bishop Howley addressed the Duke of York on the subject; but the Duke declined to alter his practice, and said that, though it was true he travelled to the races on Sunday, *he always had a Bible and prayer-book in the carriage!* Eventually, however, the first day of the races was changed from Monday to Tuesday."

* * *

The following lines from the *Home Journal* foreshadow what, to many a happy family, is a speedily coming event:

She tied the new cravat
  Which she so kindly made me;
Then smoothed with care my hat,
  And with her arms delayed me,
She brushed my "glossy hair."
  And said "it was so curly!"
While going down the stairs
  She cried, "Come home, *dear, early!*"
How happy then was I
  With all I e'er desired;
A fortune could defy
  While thus I was admired!
We parted at the door—
  Her smile deserved a sonnet!
"Dear love!—but one thing more,
  I want—a *new spring bonnet!*"

* * *

The valley of the Connecticut river will this season be appropriated almost exclusively to the culture of tobacco. In 1860, over six millions of pounds of tobacco were raised in the State, and this year the amount will probably be doubled, which, with the prices also doubled, will render profitable returns to the producers. Connecticut is the tenth State in the Union in the amount of tobacco raised. Numerous tobacco houses or sheds, especially designed for the airing and drying of the crop after it is cut from the stalk, have been erected, and many are in process of construction. There are not a few who have risked all their ready means in the "staple."

* * *

The Asparagus Bean.—The asparagus bean is not only a luxury, but a curiosity, as the pods attain the length of from two to three feet, and somewhat resemble the stem of the asparagus. These pods, before fully grown, we prepare the same as for asparagus, and find them very delicious, and are an excellent substitute for the latter when that is out of season. The vines require some support. A trellis would be very suitable for them.

H IN ENGLAND.

BY THE DEAN OF CANTERBURY.

I pass from spelling to pronunciation. And, first and foremost, let me notice that worst of all faults, the leaving out where it ought to be, and putting it in where it ought not to be, the aspirate. This is a vulgarism not confined to this or that province of England, nor especially prevalent in one county or another, but common throughout England to persons of low breeding and inferior education, principally to the inhabitants of towns. Nothing so surely stamps the man as below the mark in intelligence, self-respect and energy, as this unfortunate habit: in intelligence, because if he were but moderately keen in perception, he would see how it marks him; in self-respect and energy, because if he had these, he would long ago have set to work and cured it. Hundreds of stories are current about the absurd consequences of this vulgarism. You perhaps have heard of the barber who while operating on a gentleman, expressed his opinion, that after all, the cholera was in the *hair*. "Then," observed the customer, "you ought to be very careful what brushes you use." "Oh, sir," replied the barber, laughing, "I didn't mean the *air* of the *ed*, but the *hair* of the *hatmosphere*."

As I write these lines, which I do while waiting in a refreshment room at Reading, between a Great Western and a South-Eastern train, I hear one of two commercial gentlemen, from a neighboring table, telling his friend that "his *ed* used to *hache* ready to burst."

The following incident happened at the house of friends of my own. They had asked to dinner some acquaintances who were not perfect in their aspirates. On their making their appearance, somewhat late, imagine the consternation of my relative, on receiving from the lady an apology, that she was very sorry they were after their time, but they had had *some ale* by the way! The well known infirmity suggested the charitable explanation, that it was a storm, and not a tipple which had detained them.

I have known cases where it has been thoroughly eradicated, at the cost, it is true, of considerable pains and diligence. But there are certain words with regard to which the bad habit lingers in persons not otherwise liable to it. We still sometimes, even in good society, hear *ospital*, *erb*, and *umble*—all of them very offensive, but the last of them by far the worst, especially when heard from an officiating clergyman. The English Prayer Book has at once settled the pronunciation of this word for us, by causing us to give to God our "*humble and hearty* thanks" in the general thanksgiving. *Umble and hearty* no man can pronounce without pain in his throat; and *umblemarty* he certainly never was meant to say: *humble and hearty* is the only pronunciation which will suit the alliterative style of the prayer, which has in it not only with our *lips* but in our lives. If it be urged that we have "*an humble* and contrite heart," I answer as here "the strength of *an horse*," but no one supposes that we were meant to say *a norse*. The following are some more decisive: "holy and humble men of heart;" "*thy* humble servants," not *thine*. And the question is again settled in our times by the satire of Dickens in David Copperfield: "I am well aware that I am the umblest person going, said Uriah Heep, modestly, let the other be who he may. My mother is likewise a very umble person. We live in a numble abode, Master Copperfield, but have much to be thankful for. My father's former calling was umble; he was a sexton."

Family Circle.

THE WHITE RABBIT

BY SOPHIE MAY.

Willy Shaw and Edward Snow were very good friends, as boys count friendship. They never had but one quarrel, and that is the very thing I shall proceed to tell you about. In the first place, a white rabbit did the mischief, a dear little creature, as innocent as a blanc-mange mould and as timid as a hare.

The boys were both spending vacation in the country, and being only eight years old, you may know that they were nearly crazy with delight.

"Look here, John," said Willie to the "hired man," "aint it jolly that Eddy's grandmother and my grandmother happened to be here in the very same town?"

"It bates all the quare things as iver I heered on," answered Irish John with a broad smile, "and I've been thinkin' to myself so how ye both oughts to take home somethin' to remember the old place by!"

"I want a little sheep, you know," said Willy, "but Uncle Joe says we've no place to put it in. I suppose," added he, looking rather cross, "that mother wouldn't let it stay in the back-room."

"I don't much believe she would," laughed good-natured John. "Little sheeps is better out o'doors, where they can fresh about. But don't ye fret, my little man, I've made up my mind to give you my rabbits to kape."

"What! not the beautiful white one, too!"

"That's jist what 'tis I mane, ov coorse; only you must jist be as tinder ov 'em as if they was birds, remember that, and fade 'em, and kape 'em in the cage."

John was very kind indeed, but he made one mistake; he forgot to say which of the boys should have the white rabbit. The brown one was very respectable, but "Snowdrop" was really beautiful, and so plump and white as a snow-ball, with pink eyes that glowed like precious stones.

"Poh!" said both the boys, "who cares which is which? I'm sure I don't! I reckon if we keep 'em in one cage it's all the same anyhow."

The cage was taken home safely, for Uncle Joe attended to it; and for a while everything went on smoothly. It was a very interesting sight to watch the rabbits nibbling the vegetables which their little masters brought them. They appeared to enjoy every morsel, but were certainly no happier than the boys, who looked on with the liveliest admiration.

As the cage was Willy's, and kept in his mother's clothes-yard, it followed that Willy saw more of the rabbits and had more care of them than Eddy.

But, alas! one day, when he left them out for a frolic, a vicious dog leaped over the fence, worried their little palpitating hearts almost out of their bodies, and before Willy could get them safely back into the cage, had bitten off the beautiful white rabbit's white tail!

It was almost too much to be endured, and Willy avenged himself on the dog by giving him a good beating—as it would have been a good beating if it had only hit the dog; but after the first stroke the rogue was off; and ran after him and flourish his sister's riding-whip as hard as he might, Willy only beat the air; and just as he was becoming almost frantic, the dog turned a corner, and that was the last seen of him. But that was not the last *thought* about him, or *said* about him, by a great deal, and if he was a dog that cared anything about his reputation, how his ears must have burned!

Both the boys were distressed at sight of their white rabbit, which they said was a good little loyalist wounded by a mean old guerilla; for Willy was sure the dog was a rebel and a spy, and looked as if it ought to belong to Jeff. Davis.

But Eddy could not help saying:

"If it had been *me*, I shouldn't have let the dog come near."

Then Willy had to answer, "Well, I didn't mean to, and you know it, and I wish you'd hush up!"

Of course, when Eddy was told to "hush up," he only talked so much the more, and you know the beginning of strife is like the letting in of water—by-and-by it comes in a flood, and then there is no stopping it.

"If it had been old Brownie, I shouldn't have cared," said Eddy, trying to be provoking, "but *my* Snowdrop! I say it's a shame!"

"*Your* Snowdrop! what are you talking about?" cried Willy; "I s'pose you know John is my grandfather's hired man, don't you! And I reckon you'd never have seen a rabbit if it hadn't 'a been for me!"

Then the flood of words began to pour in, and ran so high that it drowned all the boys' ideas of right and wrong, and all their friendship for each other.

The very next day Brownie, as they called her, got her foot caught in a fox-trap, and was lamed for life.

Eddy had scorned to call Brownie his own when she was a perfect rabbit and in good condition; but now, out of spite, he ransacked the attic for an old bird cage, and went in great haste to claim her, "before she was killed dead," he said. He didn't care anything about the old brown thing, but he pitied her.

"Good riddance!" said Willy, "and I don't ever want to see her again!"

"You feel mighty smart because I *let* you keep the white one," cried Eddy, in a rage; "but it won't do you much good now, I can tell you.—You see if *something or other* don't happen to her—that's all!"

Foolish words, which kind-hearted Eddy would not have spoken except in anger! But considering the ill-luck which seemed to hang over Willy's things, from his living pets down to his playthings, Eddy might be a true prophet.

Mrs. Shaw trembled, dreading some fresh accident, she could not tell what. The accident came, sooner than any one expected. One morning Willy rushed into the house in great trouble, his face pale and his lips quivering:

"Something ails Snowdrop," gasped he; "I don't know but she is fainting away!"

Fainting away, indeed! She was *dying*, and nobody could save her! All that could be done was to watch the beautiful form stiffen in death, and wonder over and over again what could have killed her.

"Poisoned, I guess," said Willy's father.

"Oh, oh," screamed Willy, almost beside himself with grief.

"Then Eddy did it! Eddy must have done it!"

"My son," said Mr. Shaw, "think before you speak!"

"Oh, I know he did it," replied Willy, choking down his sobs, "I know it just as well as if I'd seen him! He said he'd see if something or other didn't happen to Snowdrop! And he said it just as spiteful!"

"Look," said sister Louise, "here is Eddy's green morocco ball. He must have dropped it when he brought the poison."

"Give that ball here to me," said Willy, very much excited. There was no doubt left. He had made up his mind in a hurry, but he had made it up, and was sure who had murdered the rabbit!

Eddy was not at school that day. Willy said, "I didn't *s'pose* he'd dare to come!"

Then he took the ball out of his pocket, looked at it savagely, and told the boys the sad fate of dear little Snowdrop. Everybody was sorry, for Willy was a great favorite; but it is a melancholy fact that a few of the boys were secretly glad of a quarrel between such good friends, and thought—

"Now Willy will notice the rest of us more, perhaps."

And the boys who had these curious feelings were sure not to stand up for Eddy. They said, "Willy wasn't a bit to blame for getting mad! It was pretty plain who murdered his rabbit!"

It happened that Emma Snow was not at school, and Louise Shaw called in the afternoon to inquire the reason.

"Oh, don't you know," said Emma, "that Eddy is very sick! He came home from school yesterday noon, and went right to bed. He was out of his head last night, and don't you think," added she, "all he talked about was that Snowdrop, and about being so wicked as to tell Willy that he wished that something would happen to her!"

"Then it's all a wicked mistake about his poisoning the rabbit," thought Louise, with a pang of remorse, "for he was in the house all the time! But I won't tell Emma what we thought, for how it would make her feel!"

The doctors were afraid Eddy would have brain fever, and Willy hung about the house of his little friend with swollen eyes and a very sad face.—He no longer cared about the dead Snowdrop, for what was a rabbit compared with dear little Eddy, who was the best boy that ever lived in the world! "I ought to be whipped till I am black and blue," thought poor Willy, "for ever s'posin' he would kill a rabbit, when it's as much as ever he could kill a fly!"

As to the ball, when Willy stopped to think, he remembered borrowing it of Eddy, so of course he had been the one to drop it himself when he was feeding the rabbit. Willy was dreadfully ashamed, and decided that he would never, never make up his mind in a hurry.

When Eddy was well again, the boys were better friends than ever. "I tell you I took good care of Brownie when you were sick," said Willy.

"So you did," said Eddy, "and you shall have half of her. But wasn't it a pity about *your* Snowdrop? What do you think killed her?"

"Hemlock, or some such," said Willy, in a low voice. "I *s'pose* I gave her some poison with the cabbage. But I can't bear to think about it; let's talk about something else!"—*Merry's Museum*.

Philadelphia Markets.

There is no new feature in the produce markets, and business generally continues dull.

COAL OIL is rather firmer; about 5,000 bbls. sold in lots at 25@26c. for crude; 43@45c. for refined in bond, and 55@55c. ℔ gallon free according to quality.

The following are the receipts of crude and refined Coal Oil at this port during the past week: crude 5,300 bbls., refined 4510 bbls.

COAL.—The market continues very active, and dealers generally have advanced their prices; large sales are making for shipment and home use.

COFFEE is dull, but firm; small sales of Rio at 30@31½c., and Laguayra at 33c.; the stock is very light.

COTTON.—There is very little doing in the way of sales, but prices have advanced; sales reach about 100 bales at 53@55c. ℔ lb. for Middlings.

FEATHERS are dull, and range from 46 to 49 cents.

FLOUR.—There is very little demand, either for exports or home use; sales comprise about 8,000 bbls., in lots, at $5 75@6 for superfine, $6.25@6.50 for extras, and $6.50@7.25 for common to good extra family, including 2,500 bbls., part City Mills, on private terms.

GRAIN.—The offerings of wheat are light, but fully equal to the demand. Sales comprise about 25,000 bus. Pennsylvania and Western red at 154@158c. in store and afloat, closing at 154@155c., and white at from 165@175c. ℔ bus. for common prime. Rye sells at 100c. per bus. for Penna. In Corn there is very little doing; about 20,000 bus. sold at 86c. for prime yellow in store and afloat, and 83c. for Western mixed. Oats are better; about 25,000 bus. sold at 73@74c. for Penna. weight.

HAY is in steady demand at 90@95 cents the 100 lbs.

HEMP is very quiet, there being but little stock here out of the hands of the manufacturers.

LUMBER.—There is a firm demand for all descriptions; sales of yellow pine step Boards at $20@22 ℔ M feet; white pine at $22@24; Scantling at $10@11; and Laths from $1 40@1.60 ℔ M. There are but few Pickets here, and prices of Shingles have not changed for some time past.

METALS.—The market for Pig Iron continues very dull; 500 tons Grey Forge Iron are reported sold at $32 ℔ ton. We quote Anthracite at from $30@35 ℔ ton for the three numbers. Scotch Pig is held at $37@38 ℔ ton, cash. Manufactured Iron is without change. Lead—There is very little stock here; we quote Galena at 9c. ℔ pound. Copper—There is no change to notice in sheathing or Yellow Metal, 4.

PROVISIONS.—There is very little doing, and little or no change to notice in prices; about 600 barrels Mess Pork sold at $14@15 ℔ bbl. for new, and $12.25 for old. Beef Hams are steady at $17.53; country Mess Beef is held at $12@13, and city at $13@15, each. Bacon—There is a good demand for Hams; 500 casks sold at 9½@10½c. for plain, and 10½@12c. for covered; Sides are dull at 6½c., and Shoulders at 5½@6c. ℔ lb. Green Meats—There is not much doing; 60,000 lbs. Shoulders sold at 5c. ℔ lb. Lard continues dull, and prices are rather lower; 400 bbls. and tierces sold at 10@10½c. ℔ lb., and 200 kegs at 11½@11½c. ℔ lb. Butter is firm with sales of solid packed at 15@22c. ℔ lb., the latter for prime New York, and Eggs at 18@19c. ℔ dozen.

SALT.—Prices are unchanged. The only arrival is an importation of 860 sacks Marshall's fine, which was consigned to a dealer.

SEEDS.—The market is fairly supplied with Cloverseed, and prime lots command $5 50@5.75 ℔ bushel. In Timothy and Flaxseed there is not enough doing to fix quotations; the latest is worth $2.50 ℔ bus.

SUGAR.—There has been more inquiry, and at the close holders put up their quotations ½@¼c. ℔ lb.; Sales of 75 hhds. English Island and Cuba at 9½@12c., and some Porto Rico at 12c., on time.

WOOL.—There is rather more doing, and prices are unsettled, with small sales at 80@95c., nett. The new clip will open high.

The following are the receipts of Flour and Grain at this port during the past week.

Flour,	14,800 bbls.
Wheat,	80,800 bus.
Corn,	87,100 bus.
Oats,	58,400 bus.

Advertisements.

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COMPOUND FLUID
EXTRACT BUCHU,
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REMEDY
FOR
DROPSICAL SWELLINGS.

This medicine increases the power of Digestion, and excites the Absorbents into healthy action, by which the Watery or Calcareous depositions, and all Unnatural Enlargements are reduced, as well as Pain and Inflammation.

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EXTRACT BUCHU,
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Irritation of the Neck of the Bladder, and Inflammation of the Kidneys.
For these diseases it is indeed a sovereign remedy, and much cannot be said in its praise. A single dose has been known to relieve the most urgent symptoms.

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OF BOTH SEXES,
Attended with the following symptoms:—

Indisposition to Exertion,	Loss of Power,
Loss of Memory,	Difficulty of Breathing,
Weak Nerves,	Trembling,
Horror of Disease,	Wakefulness,
Dimness of Vision,	Pain in the Back,
Hot Hands,	Flushing in the Body,
Dryness of the Skin,	Eruptions of the Face,

PALLID COUNTENANCE,
Universal Lassitude of the Muscular System.
Diseases of these organs require the aid of a *Diuretic*.

HELMBOLD'S EXTRACT BUCHU
IS
THE GREAT DIURETIC
AND
BLOOD PURIFIER.

HELMBOLD'S EXTRACT BUCHU
CURES ALL DISEASES
Arising from
Habits of Dissipation, Excesses, and Imprudences in Life.
IMPURITIES OF THE BLOOD, &c
And it is certain to have the desired effect in Diseases for which it is recommended.
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OF THE MOST
RESPONSIBLE AND RELIABLE CHARACTER
Will accompany the Medicine.
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HELMBOLD'S EXTRACT BUCHU
is composed of Buchu, Cubebs, Juniper Berries, selected with great care by a competent druggist.
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Practical and Analytical Chemist,
and Sole Manufacturer of
HELMBOLD'S
GENUINE PREPARATIONS!

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Personally appeared before me, an Alderman, of the city of Philadelphia, H. T. HELMBOLD, who, being duly sworn, doth say his Preparations contain no narcotic, no mercury, or other injurious drugs, but are purely vegetable. H. T. HELMBOLD.
Sworn and subscribed before me this 23d day of November, 1854.
WM. P. HIBBARD, Alderman,
Ninth Street, above Race, Philadelphia.

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Delivered to any address, securely packed from observation.

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GENUINE PREPARATIONS!
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SOLD BY ALL DRUGGISTS EVERYWHERE.

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TAKE NO OTHER!
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A POSITIVE CURE FOR
DYSPEPSIA.
THE GREAT AMERICAN DYSPEPSIA PILL.
A Cure Warranted for $1, or the Money Refunded.
WHAT IS DYSPEPSIA?

Dyspepsia has the following symptoms:

1st. A CONSTANT PAIN or uneasiness at the pit of the stomach, which is caused by a permanent contraction of the stomach upon indigestive food. It generally begins immediately, or a short time after eating: is often very severe and obstinate.

2d. FLATULENCY AND ACIDITY.—These symptoms arise from the indigestion of food, which ferments instead of digesting.

3d. COSTIVENESS AND LOSS OF APPETITE.—These symptoms are the effects of the unnatural condition of food in the stomach, and the want of pure bile or pancreatic juice. The stomach is often painfully distended by wind; the appetite is sometimes voracious.

4th. GLOOM AND DEPRESSION OF SPIRITS.—This state unfits many for the enjoyment of life, and is caused by the impure blood furnished by imperfect digestion. In this stage of the disease many persons commit suicide. There is a constant foreboding of evil, and an indifference and positive inability to perform the offices of life.

5th. DIARRHOEA.—After being at first costive, the sufferer is afflicted with diarrhoea, which is owing to a diseased condition of the bowels, produced by the undigested food, which is evacuated in the same condition as when eaten, and, of course, gives no strength to the system.

6th. Pains in all parts of the system arise from the action of impure blood upon the nerves. They are felt chiefly in the head, sides, and breast, and in the extremities. In many cases there is an uneasiness in the throat, with a sense of choking or suffocation. The mouth is often clammy, with a bad taste and furred tongue.

7th. CONSTRUCTIVE SYMPTOMS AND PALPITATION OF THE HEART.—Many persons pronounced as having these diseases have in fact nothing but Dyspepsia, the lungs and heart disease being only symptoms.

8th. COUGH.—This is a very frequent symptom of Dyspepsia, and leads very often into confirmed consumption.

9th. WANT OF SLEEP.—A very distressing symptom, resulting often in mental derangement.

10th. SYMPTOMS OF EXTERNAL RELATION.—The patient is affected painfully by cold and heat, which is owing to unnatural dryness of the skin, and the skin is often affected by eruptions and tetters. The gloomy dyspeptic avoids society as much as possible.

11th. VOMITING.—A frequent and distressing symptom. It relieves the pain, but emaciates and wears out the patient.

12th. DIZZINESS, DIMNESS OF VISION, HEADACHE AND STAGGERING IN WALKING.—These are very alarming symptoms, which are speedily removed by our medicine, but if neglected, are quickly followed by numbness and sudden death.

13th. It is impossible for us to give all the symptoms of Dyspepsia, in so small a space, but the above are considered sufficient—if we add that the patient loses his memory and attention to surrounding objects, and frequently becomes morose, and sour in disposition. We should say, however, that pains in the joints and stiffness in the limbs, which go by the name of rheumatism and neuralgia, are very often produced by Dyspepsia. Also, a hardness of the muscles of the abdomen, which becomes contracted and hard; and in some cases the belly sinks, instead of being gently prominent.

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The above Pills are purely vegetable. Sent by mail, free of charge, on receipt of price.

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FAMILY LINIMENT
IS PREPARED WITH GREAT CARE,
EXPRESSLY FOR FAMILY USE.

In compounding it very simple, containing nothing that is injurious in any form, and there is no danger in its use from exposure to the weather. No family should be without it. Having a wish to benefit mankind in general, and those afflicted in particular—and having had recourse to the article in several cases of rheumatism, bruises, chilblains, and other lamenesses, it proving to be a remedy in every case—I therefore recommend it to the public.

CERTIFICATES.

PROVIDENCE, R. I., Nov. 27, 1861.
Rev. L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no cure, relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and after the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev. GEORGE A. RUE.

NEWPORT, R. I., October 29, 1861.
Rev. L. S. Lewis—Dear Sir: I have been afflicted for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost. ANTHONY RANDOLPH.

NEWPORT, R. I., Nov. 10, 1861.
Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled.
RICHARD WHITE.

NEWPORT, R. I., Nov. 17, 1861.
Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my business. SOPHIA TAYLOR.

NEWPORT, R. I., Oct. 7, 1861.
Mr. Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public.
Mrs. EVELINA DEMOND.

PROVIDENCE, Dec. 10, 1861.
Rev. L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs. PHEBE A. MOSES.

NEWPORT, R. I., Oct. 10, 1861.
Rev. Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints. Mrs. ELIZABETH THOROUGHGOOD.

NEWPORT, R. I., Nov. 20, 1861.
Rev. Mr. Lewis—My boy was troubled with the chilblains. I applied your Liniment a few times, and it cured him. Mrs. ADELINE JONES.

STEAMER FRANK, Sept. 7, 1861.
Rev. Mr. Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs. SUSAN GARDINER.

PROVIDENCE, RHODE ISLAND, Aug. 15, 1861.
Rev. L. S. Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT.

PROVIDENCE, Nov., 1861.
Mr. L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost everything—but nothing so effectual as your Family Liniment. I would not be without it.
Mrs. LUCY WATERMAN.

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REV LEWIS S. LEWIS,
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and are always prepared to render assistance at the shortest notice possible.
☞ TERMS MODERATE. 1y

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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, JUNE 20, 1863. Vol. III.—No. 25.—New Series. Whole No. 128.

THE CHRISTIAN RECORDER
is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
No. 619 Pine Street, Philadelphia.

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Poetry.

For the Christian Recorder.

THEKLA'S SONG.

Translated from the "Piccolomini" of Schiller.

The oak wood roveth, the thunders meet,
O'er the dark shore fare the damsel's feet,
Bursteth the billow with might, with might,
And she sings far out to the gloomy night,
And her wet eyes yearn above.
The heart is withered, the world is void,
And yieldeth naught to be more enjoyed;
Holiest, whisper thy babe to thee—
I have played with all earth offered me,
I have proven life and love.

For the Christian Recorder.

NEWBERN, N. C., CORRESPONDENCE.

Mr. Editor:—If the strict law of right and justice is to be observed, the country around about me, or the Sunny South, is the entailed inheritance of the Americans of African descent, purchased by the incalculable labor of our ancestors, through a life of tears and groans, under the lash and the yoke of tyranny. Their history relates the events recorded with blood. But we must take a leap in haste to what we are summoned to, by lying between life and death with Christian integrity to be, what I fondly believe that we are to resemble, a star on the American continent; that is, if you can imagine a black star flickering through the young foliage of the pines and palmettoes, touching the budding hedges, resting on the growing grass, all so lovely in its early green, and lighting up with flashes of yellow fire the windows of fine mansions on the rising eminence; looking down on that fair scene as if it was its master and shall boast the ownership of those broad lands, of those gleaming trees, under the uncovered walks of liberty, affording no shelter for slavery. But beyond are covered walks affording a shelter from the sultry noonday sun; shrubberies and labyrinths of many turnings and windings, so suggestive of secret meetings, were secret meetings desirable; groves of scented shrubs exhaling their perfume, cascades and rippling fountains, mossy dells concealing a primrose of freedom; the sweet violet and verdant sunny spots to the country around; the charming distant scenery on whose seats we could sit and feast the eyes through life.

A terrible blow will be struck for the Union and the rights of man, by Wild's Colored Brigade, terrible to the rebels that dare destroy the rights of God and humanity. Injustice is crying, and unmerited wrongs which are disinheriting us from our God given rights by evil, and fabulous tales, which have no human foundation, are palmed upon credulous ears for facts, do their work on the African race. But it is the silent sorrow that eats into the heart, must certainly arise only from some sudden exertion of the soul, which for a moment triumphs over all impediments, compels us to see and avow the truth. If this position should seem too abstruse to you, Mr. Editor, I think I cannot take any way to render it more intelligible, than by illustrating it with a familiar comparison which every one may experience.

If a torch or any other lighted taper be brought suddenly into a room, the beams that issue from it will be distinguished, let him or her shut their eyes ever so closely. Even so do the emanations of the soul strike down sometimes upon us, and dart through the thick obscurity of flesh. This is that divine inspiration which Platonides mentions; yet they sometimes visit us with a greater purpose, and leave lasting impressions on the mind. Whether it be in the power of human reason, seconded by an ardent desire, to assist the soul in these operations for national honors, I will not determine, but I am sensible this is what I mean. Rights violently diverted out of their course can only bring confusion, and must be a just cause for a revolution. The worst that can be said of this attempt is, that it is the overflowing of a heart or hearts sincere and ardent for the happiness of the species of the creation, of which I have the honor to be one. If every one think in the same way, whatever errors I have been guilty of will find pardon; and, judging of the act by the intention, join with me in grateful praise of that immense and gracious Power who made us what we are. But I think the ball has been put in motion here by the celebrated Joseph E. Williams, with a view of diffusing the benefits of his system of education for our intelligence and patriotism. To his call the colored people of Newbern, N. C., have cheerfully responded; not only the men to arms, but the women assembled together at various places for the purpose of presenting a national ensign of freedom to their husbands and sons, for them to fight under triumphantly on the field of battle, in honor of the cause of freedom to their race; may victory guide and mercy ever follow it. If it triumph, the consummation will be liberty; and in such a contest should they perish, it will be as martyrs perishing in the blaze of their own glory.

There have been several Mass Meetings held here by Mr. Joseph E. Williams, for the enlistment of freedmen, with some grave reflections attracting their attention to turn to their own interests. Heavy contributions are about to be made under the auspices of the Colored Women's Union Relief Association, of Newbern, N. C., for the benefit of Wild's Colored Brigade. Sir, I forbear to acquaint you any more, because I would not be thought to influence in any particular in my favor. All witnesses of what I write, join with me to beg you will give judgment with freedom and impartiality, which will confer a lasting obligation on a gentleman whom most of your subscribers admire; who possess minds that are bold and inquiring, and stimulated by the spirit of enterprise for the fullest extent of the elements of freedom, securing the essential rights of self-government and the enjoyment of civil liberty, so that at a very early period many scattering rays of light may be shed abroad in this, the sunny South, which shall serve as the dawn of that glorious day of liberty which we now behold in its meridian of splendor. It is the glory and pride of freed Americans of African descent that this is to be the land of freedom, that here the mind as well as the body of the man will be free, and shall range at large, unrestrained except by the bounds which his Maker has established.

Yours truly,
George Nelson Williams.

Newbern, N. C., June 6th, 1863.

For the Christian Recorder.

COLORADO CORRESPONDENCE.

Denver, June 1st, 1863.

Bro. Weaver:—Dear sir:—I undertake to come again to your sanctum without waiting for your answer to my last letter inviting me to do so. But believing that you are tenderhearted, and will not turn me away, I take the liberty to again burden your columns.

When I wrote the last letter to you, I was so much hurried, having several letters to write, that I have been somewhat afraid ever since that it might miscarry, especially as there were greenbacks therein, which made it very bulky. A tempting inducement to some.

Times are very brisk here now, and instead of the late fire being much of a calamity to the city, it has proved a blessing, the sufferers to the contrary, notwithstanding.

There, I have been guilty of an unpardonable offence in the eyes of the printer, writing on both sides of the paper; forgive me this time, and I will try and avoid it in the future.

We are very anxious to get your paper here, so please send it along. I send you some mining news, taken from one of our papers. I will try and send other news, as it may come under my observation from time to time, and as I expect to make a trip through some parts of the mines, in a week or two I shall then send more fully. So for the present, adieu

Geo. W. Turley.

Box 102, Denver, C. T.

HISTORY OF THE CHRISTIAN CHURCH.

CONTINUED.

BY R. J. RHODES.

Pliny made diligent inquiry of certain apostates who volunteered their evidence, and, having tortured two deacons, could learn nothing against them, except, as he expressed it, their perseverance and extravagant superstition. They meet before sunrise on a certain day; they sing and pray responsively to one another in praise of Christ as God; they bind themselves together by a sacrament, not, however, for any criminal purpose, but as a mutual pledge against theft, adultery, breach of trust, and the like, all which being ended, they break up for a while, and afterwards reassemble for a social and innocent repast. This is the account that Pliny writes to the emperor.

The fourth persecution commenced about the year 117, and continued to 138. In this persecution many good men fell.

Ignatius, Bishop of Antioch, Simon, Bishop of Jerusalem, and his successors, all obtained the martyr's crown. Ignatius, Bishop of Antioch, was a very pious and influential man. Notwithstanding the persecution of the church, the stone that was cut out of the mountain without hands, still kept rolling; many fell on it and were broken to pieces. The stone seemed to enlarge and to fill kingdoms and empires. How true are the words of Gamaliel, the Jewish doctor, or lawyer and judge, "If this work be of God, it will stand." The more they persecuted the Christians the faster they multiplied; not only the poor, but the rich, of all ages and sects that were capable of judging, favored Christianity. There was a mystery connected with, or in the progress of Christianity, which the heathen could not understand. The Jews under Trajan perpetrated a horrible massacre of the gentiles, in Egypt, about the year, 115, A. D. Similar events occurred in Libya, Cyrenaica, Cyprus, Palestine, and Mesopotamia, in the fourth persecution under Hadrian Barcochba. He claimed to be the Messiah, and furiously persecuted the Christians.

In this rebellion, which terminated with the second overthrow of Jerusalem, 135, A. D., more than 6000 Jews are said to have perished by famine and other evils that followed. Judea was almost depopulated.

There were similar excitements among the heathen; the Egyptians were running frantic over the supposed discovery of their bull-god, Apis. Magical arts began to revive, and to these and even viler superstitions, the philosophic emperor fell an easy victim. While this was the case, other governors began to see the wrongs that were perpetrated on the Christians, and some began to speak in their behalf. This had a tendency to defend the Christians to some degree; so much so for a time, that the church had a little peace, and Christians were allowed to hold their meetings without molestation. But this state of things was not of long continuance. During the fourth persecution, there were three bright stars in the church, which shone with holy brilliancy; these were Polycarp, Pothinus, and Justin. Polycarp was for twenty years a disciple of St. John the Apostle, and a true friend of Ignatius, Bishop of Antioch. Polycarp related the conversation that he had with St John, and taught the same doctrine as the apostle: he suffered martyrdom at Smyrna, which sealed martyrdom at that place. Persecution appeared to be the meat of the church, universally, about the second century; and when the Christians were in the fiery furnace of persecution, there was one with them who not only looked like the Son of God, but really was the Son of God and the Lord of Hosts, who was able to destroy the power of the fire. About the close of the second century the church was assailed with another weapon: the heathen began to see that it was necessary to attack Christianity in another way.

Wilmington, Del., June 15th, 1863.

TO BE CONTINUED.

Washington, June 10th, 1863.

Mr. Editor:—Seeing that your invaluable correspondent of this city, H. M. T., has become so carried away with shoulder-straps, Sharp's rifles, Parrot guns, Uncle Sam's purse, &c., that he cannot find time to inform you and your numerous readers of what is going on in this city, I thought that I would drop you a line or two occasionally, until H. M. T. returns from Richmond, Charleston, Mobile, &c.; then, Mr. Editor, I shall retire from the field, and give place to his Greek, Latin, Hebrew, Arabic, Persic, and Ethiopic.

The First District Volunteers (colored) are coming on finely; 700 are already enrolled; they were on the avenue on Friday last, and they made quite a fine appearance. They were headed by a fine band of colored musicians. The ladies are preparing a handsome present for them. Rev. Professor Wm. H. Jones is astonishing the natives here with his "Hark from the tombs;" he is reaping a harvest of greenbacks.

The members and friends of the A. M. E. Church in this district, did well for Wilberforce, contributing $670,65: good for the District. I am told that Baltimore with her twenty-five hundred members, did not raise $200. Shame for the monumental city.

Marrying is all the go here now, six and eight a week. But the queen of brides was married on 12th Street, a few evenings ago. She almost put me in the notion.

Our old friend, the Rev. J. J. Herbert, is stationed in this city again; he is at the E Street mission, and he has gone right to work. On Sabbath, he took up $100 for a new church. The Revs. Mr. Turner, Handy, and Tanner will have to stir themselves, or old Hagerstown will leave them in the shade. I congratulate the Islanders on their great success; a few more efforts like that, and your church will go up.

The Rev. M. F. Sluby is hard at it in Alexandria. They are making arrangements to purchase a place of worship. They raised $115 last Sabbath. Mr. Sluby is the right man in the right place.

Death is still at work in our midst. Mr. Wm. M. Rogers, a worthy citizen, and a useful member of Mr. Handy's church, died very suddenly on Monday, the 8th inst. He leaves a large family to mourn his loss. The Odd Fellows here are preparing for their annual meeting, which takes place in this city, in October next.

Lancaster.

For the Christian Recorder.

THIRTEENTH ANNUAL CONFERENCE OF THE FIRST COLORED METHODIST PROTESTANT CHURCH OF THE DISTRICT OF PENNSYLVANIA

THIRD DAY'S PROCEEDINGS.

The Conference assembled as agreed on. Religious services were conducted by the Rev. N. Peck; the secretary then called the roll. The second day's minutes were approved of, when the Rev J. S. Taylor introduced to the body Bro. Wm H. Budd, a local preacher from the Norristown station.

The discipline questions were then gone through with; and in answer to the seventh question, Bro. Wm. H. Budd and Bro. John H. Harrison, preacher, were examined before the Conference, and they were received as members of the Conference.

In answer to question tenth, Rev. Isaiah S. Taylor and Rev J. Addison were received as candidates for elders.

The prayers of the people of the several stations and circuits for ministers for the ensuing year were received. The annual address was then delivered by the president; in which he cited to the church, being preserved by God, under many evil reports and censures, to meet another year in peace and love, having striven his best to discharge the all-important duty assigned to him.

FOURTH DAY'S PROCEEDINGS.

Conference assembled at an early hour after religious services, calling the roll, reading the minutes, &c.

The Rev. Wm. Bowen, one of the Maryland District clergy, was received as a corresponding member with seat and voice.

The election of president of the district, for the ensuing year, was then taken up, when the Rev N. Peck was appointed judge of election, and the Revs. A. Gardiner, B. Scott and W. Bowen, as candidates. The result was as follows: A. Gardiner, 7, B. Scott, 4, W. Bowen, 5.

The Judge declared the Rev. A. Gardiner was elected president of the district for another year, with 3 majority.

He was then conducted to the presidential chair by the Rev B Scott, amidst the spiritual congratulations of the entire Conference. He then delivered a brief inaugural address, which the Conference unanimously received.

FIFTH DAY'S PROCEEDINGS.

The Conference was opened with religious services, conducted by the Rev Wm. Bowen. The secretary called the roll and read the 4th session's minutes.

The Conference examined Bros. William H. Budd and J. H. Harrison as candidates for the itinerancy: the former passed, the latter being somewhat disqualified, was located for the ensuing year.

The Conference returned a vote of thanks to Sister Anne Carpenter and Sister Hannah Gibson, for presenting the body with nourishment during the day's proceedings. The president also recalled the 4 P. M. services.

SIXTH DAY'S PROCEEDINGS.

The Conference was opened with religious services, conducted by Bro. Charles Williams. The secretary called the roll and read the minutes of the last session.

The candidates for elder's orders, Rev. J. S. Taylor and Rev. John Addison were then examined before the Conference, when the former was acknowledged a fit subject to receive elder's orders, the latter was then located for another year.

Resolved, That the Rev. Francis J. Peck, of the Maryland District, be received as a corresponding member of this Conference, with seat and voice.

Sister Jarena Lee made application to join the church through the Annual Conference, after which it was

Resolved, That we receive Sister Jarena Lee in the F. C. M. P. church in the City of Philadelphia, at the Benezet Hall Station with her local preaching functions.

SEVENTH DAY'S PROCEEDINGS.

The proceedings of this day's session were principally the stationing of ministers for the ensuing year.

APPOINTMENTS FOR THE ENSUING YEAR.

Norristown Station, Chester and Montgomery County Missions, Rev. Isaiah H. Taylor.

Benezet Hall Station and Philadelphia city Mission, Bro. Wm. H. Budd, under the supervision of the president of the district.

Delaware, Bucks County and New Jersey Missions. Rev. Abraham Gardiner, Rev. John Teagle, Assistant.

The Conference returned a vote of thanks to Sister Eliza Miller and Sister Emma Ringgold for presenting the Conference with nourishment.

Resolved, That all the members of the F. C. M. Protestant Church, who formerly worshipped in the Israel Church, on the corner of Fifth and Gaskill Streets, who rejected the book of Discipline of the said connexion, were hereby expelled.

Resolved, That nevertheless, all the members of the said church who will return, acknowledging the Book of Discipline of the F. C. M. Protestant Church, in the United States or elsewhere, will be Christianly received.

When and where shall our next conference meet? On the last Saturday, in May, 1864, in Norristown, Montgomery County, Pennsylvania, at 5 P. M.

Appointments to preach at Benezet Hall. 11 A. M., Rev. Solomon Benson; 3 P. M., Rev. William Bowen; 8 P. M., Rev Benjamin Scott. Ebenezer Church, Norristown, 3 and 8 P. M., Bro. Charles Williams. Zion Wesley Church, Lombard Street, 3 P. M., Rev. F. J. Peck. John Wesley Church, Shippen Street, Brother Edward N. Peck.

EIGHTH DAY'S PROCEEDINGS.

The Conference assembled at a quarter past nine o'clock. Religious services were conducted by the Rev. Nathaniel Peck.

ROLL OF MEMBERS.

Elders.—Rev. Abraham Gardiner, President. Right Rev. Nathaniel Peck, Rev. Benjamin Scott, Rev. William Bowen, Rev. James S. Ross, Rev. Francis J. Peck, Rev. Isaiah S. Taylor.

Deacons.—Rev. Levi Howard, Rev. John Teagle, Rev. John Addison, Rev. Solomon Benson. Preachers.—Bros. Charles Williams, Edward Waters Peck, William H. Budd, John H. Harrison. Delegates.—Bros. Wm. Rhodes, Wm Simmons.

The ordination of elder's orders was conferred on Rev. Isaiah S. Taylor, on yesterday, at 3 P. M., when the following officiated: Rev. N. Peck, Rev. B. Scott, Rev. H. Gardiner, Rev. Wm. Bowen, Rev. J. S. Ross; also the Sacrament of the Lord's Supper was administered.

Resolved, Unanimously, by this Annual Conference, that a vote of thanks be tendered to Bro. Richard Williams, president of the incorporation of the F. C. M. P. Israel Church, in Philadelphia, for his honesty and Christian conduct in defending the rights of the F. C. M. P. Israel Church, in the city of Philadelphia. Bro. Geo. H. Hutchinson of the A. M. E. Church, made application to become a member of this Conference. After considering the case, the Conference referred Bro. Hutchinson to the Quarterly Conference of Benezet Hall, to receive preacher's license. On motion,

Resolved, That the Revs. Thomas Gibbs and James Sober, are no more members of the F. C. M. P. Church, in the United States and elsewhere, they having withdrawn.

After the report of the Financial Committee, the Conference then adjourned, sine die

Rev. Abraham Gardiner, *President*
Rev. Nathaniel Peck, *Assistant*.
Edward W. Peck, *Secretary*.

Isaiah S. Taylor.

WASHINGTON CORRESPONDENCE.

Grand times ahead—War Department in favor of colored soldiers—Stanton all right—The bravery at Port Hudson—Gen Bingham compliments Philadelphians—Colored soldiers make their own guarantee—Mass meeting—Board of Examination—Colored regiment—Rev. W. H Jones on John Brown—Corporal Ross has several fights—A mystery in the Recorder—Prof. Brown refuses his invitations—Thos. H. C. Hinton war champion—Sister Fields very low.

Mr. Editor:—Grand and full of splendor are things in prospectiveness for the sons of oppressed humanity. A future that has too long wore the aspect of gloom, is now looming up in the effulgence of hope and dazzling glory. This fact is verified in the purchase of Wilberforce College, in the reception of colored soldiers by a government which for so many years has been hostile to even a recognition of their own unmerited rights. For the scrupulousness which we have hitherto held in relation to the government's free acceptation to colored enlistments, need be no further barrier, for the war department has fully assured me that its hands are stretched out to receive on equal terms, every colored man who is disposed to take up arms. It has been supposed that Mr. Stanton, the Secretary of War, is opposed to colored men; but, sir, he is not; he has done as much, if not more, to work the government up to that point, than any man in the cabinet. The only difficulty about Mr. Stanton is, that he is rather disposed to want his own way about things, and his way is not at all times agreeable to the colored man's idea of what should be granted to him. But, after all, his pine circumambiently embodies all that ours do, and more too, if we could only see the point; and Mr Stanton has not yet concluded to show us the point, as he should have done before this. But when he does speak it will be spoken, for Stanton is all right as certain as God lives.

The bravery displayed before Port Hudson by the colored troops was applaudingly received here by persons who have not been looked upon as friendly to the movement, and that is another star whose looming lustre begins to aggrandise a frowning future. But need we attempt to enumerate the many prognosticatory evolutions which are being projected in hope by the hand of Almighty God for the encouragement of an oppressed people. Now, we might as well attempt to color out nature's laws, or photograph creation's bulk. The deeper we look into the immensity of God's plans in the recovery or restitution of the rights which we claim by an eternal guarantee, the more silver-streaked, golden-hued and diamond-speckled becomes the bow of his undying stipulation. Let the mind noted for the most sagacious achievements, wing its way to the orb of Sirius, and there by magic art or supernal potency, calculate her convolutions, before we ask it to solve what would throw in mute wonder the blazing seraphs of heaven.

General Bingham has just informed me of his hospitable reception by the white and colored population in the city of Philadelphia. He speaks of the editor of the *Recorder* in the most glowing terms, and of the willingness of the colored people to enlist. Thank God that the people of Philadelphia are not such consummate fogies, as to be straining their life out over guarantees, when they are called upon to make their own guarantee by powder and lead! What greater guarantee do we want than the privilege of stipulating with rebels at the point of the bayonet? Three Cheers for Philadelphia!

On last Monday evening we had, on the ground in front of the Israel Lyceum, a large mass meeting of about 2,500 colored, and 500 white persons, at which time several addresses were delivered by distinguished persons; the most remarkable of whom was General Birney, who gave in detail, the views of President Lincoln, relative to colored troops, and the design of the government in forming a board of examination to examine officers to fill for the time being the most responsible positions in these new organizations. I have authority for saying, that while the object of the government is to make both the field and line officers men of military experience, yet it is not designed to shut out colored men, but as soon as colored men shall have become experimentally acquainted with military science, they will be promoted to any position in the gift of the government, if found competent to fill it.

There never was, nor there never will be, a better opportunity for colored men to get what they want, than now. Suppose 500,000 colored men were under arms, would not the nation really be under our arms, too Would the nation refuse us our rights in such a condition? Would it refuse us our vote? Would it deny us any thing when its salvation was hanging upon us? No! never!

The first colored regiment of this city is filling up very fast. Three companies have been mustered in this week I am glad to see such a reaction in public sentiment, Notwithstanding, Colonel Turner, I am fearful, will not get the command.

Rev. Wm. H. Jones, who by the way is a minister of the most stirring eloquence, has for several weeks been exhibiting his egregious paintings in this city to large audiences. His exhibition of John Brown was received with the wildest enthusiasm.

Miss Charlotte Edy, of South Carolina, died on last Sabbath evening at about 5 o'clock.

We have had several fights this week between colored soldiers and white rowdies, or pretended citizens But Mr. Colored Soldier has come out triumphant every time. A colored corporal (Mr. Ross) drew his pistol on a policeman and would have killed him, had it not missed fire; however, he and several white persons got to fighting on the street, and Ross knocked them down as fast as they came up, till some one slipped up behind and laid him out.

The parties were then arrested and tried, when Ross was released and started back to the camp. Another fellow then began to call him a saucy *nigger*, and although he had just got through one trial, nevertheless, he walked up and knocked this fellow heels over head, and thus had another trial and came out again; so they found out that the best way to deal with Mr. Ross was to let him alone. If Mr. Ross keeps on, he will be the champion of Washington, sure.

The soldiers all ride in the street cars or any other cars they want to ride in; and you might just as well declare war against them, as to declare that they can't ride there because they are colored.

The Christian *Recorder* has just come to hand, and I see an article headed "Our Washington Correspondent," in which the writer touches a great many points in no respect applicable to the correspondent. I do not know whether it is an editorial or not. It looks like an editorial, but I cannot think that the editor would write such an article, with any allusion to the above named correspondent; for there is not one of the points suggested in the article about which the writer complains, that the correspondent claims any affinity to; therefore, we will hold on a while to see what the future unfolds, and if it should turn out to be an attack upon my character, the writer may get sick of his own fun, for the more he tickles me, the more I will laugh.

Mr. H. M. Webb, of Baltimore, gave a concert in Israel Church, on Tuesday evening last, assisted by Mrs. Webb, Sarah Bowers, James Jenkins, and others The turnout was very small. The concert was repeated on Wednesday evening at Seaved's Hall, but the audience was still smaller than the first.

Prof. Solomon G Brown refuses all of his numerous invitations to lecture, but he will lecture during the summer months He says that the mind is neither prepared to treat upon or to listen to treatises on scientific subjects during this warm weather. None are better qualified to give a decision on that point, than Prof. Brown

Dr. Thos H. C. Hinton, the great war lecturer of Washington, delivered a lecture a few weeks ago two hours and a half in length. Mr. Hinton is proving himself a man of the times, and handles his opponents as a storm handles chaff

Sister Fields, the wife of Henry Fields so well known to many a poor hungry preacher, is lying at death's door. None who knew her could fail to ask God for her restoration.

Uncle Sam

Washington, D. C., June 13th, 1863

GEORGETOWN LETTER.

Mr. Editor:—Local affairs remain *statu quo* as was last indicated. General good health exists, notwithstanding the crowded condition of our little city. Your correspondent has been here considerably over a month, and to his knowledge there has not been a single death among our people

We have here three colored churches; one own Ebenezer, Mt. Zion of the "Old Side," and a very small Baptist church which has lately been organised.

Ebenezer has for its pastor, (as you doubtless know,) the Rev. Benj. T Tanner. Mount Zion has Rev. Job Lambeth, a white man, while the Baptist Church has Rev S Alexander, a liberal minded Christian gentleman.

There are three colored schools here, all of them, I believe, in a flourishing condition. The largest of them is in the basement of Ebenezer Church, and is now taught by the pastor of the church and Miss Emma V Brown, who possesses, in her fragile form, the most industrious soul your scribbler ever saw Miss Emma is a poetess of no mean order, as the readers of the Recorder would agree if they read the Repository. We are extremely anxious to know about Wilberforce down here.

But, Mr. Editor, I am disturbed, and at a more convenient season I will conclude these eloquent sentences and mighty truths.

More anon,
Eureka.

LIFE OF SAINT CYPRIAN.

The African Martyr, Bishop and Saint.

CHAPTER IV.

Cyprian the Christian

Man child born—Regeneration—Cyprian's anguish—God seen everywhere—His thoughts upon the Cross.

A man child is born: not of the will of the flesh, nor of the will of man, but of God. Cyprian the rhetorician is dead, Cyprian the Christian lives

What a mighty regeneration takes place with a converted soul. A very creation. So great indeed had been the change with Cyprian, that if other views and prospects; other, and different hopes and fears; other joys and sorrows, could be regarded as proof positive of distinct existence, then indeed would he have been a stranger to himself. But such is not the effect of the Spirit's work upon the heart. While it is true the man becomes a new creature, and all things appear different from his new stand point, yet the man knows himself. His individuality does not cease.

In the ardor of his first love, how despicable did the idols appear to Cyprian, and how atrocious their worship.

When he called to mind the sad fact, that forty years of his life had been devoted to their praise, the anguish of his soul could scarcely be suppressed.

He was dumb-founded at himself!

How could it be, that for so long a time he had remained ignorant of the one God. He now could see the fallacy, ay, the impossibility of there being more than one God,—one Eternal,—one First Cause. And as he enjoyed the light, how heartily did he contemn the gods, which he once professed to revere.

And then, the manifestations of this one God, how numerous, how glorious.

Did he look upon the earth? It was but to discern God in the growing flower.

Did he look abroad upon the nations? It was but to adore the Maker of so wonderful a being as man.

Did he raise his eyes toward the heavens? It was but to say with David, "The heavens declare thy glory."

Upon no point, was the change so signal, as upon that of the Cross. As a pagan, Cyprian could see no beauty in a suffering Redeemer. He esteemed Jesus, but an aspiring Jew, seeking the disenthralment of his race from Roman rule,—a turbulent fellow, upon whom the wrath of Pontius Pilate justly fell,—a rebel, powerless and friendless, who expiated, with other malefactors, his crimes upon the ignominious Cross.

When Cyprian would hear the Christians speaking of their glorious Messiah, so great did their perversion of terms appear, that he regarded them as superstitious fanatics. When they would speak of His kingdom, universal and all-triumphant, it would but excite his ridicule; and when they mentioned his power, he would point them in derision to the Cross.

Truth is one,—indivisible,—many circumstances blended together. An eagle is of many parts; and yet, to preserve it intact, all of its parts must be there, else it ceases to be an eagle. Not a screw, nor bolt, nor lever must be wanting, all must be there. The many must make the one. It is thus with the one great plan of man's redemption. Many circumstances, many events, are united, making one mighty plan,—one mighty truth. Cyprian in looking upon the Cross, alone, saw but one feature of this plan, and hence it appeared to him in its abstract horror But from the stand-point of a believer, having every part and feature of the complete plan in full view, how glorious was the Cross.

It was now enshrouded in the very effulgence of Divinity itself, and like Paul, he gloried in it.

H. T. T.

TO BE CONTINUED

THE PHILADELPHIA CONFERENCE MINUTES.

"Evil be to him who evil thinks." But what does the editor mean? In the "Christian Recorder," for June 13th, 1863, we have an article headed the Philadelphia Conference Minutes, in which three objections are raised against the published account of them.

First, That an appeal from the decision of the presiding officer, made by the editor, is left out of the published minutes

Second, That a report of the Editor and General Book Steward is also omitted

Third, That the Editor and General Book Steward is charged with 275 minutes of last year's Annual Conference Minutes.

These objections conclude with the following remarks by the editor:

"We would say more, but as elders Schureman and Stanford say that they compiled the minutes, and put them in the hands of their chairman, to superintend the printing, at which time they were in good trim—all right—but they do not feel, and are not responsible for what was left out, nor for anything that was added to them. We may have occasion to say what we now refrain from saying."

It is in reference to this last named statement, we have inquired, What does the editor mean? He learns from elders Schureman and Stanford, that they, and not the district Book Steward compiled the minutes for publication. That they were in good trim—all right when they gave them to the chairman to superintend the publication, upon which statement of theirs, he appears to be satisfied.

Upon what ground does he now find fault or complain? We published all the matter referring to the Editor and General Book Steward that was given to us by elders Schureman and Stanford. And to that we added the report of the District Book Steward, which was repeatedly read in the Annual Conference, and received by that body for publication. There is nothing said in the published minutes, about the 275 minutes of the last year's Conference, which are charged to the Editor and General Book Steward, which was not read in the Conference in open session and in the presence of the editor. Now, why should this be made a subject of newspaper complaint and sent to the world? Have we no other source of relief from actual or supposed grievances? Can the newspaper or the public settle a matter of difference between two or four brother elders in the church of God in the same communion, and that matter of difference, too, a purely business matter?

What a pity it is that elders in the church of God, should feel themselves obliged to resort to such public means to settle private difficulties.

The chairman of the publishing committee has never seen the manuscript of the editor's appeal from the bishop's decision, to which he refers. Neither have we seen the editor's report at the Annual Conference. We heard it read before that body, and we doubt not but that it was received and adopted. But since that time we have not seen it. We had no objection to its publication in the minutes. We think that all such documents should be published in the minutes. We want them for future use But as this document was by some means left out of the manuscript handed to us, we have since that time, and before he published the article to which we are replying, requested the editor to give us his report through the columns of the "Christian Recorder." Why does the editor refuse to do this?

We are sorry that his appeal from the decision of the bishop is not in the published minutes. It really ought to be there, because it would be of service to all the studious members of the General Conference, as they would have it to compare with the able, and we believe just and righteous decision of the bishop, upon the subject of which our brother complains. We would have been glad to have published the appeal upon the same page with the decision. The contrast would have been most interesting to the profound thinker. We certainly think that it ought to be in the minutes, and it would have been there if the matter had come into our hands. Then why not clear the chairman as well as other members of the committee from intentional blame, and especially as you knew his sentiments before you made it a subject of newspaper gossip? Let us cease to do evil, and learn to do well; and let brotherly love continue.

J. P. Campbell.

Philadelphia, June 15th, 1863.

NOVEL-READING.

Novel-reading is not to be utterly prohibited, but it may nevertheless be carried to excess.—Rich pastry and sweet meats are good in their season, but this is after viands of a more nourishing and substantial nature have been eaten. Thus "the mind studious of variety," may, for relaxation, be indulged with a novel, after having been tasked by severer studies.

Caution and discrimination, however, are needed here. Novels must not be resorted to frequently, and then only the choicest kind are to be read. There is a wide difference in this species of light literature, and some novels are not to be touched, for they are of a defiling nature. They generate false views of life, corrupt our moral sentiments, undermine our sound principles, and inflame our passions. The indiscriminate novel reader has usually a disordered imagination, and but little relish for volumes which inculcate piety and demand thought. He has a perverted taste, a sickly sensibility, and his entire intellectual and moral constitution is in an unhealthy condition.

The least objectionable novels probably are those by Scott. And yet, it is worthy of note, that the Great Magician, as he is sometimes called, scrupulously kept his own novels out of the hands of his children, and was disinclined to their reading even his romantic poems. Washington Irving tells us that having sent to one of Scott's daughters a miniature edition of her father's poems, he received in response: "I have not thanked you, in Sophia's name, for the kind attention which furnished her with the American volumes. I am not quite sure I can add *my own*, since you have made her acquainted with much more of papa's folly than she would otherwise have learned; for I have taken special care they should never see any of these things during their earlier years."

THE EMPRESS OF FRANCE.

One of the best hits we have seen lately is contained in the following sonnet on the French Empress from *Punch*. Eugenie, it is well known, is a bigoted Roman Catholic, and is used by the French priests as the agent of their intrigues. At the same time she is excessively fond of fashion, and devotes much of her time and thoughts to dress. Hers is rather a frivolous nature, and a very slight touch of the pendulum is sufficient to make it swing from things sacred to things profane. This mixture of prayers and penance with folly and fashion, is well satirized in the following:

SKETCH OF A WELL-GROWN EMPRESS.

. . . Sweet Queen Crinoline's tastes were twain,
Tastes she brought from her sunny Spain,
Poised was her Majesty's heart between
Ecclesiastics and Crinoline:
Mumbler or milliner, folks confessed,
'Twas hard to say which she loved best.
Dear to her the frock of the priest,
Dear was the robe of the dear modiste.
Now the Church had the foremost place,
Now she was all for ribbons and lace;
Now she knelt for the barbarous Latin,
Now o'er the sweetest thing in satin.
And of all the kings of the Southern land,
Her beau ideal was Ferdinand,
Who combined in one the duties three
Of milliner, king, and devotee,
And, crowned and throned (as historians quote,)
Embroidered the Virgin's petticoat.

Man is of necessity, a religious being He was created for worship He is gifted with intellect, reason, mind, whereby to study and to know the nature of worship, the character and attributes of the being worshipped, and the relation existing between the worshipper and the object of his worship

The Christian Recorder.

Philadelphia, Saturday, June 20, 1863.

REPORT.

Look here, brethren, read this and remember it, too:—

The meeting of the Executive Committee and their appeal to the ministers having the charge of circuits and stations, and to the members of the A. M. E. Church, is as follows:

DEAR BRETHREN AND FRIENDS:—According to the authority vested in our Editor and General Book Steward, he called together the Executive Committee of the Book Concern on the 13th of November, at which time we had a very pleasant interview together in relation to the present flattering condition of the Book Concern, and the wants of the Church.

Brethren, let me tell you for once that the Book Concern is really in a prosperous condition—and how it is that our Editor and General Book Steward has so managed to keep the Book Concern and paper in the hopeful condition in which we find it, and with such scant means, we confess we are at a loss to know—and more especially in times like these, when many a firm and paper, with a much larger capital, have succumbed. But, brethren, in order to hold this position, and to keep up a growing interest throughout the connexion, there are means needed—first, there is a very great demand for hymn-books, in every direction in the connexion, and our Editor and General Book Steward has informed us there are only seven or eight in the store, and he has no more to bind up. Therefore, the Committee deem it advisable, in view of such a demand for our hymn-books, and especially in the Western country, to advise our General Book Steward to get out another edition, so that our people may be supplied. To do this, brethren, it will require about $500. This should be done without delay. We therefore recommend each elder, deacon, and preacher to properly lay this vital matter before their congregations, and to take up a free-will collection, and to forward the same to the General Book Steward and Editor, so that it may be in his hands forthwith to operate with—and he will give each credit through this paper. Now we ask our brethren, shall the Book Steward have the amount? We will answer for the Philadelphia district, our portion will be forthcoming. We also recommend to our Bishops, while travelling around, to speak of this matter.

WILLIAM MOORE,
W. H. WATERS,
STEPHEN SMITH,
W. D. W. SCHUREMAN,
ELISHA WEAVER, *Ch'm.*

NOTICE.

There will be a festival held at the Wesley A. M. E. Church, Hurst Street, on Thursday, June 25th, 1863, for the benefit of the said Church. Admission, 10 cents.

REV. J. A. SMITH, *Philadelphia.*

NOTICE.

Quarterly Meetings of the Bordentown Circuit, will be held on the 4th and 5th of July, at Bordentown; on the 18th and 19th, at Allentown; on the 24th and 25th, at Cookstown.

REV. P. GARDINER, *Elder*,
T. A. COFF, *Minister*,
June 15th, 1863.

NOTICE.

The Quarterly Meeting of the A. M. E. Wesley Church, Hurst Street, will take place on the first Sabbath in July.

J. A. SMITH. *Elder in charge.*

NOTICE.

The Rev. Isaiah S. Taylor will preach his farewell sermon, on Sabbath evening, June 21st, in the Beezel Hall, Seventh Street, at 8 o'clock. Fare ye well.

NOTICE.

Trenton Quarterly Meeting will be held on the 4th and 5th of July; Quarterly Conference, on the 4th, at 2 o'clock in the afternoon; third Sabbath, at Pennington, 19th of July.

WILLIAM MOORE, *Elder in charge.*

New Brunswick Quarterly Meeting will be held on the 11th and 12th of July; Quarterly Conference, on the 10th, at 8 o'clock in the evening.

WILLIAM OTTER, *Preacher in charge.*
WILLIAM MOORE, *Elder.*

NOTICE.

Wanted, a good active boy, one who can shave pretty well, for a barber-shop. Apply to Wm. S. Walker, No. 22 Main Street, Frankford, Pa.

NOTICE.

Quarterly Meetings.—Bridgeton Circuit, N. J. On the 21st of June, at Back Neck; on the 28th, at Bridgeton; on the 5th of July, at Springtown; on the 12th of July, at Gouldtown. Quarterly Conference will be held at Springtown, July 4th, at 10 o'clock, A. M.

JOSHUA WOODLIN, *Elder in charge.*

NOTICE.

The Quarterly Meetings of the Zion Mission Circuit.—The Quarterly Conference, at Zion Mission, July 3d, 1863, at 3 o'clock P. M.; Quarterly Meeting, will be held at Zion Mission, July 5th; at Germantown, July 12th; at Norristown, July 19th.

W. D. W. SCHUREMAN, *Minister.*

Woodbury Circuit Quarterly Meetings.—Quarterly Conference, will be held June 27th, at 10 o'clock A. M., at Bushtown; Quarterly Meeting, will be held at Swedesborough, June 21st; at Bushtown, on the 28th; at Woodbury, on July 12th.

JACOB JAY, *Minister in charge.*

NOTICE.

Dr. H. J. Brown, of Philadelphia, formerly of Burlington, will visit Baltimore and Washington, and will lecture at both places. His lectures are very interesting. We hope the people will give him a good reception.

NOTICES.

Horntown Circuit. A Quarterly Meeting will be held at Horntown, on the 21st of June; at old Chester, on the 20th; and at Chichester, on the 5th of July. West Philadelphia Quarterly Conference will be held on the 11th of July, and Quarterly Meeting, on the 12th. John U. Cornish, minister in charge.

The Quarterly Meeting will be held at Princeton, New Jersey, on Saturday and Sunday, the 11th and 12th of July; at Rocky Hill, on the 25th and 26th; and at the Mountain, on the 1st and 2d of August. Peter Gardener, Preacher in charge of Princeton Circuit.

THE DEFENCE OF THE STATE.

The citizens of Pennsylvania have at last been aroused from a feeling of security to the importance of the fact, that the nation is in the midst of a tremendous rebellion, and whoever fancies themselves safe from harm, will assuredly have their tranquility disturbed by the enemies of free institutions for some time.

There have been indications that the army of General Lee and the Rebel Government intended an aggressive movement, but in what direction and course, all was conjecture; but within the last few days the States of Maryland and Pennsylvania have been made to feel the pressure of hostile troops. Whether this movement is only a feint to cover a heavy blow somewhere else, time will only tell. But the State of Pennsylvania has been thoroughly aroused to the defence of her border and capitol; and right nobly is New York and New Jersey coming to the rescue, by immediately sending aid to a sister State. The authorities of this State have been untiring in efforts to repel the invasion. Governor Curtin's Proclamation calling the citizens to the defence of the capitol, meets a hearty response all over the state; and from present indications, the right arm of the sons of the old Keystone State will hurl back the invaders from whence they came. The colored citizens of Philadelphia waited upon Mayor Henry and the military authorities, to know if colored soldiers would be received and how they would fare. They were assured that they would be received and fare the same as other soldiers. They would receive blankets and over-coats in the city, and arms when they reached Harrisburg. This assurance had the effect of firing the hearts of the colored people. Enrollment commenced immediately, June 16th, at 7 o'clock, P. M., at the Philadelphia Institute, Lombard Street above Seventh, where a large and enthusiastic crowd assembled. Prof. E. D. Bassett took down the names. Several addresses were delivered urging immediate action. About 10 o'clock Captain Berry, a gentleman highly recommended by Mayor Henry for his military qualities, he having served as captain in the war with Mexico, and also seventeen months in the present war, came to take command of the colored company forming; and there also came a request from the mayor, that if they could raise a company and start to-night to Harrisburg, to do so. Three cheers were then proposed for Mayor Henry, and given with a will. By 12 o'clock the company was full and ready to move, when it was ascertained that there was such a moving mass of white troops, that the cars was all taken up, and that they would have to remain over till 10 o'clock, A. M. By that time large accessions were added to the number. So Pennsylvania has wheeled into line to meet the rebellion square in the face, without consulting rebel propriety. When blows begin to be dealt, with all the metal we have, the rebellion goes to the wall!

WASHINGTON CORRESPONDENT.

Again before the World,—"A Mystery in the Recorder,"—Very much afraid of Character.

Our Washington Uncle Sam's correspondent, it seems, does not think that our editorial in the last number of the Recorder, had any reference to his article of the preceding number. He goes on to say, "that he did not think that it was an editorial, although it looked very much like one," &c. We have only to say to our good brother, Uncle Sam, that it is an editorial, and so is this; and that it was intended, and still is, to reprove every public sling at the editor of the *Recorder*, unjustifiably. We have no objection to criticism on views, but when it comes to character, then it is a very different thing. Our Uncle Sam correspondent says, "that he will hold on a while to see what the future unfolds, and if it should turn out to be an attack on my character, the writer may get sick of his own fun, for the more he tickles me, the more I will laugh." Can any one tell me what Uncle Sam means—for he plainly says that the editorial has no allusion to him? Then why does he take so much upon himself, as to surmise such a thing, relative to his character? If Uncle Sam is so afraid of his character, he should be very careful what he says in a way whereby he may be criticised upon, and if there has been the very slightest feeling which he may have had toward any brother, and when any opportunity permits he and the brother to meet, and the beam is shown to be in your eye, instead of the one that you thought had the beam, and you both settle it satisfactorily, it is not necessary to publish it to the world, who know nothing about it. In conclusion, I will say to Uncle Sam, that we are here to do our duty to all, and to rebuke and disapprove what we know to be wrong.

ACKNOWLEDGMENTS

NEWBERN, N. C.

Mr. Cæsar Butler,	$2.25
Mrs. Mary Ann Starkey,	2.25
Mr. Isaac R. Richardson,	2.25
for extra papers,	1.00

All the above, per Mr. Joseph E. Williams.

WILMINGTON, DEL.

Rev. J. H. Rhodes, for Hymn-books sold,	3.30

DIED.

Mrs. Mary Wilber departed this life on the 24th of May, 1863, in Frankford, Pa. She was advanced in age.

We learn that Brother Robert Robertson, recently of Winchester, Va., from which place he was compelled to flee with his family, suffering great hardships, both at the hands of the rebels and in his flight, has reached this city, and will preach at the First Baptist Church, in Pearl St., next Sabbath afternoon, at 3 o'clock, and at Bethel Church, at 8 o'clock. We hope our readers and the public generally, will avail themselves of an opportunity to hear this hero minister.

FOR SALE.

Lots for cemetery purposes, in the South-Western portion of Philadelphia.—We call special attention to the same, by all of our readers, but more especially Philadelphians, to those lots which are offered for sale by Rev. Mr. Asher, of this city, a gentleman well known to many of our readers. These lots are to be sold at public sale, and whoever wants to get a good lot, had better be on hand on the day of sale.

MARRIAGE.

On the 4th inst., by the Rev. John C. Cornish, of Hope Township Circuit, Pa., Mr. George H. Washington Green, of Delaware city, to Miss Lydia Ann Shepherd, of West Philadelphia.

The latest accounts from the rebel raid, represent Chambersburgh as in our possession. A great battle, it is thought, is imminent.

BROOKLYN CORRESPONDENCE.

Another missionary to South Carolina; Conference, &c.

BRO. WEAVER:—We are made happy by the bright prospects which are before us in the vineyard of the Lord. It is a charming thought, to turn from the small souled contentionists, in our cities, to the great and glorious work of instructing the freed-men in the great fields of South Carolina. Happy—thrice happy are those who are blessed with disposition, inclination, and will, to do and suffer for a good cause.

On the 8th of this month, the steamer Ben Deford bore from New York another teacher, and Christian instructor, to Beaufort, in the person of Miss Jane Lynch, sister of Rev. Jas. Lynch, who sailed in the Arago some weeks since. Miss Lynch has been teaching in Bergen, New Jersey, for nearly two years, with the most happy results. The children were endeared to her, and they lost no opportunity in attesting their love for her. The parents, and all who have had any intercourse with her, have felt that she was one they could ever love. They could hardly be restrained in their grief at her departure. Rev. Mr. Post, and wife, and Mrs. Evans, of Jersey City, of the Second Baptist Church, have taken the liveliest interest in her since they formed her acquaintance, and have brought her to the notice of the Baptist Board of Missions. The ladies of that church have given her an outfit worth seventy-five or a hundred dollars; and everything that could make her comfortable, has been done by them. She goes in company with Miss Howard, who has spent five years in missionary labor in Hayti, and two others, (all white but her,) yet she is prepared and cared for with Christian affection. Mr. and Mrs. Lynch must be happy parents, to know and feel that God has been pleased to accept from their children, two of the first missionaries in the work of redeeming thousands from ignorance and sin. I feel myself happy in being permitted to see these laborers leave for their fields of labor, though I sigh to be engaged with them, but must abide my time. May Heaven vouchsafe to her a pleasant passage to her new friends, whom she will surely make; and may her gentle, loving spirit be imparted to those she teaches.

Our church in Brooklyn, is in a prosperous condition, after the severe trials which it has been called to endure. We have purchased a neat house in Fleet Street, 50 by 80, with accommodations for about one thousand persons, a good lecture-room, studio, carpeted organ, all in good order, for $6,850. Our congregation is increasing; our membership numbers 147; the congregation averages seven or eight hundred. I regret that the Bishop and some of the brethren here changed the Conference, especially as the Bishop had given his word to us, that Conference would be held with us. We have strained every nerve to prepare for Conference, and gone to extra expenses. The ladies have formed The Daughters of Conference, and the people have been making preparations for giving the brethren one of the best receptions they ever had in this city. I, as their pastor, have held out to them, that the Bishop would in no case deceive them. And now, just as we have made all ready, Brother Warman comes, and does not even deign to call on us in Brooklyn, but calls the trustees of Sullivan Street Church, and asks to have Conference with them, and they decide the matter; and after all is settled, he calls to see me, to tell me what has been done. The people feel that they have been treated outrageously in this matter; and I feel that it will be some time before these good brethren will regain that respect among them which they formerly had. This move on our flock, to gratify the fifteen persons in Bridge Street, does not set well with our official men; and I fear that it will do more harm, than save the *Rebels* against the Discipline of the Church. I tell these brethren plainly, that we want none of their *compromises in this matter; the question must be met squarely, no dodging.* Unqualified loyalty to the government of the Church, must be the terms! They must "*Surrender, or I move on their works,*" is to be the word!

For the satisfaction of those brethren who are threatening us with a halter, as I learn some are, I send you this publication, made by the members of this Church, in which they confirm their own opinions. The change of Conference has disorganized everything here, and the people are making no preparations to keep ministers, more than they had begun; and many have concluded not to take any, should they come, because they are not certain about anything. I am the more sorry, because we had arranged to have the church dedicated at the rise of the Conference, when we hope to realize $1900 from our friends, white and colored. I am sick at heart, because we have all built our hope high, in anticipation of the success of our establishment of the first Bethel in Brooklyn, after ten years' struggle; but we are doomed to disappointment. We shall submit to this humiliation, that we may enjoy the more glory.

Brooklyn, June 15, 1863. R. H. C.

Washington, June, 1863.

MR. EDITOR:—Passing along 7th Street, a few evenings ago, I saw an excited rabble pursuing a corporal belonging to the 1st Colored Regiment, District Vols., named John Ross. Among the pursuers, was a United States police officer. Ross protested against being dragged away by these ruffians, at the same time expressing his willingness to accompany the police officer to whatever place he might designate; claiming at the same time his (the police officer's) protection from his assailants. But, shameful to say, that officer, after he had arrested Ross, permitted a cowardly villain to violently choke and otherwise maltreat him. After the melee, the corporal received some pretty severe bruises, whether from the policemen's club, or from the stones that were thrown by the mob, I will not say. He quietly walked to the central guard house with this conservator of the peace, amidst the clamoring of the mob, their yells and shouts of "kill the black —— —— ——," &c., &c., "strip him, we'll stop this negro enlistment," &c., &c., &c. Now, Mr. Editor, what will an enlightened world think? what will posterity think? "tell it not in Gath," &c., that the United States, right under the shadow of the War Department, is insulted in the person of one of her defenders. But what, you ask, had Mr. John Ross done? Stop, I'll tell you. He had dared to enlist at his country's call, and leave home and all that makes life dear, to burn, and bleed, and die for his country. This is his crime, (if crime be committed;) for this he is mobbed: but these indignities must cease; the good time is coming when cowardly traitors will not insult United States soldiers, be they black or white.

Mr. Commissioner Cass, on Thursday last, returned to slavery five persons, claimed as the property of the heirs of the late Truman Cross, of Maryland. These heirs are, Mrs. Elizabeth Maria Dexter, of Boston, Mass., and Mrs. Reno, widow of Gen. Reno, killed at South Mountain.

A large Mass Meeting was held in the open air, on the South side of the Capitol, on Saturday evening. J. W. Green was called to the chair, and Lieut. G. I. Benjamin appointed secretary, (no kin to Judah P.) Prof. Hege's brass band was in attendance; speeches were made by Thos. H. Hinton, Esq., Samuel Robertson, Esq., of Washington, and —— Bank, Esq., of Richmond. The enlistment books were opened, and they were responded to heartily. The 1st Colored Regiment, District Volunteers, is nearly full.

Since writing the above, policeman Parker was cited to appear before the Provost Marshall, to answer the charge of beating corporal Ross, and tearing the chevrons from his coat. A preliminary examination was held, and he was ordered to find security for his appearance, to answer, before General Martindale, Superintendent Webb becoming his bondsman. Rev. H. M. Turner, Chaplain of the 1st Regiment Colored District Volunteers, preached a war sermon to his regiment, on Sabbath; his theme was fight, fight, fight. I see that great preparations are making to receive the Revs. A. W. Wayman, and J. M. Brown, of Baltimore, who are expected here in a few days.

LANCASTER.

For the Christian Recorder.

MR. EDITOR:—In perusing the Christian Recorder, I find an article from Canada Correspondent over the signature of Fair Play, wherein he attempts to defend the article of West Jersey which appeared in the Recorder of the 2d of May. But what has he accomplished! Sir, he has proven to the intelligent community, that he has a weak place somewhere, and before I attempt to review his letter, I will say in reply to some of his remarks, I shall not go over the whole of his words because I see no necessity of using so many words to convey one single idea.

The writer uses a few of his favorite words to convey the idea, that no one could consider my article of the 9th, to be a reply to his of the 2d ult. He had forgotten that perhaps three thousand persons had read both communications, and had long since decided that it was a reply, and that by some of the best minds in the country. He charges me with having a twofold view in my letter, 1st. To bring the author of his communication into disrepute; and 2d, To give the death blow to colonization. He asks the question, and answers it himself, "Am I successful?" and replies in the negative. I plead "not guilty" to either of the charges, and if I had been the author himself would have relieved me of the first charge, for his last article has accomplished more in that direction, than I could have hoped to have done if I had had the disposition of the 2d charge. I am not guilty, for the simple reason that the colonization scheme is already dead; and if the authors of the article over the signature of West Jersey and Fair Play will go to work and bury it, they will then have fulfilled the scriptural injunction, "Let the dead bury their dead." Please notice his own words here. He says, that every intelligent mind knows well, that three thousand years ago, the white race was very insignificant in point of number and intelligence; but how stands the case now, and what has brought about the change? Emigration, he says. Does he mean to say that if there was one thousand white persons in America, and by emigrating them to different parts of the world, that they would increase their number any faster than by leaving them remain at home? Sir, by what authority does he say this? Is it not a new modus operandi for multiplying and replenishing! Fair Play thinks that we will be cutting off our noses to spite our faces if we do not emigrate to Africa, and thinks my reasoning faculties are weak, because I said it was by no prayers of our forefathers that we were brought here, and it will be by none of ours that we will be sent back. What would he have us do? Just what he will never do himself. Is this not strange doctrine!

We must sacrifice our homes, and all we have accumulated in life; sacrifice our principles, our honor and the country that belongs to us of right, which has been purchased by our sweat and blood; a country that no honest man dare to say is not ours, and we are citizens of the same; and the men who had dared to say that we were not citizens, has been branded by the folly of such doctrine throughout the civilized world. But Sir, think of it. View it on every side, that there is a colored man, a school teacher that will endorse such a decision.

I will quote his own words for it. He asks me the question, "If this be our country, where is our bill of rights, and where are our claims without it?" He says if it can be showed that this is our country, will it not make us a party to all the wrongs inflicted upon our race? Now, sir, did any man ever hear anything more absurd in all his life, that because a man has a country and is a citizen of the same, he must of necessity be a party to all the wrongs that others do? Is it not preposterous to entertain such an idea. Where are James Mott, William Lloyd Garrison, Wendell Phillips, Dr. Cheever, and ten thousand others who are of the richest and purest Anglo Saxon blood, and who no one would dare say that this is not their country, and they citizens of the same? But, sir, who but West Jersey and Fair Play will dare say that they are a party to all the wrongs practised upon our people? He thus admits that we are justly entitled to all the rights in this country that other men enjoy, yet he holds that Africa is our country. Where does Fair Play get his bill of rights in Africa? does he expect to find on record a foot of land in Africa, that is or was owned by his forefathers, that he can justly fall heir to? Does he expect to find his great grandfather, uncles or aunts in Africa now? or perhaps some of his dear little cousins among the bushes after two hundred years' absence, and that they will divide their estate with him? Does he think that his claims will hold good for two or three hundred years, and particularly one who changes his name so often as he does? Would not that kind of ownership be a strange rule of jurisprudence? Fair Play says that the fact of being born in a country does not always carry with it the right of citizenship. This he says is a fact that all history sustains, and it is a conclusion that the gentleman might have arrived at, had he viewed the subject from a proper stand point. These are his own words, but are they correct? I am free born of free parents in this country, carry on trade in this city and am owner of personal and real estate for which I pay taxes. Attorney General Bates says I am a citizen. The War Department has numbered me among the citizens and already taken my name and address, and the officers of the United States Custom House thirteen years ago in this city gave me a protection when I was about to ship in the United States' service, and upon the face of the protection it says, "William H. Longfellow, a citizen of the United States," and in the face of all this a man who will not acknowledge his name, but first calls himself "West Jersey" and then "Fair Play," he will say that I am not a citizen. He says I have a particular taste for misrepresentation because I used the word "powerful nerve," and he the words "little more nerve." But let us examine his letter of the 6th of June and compare it with mine of the 9th of May, and see if it has not some of the most glaring misrepresentations. 1st. He refers to Alexander the Great, who he says flourished about two thousand five hundred years ago. Twenty years ago whilst a school-boy, I read Dr. Lardner's Outlines of History, which informed me that at the death of Alexander's father, he was in his twentieth year, and this occurred three hundred and thirty-seven years before the coming of Christ. Now if this be correct, had Alexander lived to this time, he would have only arrived to the age of two thousand two hundred and twenty years, and according to Fair Play calculation he must have travelled and conquered a large portion of the globe two hundred and eighty years before his birth; but had he lived five thousand years ago, what had that to do with my letter? I was speaking of the African Colonization Society and none other, and not the Greeks!

But again he charges me with unmanly reference to the people of New Jersey. Was it unmanly for me to ask who was elected to the United States Senate, and who was elected Governor of that State? Is it not a fact that both of those men are opposed to the present Administration, and are friendly to the South and inveterate enemies to the colored man? How could Fair Play suppose that I thought Pennsylvania, as a whole, or a majority, favorable to the colored man I cannot imagine, and the attack he makes on Pennsylvania is not manly, but just what it deserves; but I cannot give him any credit for it, as he only did so for retaliation for what he thought I said of his State, which compels him to pay a tax for the head upon his shoulders, and then disfranchises him, and yet he is ready to defend Senator Wall and Judge Taney and others of the same stamp. This kind act of Fair Play reminds me of the wife; some say the more cruel a husband is to his wife, the better she loves him. Is it so? Please notice the words of Fair Play. He says, (alluding to me,) the gentleman thinks because we did not emigrate to this country, we are not citizens. Now I ask the reader of my article of the 9th of May, if in that whole article, there is one word, one sentiment that could convey the remotest idea that I ever thought or breathed such a notion? Where could he have got the idea that I ever entertained such a notion? Now, sir, if this is not a glaring and daring misrepresentation, pray tell me what is? He refers me to the discipline of the A. M. E. Church, to ascertain which Conference he alluded to, when he said "Conference should make Africa the field of labor for all who should come into the ministry from this time forward." I will inform him that I am posted in the Discipline of A. M. E. Church sufficiently to know that neither Discipline nor common sense has ever made any provisions to make Africa the field of labor of all that may come into the ministry from this time forward.

Fair Play says, If I had spent as much time in studying the history of this and other countries as I did in attempting to reply to West Jersey, by this time, I would have been a wise man. In reply to that I can only say, that since the 1st of August, 1860, I must have retrograded, or he improved wonderfully, for on that day in the railroad car from Camden to New Brunswick, it was discovered by more than one that I was posted much better in the history of this country than West Jersey or Fair Play, and for further facts read the True Royalist of Windsor, Canada West, Thursday, August 16th, 1860, a paper published by Augustus R. Green, as reported by one of the ablest men of our race of that day's proceedings, and it will set forth which of us was the best informed. I do not pretend to argue, that we will be better off by remaining here. Of course I do not, for I do not consider it needs any argument; common sense has settled that. The people have decided that by remaining here; the advocates of the colonization society have proved that by remaining here themselves; and another fact presents itself as a powerful evidence in favor of remaining here; and before I produce said evidence, I wish it to be understood that I have no allusion to West Jersey. The fact is this, that among all the colonization advocates of colored men, I have never known or seen one yet that was the master of one hundred dollars at one time in his life, much less a freeholder or tax-payer. I do not say there is none, but I am not acquainted with one among the number that I have seen, and my impression is that the man that will not accumulate anything here, will not do it in Africa nor any where else, and the wealthy and business portion of the colored people have not made up their minds to trouble their brains about a matter that they are not prepared to consummate. Fair Play says, If God calls a man, or sends him to preach the gospel to all the world, how dare Mr. Longfellow or any one else say they shall not go? Mr. Longfellow has not said they shall not go, but is not willing they all shall go to Africa, as West Jersey would have them do.

But another word about misrepresentations. Does not West Jersey attempt to impress it upon the minds of the readers of his article of the 6th of June, that it was not West Jersey who wrote the article; that it was another person called Fair Play? Will he deny the fact, and would it not be better at all times for writers to sign their own names? It has to me a noble appearance, for a man to give his name. If his article is worth any thing at all, he is justly entitled to the benefit, but if not, he should be held responsible for it.

Fair Play says in his article of the 6th inst., that there were no schools in South Carolina two years ago. Is not this a glaring misrepresentation? Where does he obtain such information? Sir, he must take it back. Two years ago in Charleston, S. C., there were schools for colored youths, and they were taught Latin, &c., and I will give you the names of a few of the teachers of late years, up to the time that it was asserted that there were no schools for colored children. Mr. Mood, a white gentleman; after him a colored gentleman by the name of Beard, a graduate of Mr. Mood. This gentleman taught as high as Latin. Miss Frances Benneau, also colored. The Sisters of Mercy under the charge of Bishop England also taught colored children, and slaves were included in many cases. All that was required was a note from their masters or mistresses. I have in my possession a letter written by a graduate of one of those schools, (he is now in this city.) His language is sublime and his writing is splendid. How will Fair Play reconcile this assertion, for the truth of which I have more than fifty living witnesses in this city? Fair Play asks me which State it was the Governor of which declared that no black soldier should cross her soil whilst he occupied the Executive chair. I answer that no Governor has said any such words, and it cannot be found on record.

Now a word about the Wilberforce College. I will give the very words of Fair Play. He says: We may trouble the people for their means, and leave them till they are sore. We may succeed in getting our College and turn out Lawyers, Doctors and Professors, but where is the field of operation? Then he adds and says "Let us be like the shrewd Yankee, tax our brains and purses to invent something for which there is no market." Will the reader please note? It is not sound doctrine for a school teacher. It is not good logic for an intelligent man that we have no market for colored Lawyers, Doctors and Professors. Would it be well to say that in Boston where John S. Rock is practising law and has a large practice? Would it be well to assert that in New York where Doctor McCune Smith has accumulated an immense fortune from his practice, and also where Professor Charles L. Reason resides? Would it be well to assert it in Philadelphia, where Doctor James Wilson has such a large practice, and where Professor Bassett has found a market for his professorship. Sir, forbid that I should live in this world long enough ever to come to such a conclusion. Sir, before I could endorse such an idea, I would say let me be [illegible].

In conclusion, I will say if West Jersey expects me to reply to any other article of his, he will please sign his real name. Another suggestion, as the Christian Recorder is a very liberal paper, if West Jersey desires to continue his letters, I would suggest that he and myself raise the amount of twenty-five or fifty dollars for the benefit of said paper. I feel that we are already indebted for occupying the columns with these long letters. WILLIAM H. LONGFELLOW.

June 11th, 1863.

"Like the pilgrimage of Jacob ours is attended by many inconveniences and toils. Jacob had left behind him the serene life of home. So is our life devoid of the calm and happiness of the true home. There is no place like home, but least like it are the spots by which we hurry in journeying. Our earthly days are like the disquieting days of one who hastens over land and sea, and looks not for the bliss of home till he reaches home itself."

From the Lutheran and Missionary.

LEARNING TO DANCE.

There are those, who, though they do not approve of dancing in all its forms, have an idea that it may be surrounded with such safeguards as to ward off its perils—they think at least that children may be taught to dance, under an impression (how produced we cannot tell) that there will be some great gain in their carriage and manners.

Now, suppose this were so. Is it worth the tremendous risks we here pointed out? Can you maintain the respect of your children, to say nothing of your *self* respect, when, after you have paid so much and caused so much time to be devoted to acquiring a certain accomplishment, you tell your daughters that you highly disapprove of its exercise where those who love it most are to be found? You tell them that you have done all this to foster their taste for a gratification, and fit them to indulge in it, which, nevertheless, in the very form in which they will be most tempted to engage in it, is so dangerous that it must be shunned by them. With all your cautions, the first ball which occurs will find them eager to go and you ready to yield. You have tied your own hands. They go, and run the risk you dreaded, of being drawn into the whirlpool of dissipation. We might give many proofs of this. We know one in which the young persons of a family were taught to dance with these very restrictions. Their characters, and all the influence under which they were formed, made it as improbable as could well be imagined, that they would be drawn in. Yet they were perfectly absorbed and enchanted. The very first ball which was given afterward they attended, though it was a strict stipulation at first that they were *never* to go to a ball, and to such an extent were they carried by the fascinations of dancing, that, though reared religiously, they made appointment for their favorite amusement on the Day of the Lord.

When our children are taught other branches we charge them to make all the proficiency they can, and to avail themselves as much as possible of the knowledge they acquire. But here, whilst you are having instruction given, you tremble lest it should lead to the very results which are almost inevitable. You know how much more swiftly and certainly example acts than precept, especially when the precept is flatly contradicted by the example. Yet you lay the train, and expect to be quick enough to arrest it before it produces the explosion.

Let me test the consistency of your conduct by a single question. How would you look upon it at that hour when the judgment of the things of earth and heaven is clearest—when the better emotions of the heart are strongest and most purified? If you were dying, would you, as you turned to the partner of your life to give the last directions about rearing your child, would you charge her that your child be taught to dance? Would not even a question about it seem to be mockery at that hour? Or if your child were dying, and those languishing eyes seemed to your stricken heart to be reproving every omission of your life, would you count it then among them that you had not taught her to dance—or if you had, would not the silent form on which you gazed, tell you how thoughtless and wicked it is for so frail a creature as man to waste those moments which he may never recall?

How death and the dance harmonize, you may judge when you remember the emotions which filled your heart, when you read that narrative, which was so widely circulated, which told us of a young lady who went in the pride of beauty to the ball-room, her heart throbbing with a consciousness of loveliness and power. In the midst of the gay throng, she was struck with death while she was moving in the mazes of the dance. When her mother saw that her child was dying, the awful incongruity of the scene seemed to press more upon her heart than death itself. She begged, earnestly though life was ebbing, that her daughter might be removed from the room. "O, for God's sake," she cried, "if my daughter must die, let it not be *here*. Any place but *here!*" And should we, who know not when we may die—should we ever place ourselves, or help to place others, in scenes which would invest death with horrors greater than its own? Let us not be found moving and living where we would fear to die.

But these impalpable graces and mysterious benefits which are supposed to be imparted by the dancing master, are the sheerest delusions. If they exist at all, they are totally unworthy the attention of a rational mind. Why should a man incur a heavy expense in securing for his daughter what he acknowledges would add nothing to his wife? Why should he think it desirable for her to have an accomplishment which will only tend to increase her attractiveness with the most trifling of mankind, with a class with whom he would least desire that daughter to contemplate a union for life? No man of sense who valued domestic happiness, would wish to marry a woman devoted to dancing. But when we have taught our daughters to dance, we have done much toward converting them into those fluttering things of fashion which we ourselves despise.

One familiar specimen of the sort of refinement which the propensity for dancing imparts, is the pertinacity with which those who love it, urge it under circumstances, and in companies, which make the mere proposal of it a breach of good feeling. They will take advantage of a kind-hearted reluctance on the part of their entertainers to forbid any thing which their guests desire, to entrap them into a permission contrary to their principles and wounding to their consciences. They will have their dance, though it is a source of pain and grief to a majority of those present, who have come under an implied understanding that nothing shall be done calculated to compromit their Christian character, or put them into an equivocal attitude toward and before the world. But what respect for the consciences of others can we look for in those who have no regard for their own—what real refinement from those who imagine themselves superior to others, not for any quality of mind or heart, but because they can "caper nimbly" to the sound of the violin?

Childhood has its own loveliness and grace, which none of the borrowed tricks of art can improve. It would be better to send the dancing master to the child, than the child to the master. The graces of youth and of maturer life are cultivated by intercourse with polished Christian society. It is refinement of feeling that produces genuine refinement of manner. It depends not upon the turn of the foot; its seat is the heart, its revelation in the word of unpretending kindness, the act of soul-deep courtesy. It is to the production of refinement like this, the education of our children is rightly directed. If woman knew in what her true dignity and abiding power over man consisted, she would treat as an insult, and as a dangerous suggestion, the statement that it is essential for her to learn to dance. Is it not an *insult*, after all, that Christianity, and modern culture which has sprung from it, have done for her, is it not an insult to tell her that she needs, for her perfect development, an accomplishment which meets its richest where woman is most degraded—which *every* woman possesses among the outcast tribes of Africa, where almost all points of affinity with humanity, except human vices, are lost, and which *few* women possess in the most cultivated and Christian parts of the brightest land under heaven? It is *dangerous* to make a suggestion which keeps out of view woman's real might—dangerous to absorb in vanity and folly those powers, whose right direction is indispensable to the wellbeing of society. It is that nature, quick to what is highest and best, ready to imbibe good, and prompt by its delicate moral sensibility to repel impurity and evil—it is that soul, so faithful to the instincts which God has placed in it to govern the world, that the attempt on the part of man for six thousand years, to degrade it, has not succeeded—it is that heart, whose soft light first beamed on us from a mother's brow, and which follows man through every form of woe, faithfully watching him even through the horrors that attend and close a life of crime—that heart which having once loved never ceases to love, which, when life is ebbing, tells by its sad quick beating beneath the head pillowed above it for the last struggle, that its love is mightier than death—it is these that give woman her true power—it is these to which education is to be directed. The day must pass away, is now passing away, when female education is a systematized effort to make woman superficial, useless and silly. In proportion as correct views on this point obtain currency, will it seem more monstrous to assert that such a being needs to be surrounded with fictitious graces, whose acquisition and use will peril all the qualities which fit her to form, to elevate and be the friend of man—monstrous to take the finished picture from the hand of God, and, giving it to the man who lives by the [illegible] of heads and the restlessness of heels, tell him to complete it.

> "To gild refined gold, to paint the lily,
> To throw a perfume on the violet,
> To add another hue unto the rainbow,
> Is wasteful and ridiculous excess."

ROBERT HALL.

"The settlement of Mr. Hall at Broadmead Chapel brought great *eclat* to the Dissenting interest at Bristol. Strangers from all parts flocked to hear him on Sabbath mornings. I lost but one hearer, my own servant, whom I recommended to his church, as she had been benefited by his ministry. He was so pleased at this act on my part that he said to me: 'Mr. Leifchild, it shall be tit for tat; you have recommended your servant to attend my ministry, I have recommended my own daughter to attend yours.' And this she did constantly. I contrived to hear him often on Thursday evenings, and was always delighted and edified. We went together to a great number of anniversary services, and I enjoyed much of his conversation. At first I thought it would be difficult to preach before him, but I found him to be so kind and candid, and sometimes even commendatory, that at length this difficulty wore off. I learnt from him that most of his great sermons were first worked out in thought, and inwardly elaborated in the very words in which they were delivered. Thus they were held so tenaciously in the memory that he could repeat them *verbatim* at the distance of years.

"He ridicules the delusion of those who suppose that the perorations of his sermons were delivered impromptu, observing that they were the most carefully studied parts of the discourse.—We were present, together with several ministers, at the opening of Mr. Hare's new chapel at [illegible], on which occasion Doctor Chalmers preached the morning sermon. The preacher of the evening, not being a favorite with Mr. Hall, he begged to be left to himself in the house.—After a long service we returned, and I asked him if he did not feel weary of solitude. 'No, sir,' he replied, 'I have been well occupied; I have read the whole of Doctor Watts' Psalms and Hymns quite through, sir—every one of them, sir—a thing I never have done before, nor even thought of doing—every one of them, sir, I assure you.'

"He observed, respecting a sermon preached by a Baptist minister at Broadmead Chapel, on the discouraging signs, and then the encouraging ones in the present condition of Christianity in this country, that it reminded him of a man driving two pigs to market, when one every now and then got behind the other, until the man whipped them up alternately and brought them both in together to market. He could be blunt, and almost insulting. A Baptist minister of Bristol who had travelled with him in Wales, where they had heard Christmas Evans, (a celebrated Welsh preacher) was listening to Mr. Hall's vivid description of the power of that extraordinary man's address, appearance, and preaching. 'But, sir,' observed his companion, 'you remember that he had but one eye.' 'One eye, sir!' exclaimed Mr. Hall; 'why, sir, if I had a thousand such eyes as yours, I would give them all for that one.'"

In the "Lutherische Herald," June 1st, 1863, we find an article with the title "too late repentance of rebellious priests," written by Dr. C. F. E. Stohlmann of New York. In it he comments upon the advice given by the bishops of the Episcopal church in Secessia, in their pastoral letter in regard to the treatment of slaves. We copy a few sentences. "These propositions of the superiors of the church are right and good. But why were they not forthcoming at least a dozen years ago, or earlier still? Why now, after their country is covered with the graves of their people, and thousands of graves of our own? Would all this blood have been shed, if the priests and barons of the South had heeded the cry of the world, the agonized cries of the oppressed, and the cry of all who have within them a single spark of compassion and Christianity? For years missionaries have gone from Germany to Africa, to carry the gospel to the black man, and it is only at this late day, that the priests of the 'educated and refined' and proud South have learned that negroes are human beings, that their marriages and families ought to be held sacred, and that their immortal souls should be cared for.

But the most detestable part of the whole business is this, that these Pharisees wish to roll off the burden of guilt from their own conscience, and bind it upon those who never desired more than what they themselves now admit to be right. For how many thorough going Abolitionists could be found in the North years ago? There were only a miserable yelling herd, who, however, was a real Godsend to the Southern Barons; for, as is well known, the speeches were published and circulated by tens of thousands among the people of the South, in order to inflame and embitter their minds, and make them willing tools of ambitious politicians. How many noble men in the South, years ago, made propositions similar to those now presented by these Episcopalians? But who listened to them? Their life was in danger, and sinners, North and South, continued the traffic in human blood, in spite of the law.

Had these lordly barons, in church and state, prepared and published these very resolutions, a few years ago, the conscience of Christendom and civilization would have been satisfied and silenced, and the mouth of the violent abolitionist would have been stopped! But there were the rich harvests of sugar and cotton! The watchmen slept upon the cotton bales, licked the sweet hogsheads, and—remained dumb dogs!

(LUTH. HEROLD.)

At a recent baptism in [illegible], in Hanover, the minister addressed to the three sponsors the usual question:—"Do you renounce the devil and all his works, and all his ways?" There was an unbroken silence. The minister repeated the question, earnestly asking a response. No reply. The minister, highly displeased at this apparent contumacy, demanded an explanation, which was given to the following effect: that the sponsors knew nothing about a devil, and therefore could renounce neither him nor his works. The minister declared, that under such circumstances, he could not baptize the child. However, after a long pause that was exceedingly painful to the large audience, he baptized the child, stating that he would at once report the case to the higher authorities of the church.

(LUTH. KIRCHENZEITUNG.)

AN EVENING HYMN

And now the light of day is gone,
The evening shadows fall,
Sleep comes to bring its sweet relief
From toil and care to all.

But Thou, My God, dost never sleep,
Thou watchest day and night;
There is no darkness, Lord, with Thee,
For Thou Thyself art light.

Thee in the darkness of this night,
Think graciously on me;
And let Thy holy angel hosts,
My kind protectors be.

I feel my sins that daily cry,
O holy Lord, to Thee;
Yet the rich merits of Thy Son,
Have satisfied for me.

With cheerful trust I close my eyes,
And seek my nightly rest;
My God will guard me while I sleep,
Why should I be distressed?

Lord, if this night should be my last
In this dark world of sin,
To Heaven, with all Thy ransomed hosts,
May I be gathered in.

Thus would I live and die, dear Lord,
With childlike trust in Thee;
In life and death, in joy and care,
Thou carest, Lord, for me.

ELECTION OF A MINISTER

(Translated from the German by Harmona E. Fisher.)

The animals having overglected a king, were thrown into a great consternation by the proclamation of the Lion. From all quarters the animals came, some swimming, some flying, some creeping and others hopping, in order to assemble themselves in X., according to the proclamation of Mr Lion. For it had appeared to Mr. Lion that it was a little too heathenish for the kingdom of the animals not to keep pace with civilization, and to be without a minister. Therefore, he called for an election, and wished all the animals to give their vote for some one to be their minister. After a splendid speech by Mr. Lion, they were called upon to express their opinions in regard to the proposed candidates: Messrs. Long ear, Elephant, Fox, Gander, Hare, Cuckoo, Mole, Wolf, Pigeon, Hawk and Fish. The first candidate to be voted for was Mr. Long-ear, and he had to leave the meeting for a few minutes. On motion of Mrs. Owl, it was resolved to strike his name from the list of candidates, because his reputation was notorious. Besides this his pronunciation was not nice and clear enough; though in this he was respectable.

The second candidate was Mr. Elephant. Now Mrs. Rabbit and Miss Starling arose and asked permission to address the assembly. It being granted, they began; Gentlemen, Mr. Elephant is an honest gentleman, and would suit us in many respects as our minister. He has a powerful voice and a broad back, and can bear very much: that is a virtue which a minister should possess in our days. But, gentlemen, his outward appearance is not fair; his face is not attractive enough to draw the young ladies into the meeting and his feet are too large. Let us keep pace with the times, and elect an elegant young gentleman who will draw a large congregation. All the members agreed to this.

Now, it was time for Mr Fox. Mr. Lion arose and roared out: On no account! That Mr. Fox, you all know, gentlemen, how defamed he is on account of his cunning, and you have heard the proverb: "Nothing surpasses women's craft, and priestcraft." As Mr. Lion was held in great respect by the assembly, none opposed him.

Mr. Gander came next. On motion of Mr. Bear, seconded by Mr. Ox, it was resolved to vote for him as the last, and Mr. Mole's turn came. Miss Nightingale arose and said: Mr. Mole is too stingy, too avaricious, does not buy enough perfumery, nor make a great show, and all these things are of great importance now-a-day. It was resolved to strike his name from the list. Mr. Hare was the next. Mr. Deer proposed to turn him off, "for he walks so quick, and that does not become a minister." Yet he has a good character, and is easy to intimidate. The assembly agreed that Mr. Cuckoo was not fit to be a minister, because his voice was too monotonous. The next was Mr. Wolf. Miss Lambkin arose and said: she would be very much obliged if they would turn off this gentleman. It is known that he often disguises himself with a sheepskin to deceive and rob the flock. Besides he is too hungry, his table is very expensive, and in these hard times the congregation should be as economical as possible with the minister. This young lady spoke so plausibly that the whole congregation applauded her. Mr Pigeon's turn came. A gentleman arose and said; "I have nothing against this gentleman. He belongs, however, to the pious society of turtle doves, who are always sad-looking, and doing nothing but lament. We must have a minister, who is a sociable gentleman, and we cannot have lamenting in our pulpit." Of Mr. Hawk, Mrs. Snail had to say something: "I call your attention to the proverb: The pocket of a minister can never be filled. Let us be careful and not place a burden upon our shoulders by electing Mr. Hawk; or else there will be an everlasting collecting and begging, now for this, now for that." Mr. Fish did not please the congregation, for it was said that he was always thirsty, and should he drink only as much as others, yet the Stone congregation which is always dry, may reproach them for having a drunken minister. After all the candidates had been rejected by the most illustrious members and some young ladies of the congregation, it was proposed to vote on Mr. Gander. The President, Mr. Lion, was a special friend of Mr. Gander, and therefore addressed the meeting as follows: "Gentlemen! Mr. Gander is in every respect a very respectable gentleman. Though some of his adversaries say that he is not learned enough, even a little simple, silly and sometimes doltish, yet believe me, gentlemen, we cannot use a minister that is too smart and too learned; we would soon be subjected to a high salary. Mr. Gander, is very easy to be contented, wears the coat of innocence, walks with gravity, don't use much money, is easy and cheap to support, and though his pronunciation is not very clear for the present, it will become better by and by. I think he is just the man. But we must be careful in giving him the call, and agree to keep him only so long as his coat remains white. For the first spot, the first grey feather, he shall be discharged." All members agreed to this clever speech, and Mr. Gander was called in and the result was made known to him. The next Sunday Rev. Mr Gander preached for the first time to a large congregation. The first year all things passed off smoothly between the congregation and their beloved minister. But now there was a change. Rev. Mr. Gander in walking out one day, passed the house of Mrs Swallow, who was just cleaning her house, when some of the dust was thrown either intentionally or unintentionally upon the Rev Mr. Gander's white coat. Mr Lion saw the spot, and Rev Mr. Gander, though innocent, had to be dismissed. Question:—What does this fable teach?

EXPERTUS

INNOVATIONS IN SCOTLAND

Dr Begg has obtained a resolution of the Edinburgh (Free Church) Presbytery, memorializing the General Assembly against the march of innovation in public worship. What are these innovations? In the first place, there has, it appears, been an outbreak of female preaching in Scotland. "This," says Dr. Begg, "has become pretty common in some parts of the country." An office bearer of the Free Church maintains a female orator, sending her out, we presume, to preach in any quarter which he regards as peculiarly benighted. But not only has Dr. Begg to complain of female orators, he announces that "the practice has been introduced, to some extent, of standing at the singing of psalms, and, he believes, sitting, or virtually sitting, during prayer." The Rev. Doctor mentioned one or two other novelties, such as administering the Lord's Supper not immediately after preaching, but after an interval had taken place and the non-communicants had gone home, and as having service on Sunday, not in the morning and afternoon, but in the morning and evening.

COTTON MATHER ON PREACHING BY NOTE.

Cotton Mather, in his Magnalia, says—"I suppose the first preacher that ever thus preached with notes in our New England was the Reverend Warham; who, though he was sometimes faulted for it, by some judicious men who had never heard him, yet, when they once came to hear him, they could not but admire the notable energy of his ministry. He was a more vigorous preacher than the most of them who have been applauded for never looking in a book in their lives.

HOLLAND.

It is known that a great declension from the evangelical faith of their fathers has prevailed in the Reformed Church of Holland, nurtured in their universities, prominently in that of Groningen, and also in that of Leyden. The University of Utrecht has been less affected, and has, upon the whole, exerted a salutary influence. Two important appointments have recently been made by the King and his ministers in the theological department of that university. The Rev Dr. Doedes, distinguished for acuteness of mind, profound attainments in Biblical literature, valuable publications, and known as a zealous opponent of the skepticism and Neology of the age, is appointed to the chair of Biblical Literature and Hermeneutics. The Rev. Dr. Van Oosterzee, of Rotterdam is appointed to the chair of Dogmatic Theology. He is considered the most eloquent pulpit orator in Holland, is acknowledged to possess great and extensive erudition, as exhibited in his valuable publications, and is a decided and ardent champion for the orthodox faith. On entering upon his office, he delivered, according to custom, an inaugural oration. Its subject was well adapted to the exigencies of the time—viz., "*De Scepticismo, hodiernae Theologiae caute Vitando*" (On Skepticism, which is carefully to be Avoided by the Theologians of the present day.) This address, which lasted full two hours, was attended to with great and unremitting interest, and received great and cordial applause. Dr Van Oosterzee gave the following treatment of his subject; "*De Scepticismi in Rebus Theologicis Charactere, Origine, Jure, Fructu, et Medela.*" (The Character, the Origin, the Rights, the Fruits of Theological Skepticism, and lastly, the Remedy for its Evil.)—*Ch Intelligencer.*

MOHAMMEDAN COMMENTARY ON THE BIBLE.

The Calcutta correspondent of the London *Times* says:—"I have just received from Syed Ahmed, a learned Mussulman of Ghazeepore, the first volume of 'The Mohammedan Commentary on the Holy Bible, printed and published by the author at his private press.' The volume consists entirely of preliminary dissertations and chronological tables in Arabic and English, in which he discusses the general question of inspiration in a manner more orthodox than the Essayists and Reviewers and Bishop Colenso, and comes to the conclusion that both the Bible and the Koran are inspired. His discussion of critical difficulties shows that he has studied all the great English divines, and he writes remarkably good English. Hinduism and Mohammedanism, with the English-educated classes, seem to be passing through an eclectic stage to something higher and better, which must issue in Christianity."

When the Rev. Dr. Fletcher, of Stepney, forwarded to the Queen a copy of a sermon which he preached on the occasion of the birth of the Prince of Wales, it was returned to him with a letter from the Lord Chamberlain's office, saying that it could not be presented to her Majesty because its author was a dissenter! The twenty years that have elapsed between the birth and marriage of the Prince of Wales have altered all that. Copies of Mr. Carlisle's sermon (on the marriage of the Prince of Wales) were forwarded to her Majesty and to the Prince, and in both cases they were graciously accepted. The sermon bears upon the face of it proof of its Nonconformist origin, and has something to say about Congregationalists and their policy; but the palace is no longer barred against the approaches of Dissenters, whom her Majesty recognises as not the least loyal or attached moiety of her subjects.—*Patriot.*

THE AMERICAN BIBLE SOCIETY AND THE SOUTHERN STATES.

We are happy to announce to our readers, that the way is now open, through various channels, for a very large distribution of the Holy Scriptures in portions of the seceded States, by the American Bible Society and its auxiliaries. Thousands of volumes have already been sent to Richmond, and other thousands will soon follow. The government gives its sanction for their transmission through the military lines, and arrangements have been made to secure immediate care and distribution of the books by good and active friends of the Cause. Private munificence is adding to the grants of the Board of Managers, and even large sales have been made to a Southern clergyman, who came to Baltimore for that express purpose.

We are sure this new phase of our great work will commend itself to all who love the word of God and our bleeding country. We have but one principle of action—to print and circulate the Holy Scriptures, without note or comment, for our country and the world.

THE ENGLISH LANGUAGE.

Professor Grimm, one of the most eminent continental philologists, in a treatise on the origin of languages, read before the Royal Academy, Berlin, thus speaks of the English language:—"It possesses through its abundance of free medial tones, which may be learned, indeed, but which no rules can teach, the power of expression such as never perhaps was attained by any human tongue. Its altogether intellectual and singularly happy foundation and development has arisen from a surprising alliance between the two noblest languages of antiquity—the German and the Romanesque—the relation of which to each other is well known to be such, that the former supplies the material foundation, the latter the abstract notions. Yes, truly, the English language may with good reason call itself a universal language, and seems chosen, like the people, to rule in future times in a still greater degree in all the corners of the earth. In richness, sound reason, and flexibility, no modern tongue can be compared with it—not even the German, which must shake off many a weakness before it can enter the lists with the English."

There are certain familiar phrases used as a kind of current coin by writers and public speakers, the origin of which is a matter of curiosity and interest to scholars, and even to general readers. The following facts are gathered from what is supposed to be good authority.

The term "masterly inactivity," originated with Sir James Mackintosh. "God tempers the wind to the shorn lamb," which is usually ascribed to Sterne, was taken by him from George Herbert, who translated it from the French by Henry Estienne. "The cup that cheers but not inebriates," is conveyed by Cowper from the "Siris," (a treatise on "Tar-water") of Bishop Berkeley. Wordsworth's "The child is father to the man," is traced from him to Milton, and from Milton to Sir Thomas More. "Like angels' visits few and far between," is the offspring of Hook; it is not Thomas Campbell's original thought—old John Norris (1658) originated it, and after him, Robert Blair, as late as 1745. "There's a gude time coming," is Scott's phrase in "Rob Roy," and the "almighty dollar" is Washington Irving's happy thought.

Dr. Allibone has been in the habit, for many years, of preserving memoranda respecting British and American authors and their works. These are cast into a box, and from time to time, divided under their proper letters, then subdivided, and subdivided again, until every author whom he is to notice has a separate receptacle or distinct entry allotted to him or her. He writes with a pencil and with great rapidity. His wife copies the MS. for the press. The secret of the comprehensiveness of his dictionary lies in this: he never enters an author—not even the most insignificant John Smith—without first examining more or less of more than one hundred biographical and bibliographical dictionaries, catalogues, &c., and embodying the labors of his predecessors. Yet, by a system of indexing, brought to great perfection by long practice, he can tell in less than a minute which work it is he is next to consult. In addition to this consultation of preceding works, there is also the labor of digesting MSS. and of making up the records of those who have never before been embraced in a biographical or bibliographical dictionary.

In addition to his memoranda, he draws largely from a most retentive memory for the anecdotes and incidents and anecdotes of literary history.

In his article on Shakespeare (which occupies one hundred and twenty-eight pages of foolscap,—too long, it is feared, for the dictionary) he gives—

- I. The Orthography of the Poet's Name.
- II. His Biography.
- III. Editions of Shakspeare's Works—separately.
- IV. Collective Editions of Shakspeare's Plays and Poems.

Of these he gives a selection of more than one hundred, ending with "Chambers' Household Shakspeare," 1861. (Now he would end the Cambridge edition of 1866.)

It will be observed that this article was prepared long before the publication or preparation of Mr. Bohn's excellent "Shakspeariana" in his edition of Lowndes.

- V. Critical Opinions on Shakspeare's Works. These commence with Edmund Spenser, 1595, and extend to Lord Macaulay,—including many of the greatest names in literature.
- VI. Shakspeariana.

Chronologically arranged with the dates in the margin for easy reference, from 1576 to 1861. *American Publishers' Circular.*

Bishop Colenso is said to have already received over $30,000 from the publishers of his work on the Pentateuch as his share of the profits thus far.

Domestic Items.

THE NEWS.

Vicksburg.—Correspondence and despatches from Vicksburg report a recent fight near Milliken's Bend, when our soldiers were driven to the river, and then protected by the gunboats. The negro troops, at first, were surprised and broke, but afterwards fought bravely. Our troops have also been attacked at Young's Point. News in the rebel papers reports a Victory of Kirby Smith's forces in the vicinity of Milliken's Bend, and partially confirms our own accounts. The siege is progressing with confidence and industry, and the rebels, according to the most intelligent accounts, are failing in ammunition and supplies, and gradually verging to a capitulation. Grant has an immense army, now that he has been largely reinforced, and is ably defended on all sides from the most formidable approach of Johnston. The report that General McClernand was placed under arrest is condemned by many correspondents as a canard. General McClernand has acquitted himself with great bravery throughout the Vicksburg campaign, and in the assault upon the fortifications gained conspicuous advantages. The rebel commander, Pemberton, was still unpopular in the South, and not much was hoped from his generalship. Some think that his campaign has been a series of eccentric failures.

Mosby and Stuart.—It seems evident that the foray of Mosby into Maryland was intended to be contemporaneous with that of Stuart. Mosby was to act as the advance, and, by threatening one point, induce a withdrawal of our forces to that one point, and thus weaken the defences at the ford intended to be used by Stuart. Mosby operated east of the Bull Run and Kittoctan mountains, while it was probably intended that Stuart should cross to the west of these ranges. Now, that the movements of the main body under Stuart have been frustrated, Mosby will relinquish his part of the programme, and retire, before, by a rapid movement of our cavalry, he is cut off.

Governor Curtin.—Gov. Curtin has issued a proclamation to the people of the State. He recognizes the necessity of placing the State border in a condition of defence, in view of the contemplated offensive operations of the rebel army, and calls upon our citizens to respond to the appeal of the General Government, and fill the ranks of the corps in the departments to be commanded by Gens. Brooks and Couch. The latter commander issues a general order, calling for volunteers, and providing for the organization of a defensive corps.

Mr. Lincoln's Policy.—Mr. Taussig, deputed from the influential Germans in St. Louis, has had an interview with the President on the subject of the policy of emancipation in Missouri. The President announced himself in favor of gradual rather than immediate emancipation. The friends of Gen. Fremont and the colored legion also report an interview with Mr. Lincoln. As soon as ten thousand negro troops could be raised the President would assign him to the command and give him a department.

General Lee.—Another reconnoissance has been made across the Rappahannock. Detachments amounting to a division crossed the Rappahannock near Kelly's Ford without loss. It is now represented that General Lee's army is double what it was at the battle of Chancellorville. Reinforcements have been drawn from the Blackwater, and North and South Carolina.

Breckinridge and Bragg.—The rebel papers represent, with what show of truth may be readily perceived, that the troops of General Breckinridge have returned to Bragg's army, Johnston having no further need of reinforcements. General Bragg, according to intelligence gathered from the rebels, is troubled by his Tennessean regiments, who have become disaffected.

The Draft in Berks County.—The statement that the draft had been resisted in Berks county is positively denied. The whole story that the house of the enrolling officer was injured and his life threatened is contradicted. Mr. Dickerson has not resigned, nor does he intend to resign his commission.

Ohio Nominations.—In the Democratic State Convention Hon. C. L. Vallandigham was nominated for Governor on the first ballot, by a vote of 440 to 481. Ex-Senator Pugh, who made an intensely denunciatory speech against the arrest and banishment of Vallandigham, was named for Lieut. Governor.

Dickinson College.—The commencement of Dickinson College will take place on the 25th instant. Hon. Edward McPherson will deliver the oration.

Mexican News.—The Mexican news are of a more reliable and intelligible character than previous despatches. Puebla has surrendered, but under no dishonorable conditions. General Mendoza, on the 10th of May, was sent to the French camp to offer the surrender on condition that the officers be permitted to have their side-arms, and the force to march to Mexico, and report to the General Government. These conditions were finally granted with the exception that General Forey ordered the Mexican force to march to Orizaba, there to await in inactivity the conclusion of the war. On the way to Orizaba, it is reported, two thousand, among them Ortega, escaped. None of the Mexican generals acceded to Forey's terms of surrender, and all showed invincible patriotism. President Juarez, it is reported, has removed Comonfort from command, for failing to succor the garrison, and General Lagarza is now in command of the forces defending the capital of Mexico. The American consul, for what reason is not stated, has been placed under arrest by General Forey.

Prospects of a War between England, France and Japan.

The English Admiralty had demanded of the Japanese Government a large indemnity and the surrender of the murderers of Mr. R. Richardson. If they failed in complying with this demand, France and England would declare war against Japan.

The Japanese had nearly all left Kanagawa.

All the merchant vessels have been detained to take on board the foreign residents in case a war ensued, which was quite probable.

The Reports of Monday afternoon were of the most startling kind. Pennsylvania is threatened with invasion by General Lee at the head of an army of 90,000 men. Our men at Berryville were driven back upon Winchester, where severe fighting is said to have taken place, as well as at Martinsburg, and both places are reported as taken. Hagerstown is said to be taken, and the rebels were reported as near Chambersburg in the morning.—The President calls for 100,000 men for six months, and Governor Curtin has issued a proclamation, urgently pressing upon Pennsylvania at once to furnish 50,000 men toward the desired number.

Latest News.—Tuesday morning.—Milroy surrounded at Winchester by 15,000 rebels, has cut his way through to Harper's Ferry with a loss of 2,000.

The enemy are moving in three columns, one towards Waynesboro' and Gettysburg, the second entered Chambersburg at 9 o'clock on Monday night, the third is moving towards Mercersburg. Each column has 6,000 Cavalry, besides Infantry and Artillery. The alarm in Harrisburg is great. New York is coming to the rescue. 20,000 men are called out. The N. Y. Seventh leaves at once. The State draft is to be immediately enforced.

The services of the Massachusetts returned Regiment, and of all the available militia have been tendered to the government. Ohio has called out 30,000 volunteers.

ADDRESS

OF THE UNION RELIEF ASSOCIATION OF UNION BETHEL CHURCH, WASHINGTON, D. C.

Brethren and Sisters:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old man and women to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been tasked almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the exciting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them; and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate brethren that has ever been experienced in the Capital of this once peaceful nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish so much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind-hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation, and, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults or children of both sexes. Bedding or bedclothes, old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

THOMAS E. GREEN.

No. 420 11th street, between I and K streets.

By order of the Association:

James L. Thomas,
Halland Bell,
John A. Simms,
} *Committee.*

Church Directory

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FIRST (COLORED) PRESBYTERIAN CHURCH—Seventh Street, below Shippen.

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Morning, - - - - - - 10½ o'clock.
Afternoon, - - - - - - 3 o'clock.

LECTURES every Friday evening, at 7 o'clock, at the BENEZET HALL, Seventh Street, below Lombard Street.

JONATHAN C. GIBBS, Pastor,
107 North Fifth Street.

SABBATH SCHOOL.

The Sabbath School connected with this Church meets at nine o'clock in the morning, and at half-past one in the afternoon.

James O. Waite, Superintendent.

CENTRAL PRESBYTERIAN CHURCH — Lombard Street, below Ninth.

SERVICE.

Morning, Prayer Meeting, - - - 10½ o'clock.
Preaching, afternoon, - - - 3 o'clock.
Preaching, evening, - - - 7½ o'clock.

LECTURE every Thursday evening, at 8 o'clock.

JOHN B. REEVE, Pastor,
Residence—907 Lombard St.

A. M. E UNION CHURCH — Coates Street, below Fifth St.

ORDER OF DIVINE SERVICE.

Preaching at - - - - - - 10 A. M.
" - - - - - - 3 P. M.
" - - - - - - 7 P. M.

Preaching on every Thursday evening.
Class on Sabbath, at 12 o'clock, M.
" Monday evening, at 7 o'clock.
" Friday evening, at 7 o'clock.

SABBATH SCHOOL.

Sabbath School at 9 o'clock, A. M., and at half-past 1 o'clock, P. M.

REV. HENRY DAVIS, Minister in Charge,
Residence—No 516 Wood Street

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UNION BETHEL AFRICAN METHODIST EPISCOPAL CHURCH,—M Street, between 15th and 16th Streets.

Hours of Worship, - - - - - 11 A. M.
" " - - - - - 3 P. M.
" " - - - - - 8 P. M.

PRAYER MEETING, Monday Evening, 8 o'clock.
LECTURE, Wednesday " 8 o'clock.

REV. J. ANDERSON HARDY, Pastor.

Residence—345 15th Street

Advertisements.

THE DAUGHTERS OF CORNISH SOCIETY.

The Stated Quarterly Meetings of this Society are held on the first Wednesdays of February, May August, and November.

The meeting of the Board are held on the Wednesday previous to the regular stated meetings of the Society.

Mrs. Sarah Carter,
President.
Mr. L. B. Seymour, Sec'y.

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1863. Representatives from Lodges are as follows:—

From Garnet Union No. 4, O. of T.; from Phoenix Union, No. 8, D. of T.; from Northern Union, No. 16, D. of T.; Webb's Union, of Chambersburgh, Pa.; from Dr. Sims' Union, of Carlisle, Pa.; from Mount Olive Union, No. 10, D. of T.; from Vanbrackle Union, No. 16, T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Rogers; Grand Associate, Sister Sergie; Grand Treasurer, Sister Fawcett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dubbart; Grand Chaplain, Sister Hall.

G. P. P.,	Sister M. Rogers,	G. P. P.	Sister	Anderson,
"	" K. Bowers,	"	"	J. P. Black,
"	" M. B. Hurry,	"	"	E. A Clark,
"	" S Newman,	"	"	White,
"	" B. Davis.	"	"	S. Hall.

Advertisements.

WILLIAM S. RENTOUL,
BOOKSELLER, PUBLISHER AND IMPORTER,
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A [illegible] The most liberal [illegible]
Catalogues mailed on application.

THE
FARMER & GARDENER,
A MONTHLY PERIODICAL,
CONTENTS OF THE JUNE NUMBER.

Agriculture.—Carrots for Milch Cows—Indian Corn—Sorgo Culture—Sorgo and Imphee Cane Seeds—Flax Culture—The Uses of the Flax Crop—Management of Meadow-Spreading Manure—The Dairy Business—Wool—Apple Jelly—What Benefits have we Derived from Studying the Anatomy and Physiology of Animals?—Castrating Animals—Holes for Nose Rings—Algerian Sheep—Washing Sheep.

Horticulture.—Transplanting—why, and how—Plant Evergreens—Grapes—The Raspberry—The Bartlett Strawberry—Culture of the White Beans—Experience with Peas—Cure for Rheumatism—Cultivation of Beans—Culture of Hops—Hungarian Grass—The Currant Worm.

Editorial.—Fair in Aid of the Union Volunteer Refreshment Saloon—"The Practical Shepherd"—Exhibition of the Montgomery Co. Agricultural Society, State Fair at Norristown.

Miscellaneous.—Hints on Butter Making—Irrigation—Index to Vols. Third and Fourth—Cure of Foot Rot in Sheep—Grant Thorburn—Nutritive Properties of Bran—Thelnell—Warm Clothing for Infants.

A Specimen No. sent on the receipt of two letter stamps.

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PALE "	HOTEL
BROWN "	KINGSFORD'S STARCH
WHITE "	BARNETT'S "
CASTILE "	WAX,
HONEY "	TALLOW,
PALM "	SAL SODA,
PONCINE "	SOFT SOAP.

March 8—1y

FINE CAKE BAKERY.
CONFECTIONERY AND ICE CREAM SALOON,
No. 904 South Street.

Ellis J. Poor would announce that he keeps constantly on hand a general assortment of all kinds of Cakes, Creams, Jellies, and Pastries.

Festivals, Balls, and Private Parties served upon the shortest notice, and warranted to give general satisfaction. Jan. 19—1m.

NOTICE

To the friends of Religious Literature and human progress of the City and County of Philadelphia:

This certifies that Miss Mary Still is a legally authorized agent for the City and County of Philadelphia, Penna., to solicit subscribers and donations for the Christian Recorder of the African Methodist Episcopal Church of America.

We, therefore, take great pleasure in recommending Miss Still to the citizens and friends as a lady every way worthy of such a position, as well as trustworthy, and we do hope, as the enterprise is commendable, that those to whom she may present this writing will not turn her away without either subscribing or contributing to this great cause.

(Signed) ELISHA WEAVER,
Editor & General Book Steward.
No. 619 Pine St., Phila.

GOOD NEWS

To Tailors, Dress-makers, and to those wishing to be such. Also, to owners of sewing machines, store-keepers, and large families,—for in one day (by printed directions which each Delineator has) you can learn to cut and fit perfectly, Ladies' Dresses, Boys' and Men's Pants, Vests, Jackets, Sacks and Over-coats.

Local and Travelling Agents Wanted.

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Or, apply to Mrs. Mary C. Weaver, (wife of the Editor of this paper,) 619 Pine St., Phila., Pa. Jan 13—1y

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Dec30—1y

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NEW AND SECOND HAND
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CLOTHES MADE TO ORDER.

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GOODS.

The Subscriber would invite the attention of her friends and the public to her large assortment of

New. Fancy and Domestic Dry Goods,
Spring Shawls, and Balmoral Skirts,
HOSIERY, GLOVES, &c., &c.,
TO SUIT THE SEASON

Mrs. H. will spare no pains to sell Dress and Regalia Trimmings as cheap as possible,

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PHILADELPHIA.

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If you wish your clothing made to look equal to new, go to the old established

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WANTED.

One or two respectable colored men in a quiet and respectable family to lodge, where they can secure all the comforts of a home, with a furnished room.

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This House has been thoroughly repaired, adding much to the comfort of guests. Is now open for the accommodation of old friends, and the public generally. Neither pains nor expense will be spared to give general satisfaction to Bridal Parties and others seeking pleasure, and they will do well to call.

Feb.7-6mo. JOHN COUSINS, Proprietor.

BOARDING.

Mrs. AMIA WILLIAM, of Cape May, will open the Beach House for the season, for the accommodation of all who wish to spend the season there, and she will spare no pains to make all comfortable. Those wishing to spend one, two, or three days, will find the Beach House the right spot. Prices very reasonable. 1-sept

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IN BROOKLYN

MRS. E PLANT (formerly Richardson) respectfully announces that she has opened a first-class BOARDING & LODGING HOUSE at No. 57 HIGH STREET, Brooklyn,—where she is prepared to accommodate the public on the most reasonable terms.

Her house being located in a very pleasant part of the city, and within five minutes' walk of Fulton Ferry, is made thus a very desirable and convenient place.

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Where he continues to keep always on hand the very best assortment of OYSTERS and other refreshments—hoping that all his friends and the public in general will favor him with their patronage.

☞ Meals served at all hours. Families supplied with Oysters of the best quality and flavor at the shortest notice.

☞ Also, public and private waiting done on the most reasonable terms. 1y

LODGING

Mrs. Julia A. Brown, No. 616 South 6th Street, is now prepared to lodge two or three respectable young men, and to give them meals on Sabbath, if desired. Information can be had of Mrs Brown, or at the Book Store, 619 Pine Street, Philadelphia. 6m.

WILLIAM S. YOUNG.
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Book, Job and Newspaper
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formerly occupied as the Anti-Slavery Office, (where he has been engaged for the last fourteen years,) to occupy it henceforth as a place of business for the sale of

COAL, STOVES, &c.

Having made arrangements with one of the first Coal Dealers in the city, to furnish the best qualities of Lehigh, Schuylkill, &c., at the lowest Cash prices, he hopes to give full satisfaction in this branch of his business.

He will also keep constantly on hand a general assortment of good NEW and SECOND-HAND STOVES, FURNACES, &c.

Persons wishing Stoves taken down, stored away, put up, or cleaned, can be promptly accommodated by applying as above.

He hopes by energy and strict attention to business to obtain a fair share of patronage.

WM. STILL,
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REFERENCES.

J M M'Kim,	Dr Caspar Wistar,
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Persons waited on at their residence, if desired.
Dec. 17.

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DR. J. W. CREEK will be in attendance at his Office, N. E. Corner of North and Pleasant Streets, Baltimore, Md., for consultation with patients laboring under the various diseases, as Affections of the Lungs, Liver, Kidneys and Scrofula, together with those symptoms of Disease usually called Dyspepsia, Dropsy, Debility, Rheumatism, Head-Ache, Dizziness, Nervousness, Impurities of the Blood, or any other chronic or long standing complaints on reasonable terms. Directions are adapted to them. Can be cured invariably, give an unbiassed opinion as to the probability of a cure.

CONSULTATION FREE.

WHY IS IT THE SICK ARE NOT CURED?—Not a place do we visit but we hear from individuals complaints of the little benefit they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this? Sometimes they tell us of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better. Others find their constitutions so impaired, and their health so much worse by using medicine, that they are really in dread of a Doctor, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary in the case. In fact, it is not often a physician informs his patient what the disease is! But why do not physicians administer medicine that will cure? Why are the sick compelled to drag out a miserable existence without hope? Will doctors answer! Many cases, they say, cannot be cured, and discourage patients in that way. Why can they not be cured? The truth is, the physician, honestly, can give no other reason, why a cure cannot be effected than that he does not know what medicine will cure; he has tried one thing after another which his fancy suggested as he might prove beneficial; all which having failed, he then as an excuse for abandoning the case, pronounces it incurable! If it be incurable, we want to know why it is so; what organ has become incapable of performing its functions? Not the flimsy pretence, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease, and the appropriate remedy; the one calculated to neutralize and render harmless such morbid matter, the patient would have been restored.

These pretensions to Medical Science, although supported by arrogance, pride, dignity and honorable titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge is at no distant period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

For this knowledge we have been contending for years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and nature of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change; decomposition or neutralization, as the case may require. 1y

SHROUDING.
Mrs JANE JOHNSON & Mrs ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place.

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PRONOUNCING BIBLE.
IN WHICH
THE PROPER NAMES, AND NUMEROUS OTHER
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According to the Orthoepy of John Walker.
BY ISRAEL ALGER, JUN., A. M.

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WILLIAM S. YOUNG, Publisher,
1023 Race Street, Philadelphia.

RECOMMENDATIONS.

From the Christian Instructor, Phila., Nov. 22, 1862.

This edition of the Bible has been for years before the public, and yet it was but the other day that our attention was so drawn to it as to lead to an examination. The text is the commonly received translation of King James, and its only peculiarity is its assistance in the manner of pronunciation. All proper names and many other words are divided into syllables and accented as they ought to be pronounced, according to the orthoepy of John Walker contained in his Critical Pronouncing Dictionary. The Bible certainly deserves to be read well, and yet no one can do so without long and careful study.

This work of reading the Scriptures correctly cannot be commenced too early, and we would recommend parents to get pronouncing Bibles for their children, so that in reading verse about in the family the process of training might begin. In Sabbath schools the pupils should be taught first to read the passage correctly,—which but few teachers can do themselves, without some such help as this. Indeed, if many congregations would place a copy of the Pronouncing Bible in the pulpit for their pastors to read from, they would hear no more of such phrases as Phil-ip-pi and Thes-sa-lo-ni-ca, or such personages as El-i-am, Maph-i-sheth, and Tro-phi-mus. Mr. W. S. Young, of this city, has Alger's Pronouncing Bible in different sizes and styles of binding, and at reasonable prices.

From Rev. Mr. Pierpont, Pastor of the Church in Hollis St., Boston, to the publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. [illegible] in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to [illegible]; it finds its way into our meeting-houses, and even intrudes itself into too many of our pulpits, producing in the church a diversity of tongues that is a proof of anything but apostolic gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community;—and I am gratified to find that Mr. Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has so far succeeded as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the Hebrew names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when he is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority; and, so long as there is no higher standard than his, accessible to the great [illegible] of well educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that; and still more, when his pronunciations of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr. Alger's industry, and his well-known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the work which you have in hand as could reasonably be expected from any man, and I heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT.

From Rev. J. L. Blake, Rector of St. Matthew's Church and Proprietor of a Young Ladies' Seminary, in Boston, to the publishers.

I am much pleased in learning that you contemplate an edition of the whole Bible on the plan of the "Pronouncing Testament." If the critical examination of [illegible] be generally [illegible] justinable, from its tendency to [illegible] the proper exercise of judgment and memory, with the young, in acquiring a classical and polite pronunciation of the English language, it would be objectionable in regard to the Bible and Testament, which, in schools, are used chiefly, not as class-books, but in connexion with devotional exercises, and in families and by individuals under circumstances that do not admit of regular instruction in the reader. And, moreover, it is believed that if each of the younger members of a family should be furnished with a Bible on the plan of the Pronouncing Testament and should ... [illegible] ... the chapters [illegible] in morning and evening prayers, they would soon acquire an accuracy and elegance of pronunciation not usually witnessed—and, judging from my own experience, I should have no hesitation in saying, that the older members of most families might find a benefit in like manner from the habitual use of such a Bible. The Pronouncing Testament will be a sufficient guarantee to all who have seen it, of Mr. Alger's qualifications for the work in which he is engaged; and those who have seen the neat style of typography, and the good paper and binding of your late publications, will have full confidence, I am well persuaded, that your contemplated edition of the Bible will be throughout what it should be.

Very respectfully yours, J. L. BLAKE.

From Mr. Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Mehn, the present Principal of the English High School, in Boston.

Messrs. Lincoln & Edmands:—

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition by someone, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan, which you published, that it will be well executed.

Yours, &c. B. A. GOULD.
G. B. EMERSON.
S. P. MILES.

From Mr. Bailey, Principal of the Franklin English Grammar School, in Boston, &c.

Messrs. Lincoln & Edmands:—

Having examined attentively and with much satisfaction, the Pronouncing Introduction, Reader and Testament, I am pleased to learn that you contemplate publishing an Edition of the Bible on the same plan. Objections have indeed been made, and with reason, to furnish school books, generally, with artificial helps to the correct pronunciation of words; but to the Bible, and especially in the Bible, they must be highly useful. It is of great importance that Walker be early accustomed to conform to a correct standard of orthoepy, and we cannot conceal the fact, if we would, that almost a total disregard to accuracy and system, in this particular, prevails, not only in families and common schools, but also in many of our academies and colleges. Believing that the Pronouncing Bible may do much to remedy this evil, and especially to fix a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage in your undertaking.

Respectfully yours, &c. EBENEZER BAILEY.

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the service assigned them, and have great pleasure in expressing to the Association, that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker and the degree and character came by Mr. Perry, and other Lexicographers in designating the various sounds of the vowels and consonants to the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words; and that this success has been much greater than could reasonably be been expected in a first edition.

Respectfully submitted by your Committee,
THOMAS PAYSON, Chairman.

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," the preceding Report was read, and accepted. A true copy
Attest, JAMES ROBINSON, Secretary.

For sale by
REV. ELISHA WEAVER
No. 619 Pine St. Philada.

OUR ONE LIFE.

'Tis not for man to trifle! Life is brief
And sin is here;
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours.

Not many lives, but only one have we,
One, only one;
How sacred should that one life ever be,
That narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

Our being is no shadow of thin air,
No vacant dream,
No fable of the things that never were,
But only seem.
'Tis full of meaning as of mystery,
Though strange and solemn may that meaning be.

Our sorrows are no phantoms of the night,
No idle tale;
No cloud that floats along a sky of light
On summer gale.
They are the true realities of earth,
Friends and companions even from our birth.

O life below! how brief, and poor, and sad!
One heavy sigh.
O life above! how long, how fair and glad!
An endless joy.
O! to be done with daily dying here;
O! to begin the living in yon sphere!

O day of time, how dark! O sky and earth,
How dull your hue!
O day of Christ, how bright! O sky and earth,
Made fair and new!
Come, better Eden, with thy fresher green;
Come, brighter Salem, gladden all the scene!

—*Dr. Bonar.*

DR. LYMAN BEECHER.

The Doctor's ministry in East Hampton was very successful I need not say, and the people there offered to pay his debts, amounting to some five hundred dollars, rather than he should leave them, a burden which was assumed, if I mistake not, by the people of Litchfield, when he went there. At any rate, when he had been in Litchfield several years, they there paid some one thousand eight hundred or two thousand dollars to free him from debt, his large family and no very rigid habits of economy, having thus involved him, while his immediate successor in East Hampton, wisely availing himself of the somewhat extensive parsonage lands there, and with about the same salary with Dr. Beecher, accumulated an estate of several thousand dollars, the people of that place having always been quite liberal to their gifts to their ministers.

It was in one of the Doctor's parish rides in East Hampton, that the event occurred, which he afterwards referred to, when, on being asked why he did not expose and refute a low and infamous libel against him, he replied that he once launched a whole folio volume at a skunk, and got the worst of it at that. Two of his neighbors speaking of his debts about the time he left Long Island, one of them, wondering that it should be so, the other asked him how many saddles he had bought since Mr. Beecher had been there. "Only one," he replied, "and it is quite a good one now."—"Well," said the other, "Mr. Beecher has had seven, and three of them were found in the manure at his stable."

One of the ablest and most celebrated of Dr. Beecher's occasional sermons, namely, that on Duelling, was written in East Hampton, and published, I think, in 1804. Like other eloquent discourses on the same subject at that time, it was called forth by the duel between Burr and Hamilton, in which the latter was killed. In this discourse, the plan of punishing duellists by depriving them of their rights and privileges as citizens, was first published and prominently urged, a principle which has since been adopted in the laws even of the Southern States, though there, for the most part, made void by special acts freeing offenders from the penalty of the law. This discourse is a favorable specimen of the very able, condensed, exhaustive mode of discussion and argument, in which Dr. Beecher so much excelled, when the impulse of a great public occasion or a subject called fourth his best powers and efforts. Nothing of importance on the subject discussed, could well be said which is not said in that sermon; nor could fewer words be used in expressing the ideas advanced than are there employed, while so much of point and popular power has it, that in the presidential contest between Clay and Polk, it was reprinted and circulated in great numbers, by the Anti-slavery party at the North, to the prejudice of Mr. Clay, who had fought a duel. The Anti-slavery vote, it is claimed, defeated the election of Mr Clay. Judge B——, of Long Island, who prepared for college in East Hampton, when Dr. Beecher was there, and who was under Dr. Dwight at Yale College, told me that Dr. Davis, a native of East Hampton, who was afterwards President of Middlebury and Hamilton College, but who was Tutor at New Haven when Dr. Beecher's sermon on Duelling was published. Dr. Davis told Judge B——, that Dr. Dwight said to him, that when Dr. Beecher's sermon was placed in his hands by its author for his revision and advice, he felt almost indignant that a recent student of his should come to him with a sermon for publication on a subject on which he himself had recently written and published, but that when he had carefully examined the manuscript, he was free to admit that the pupil had excelled his master. This testimonial from a man of Dr. Dwight's acknowledged and conscious eloquence and power, was the highest possible tribute to the ability and success of his gifted pupil's effort.

COTTON.

The failure of the English Government to raise cotton in India, gives us an opportunity to express a few thoughts which cannot be considered inconsistent with the purpose of a religious journal. We trust that our botanical notions will attract interest when we declare in advance, that cotton is king only because men will not do the same work for cotton which they have most successfully done for other vegetables.

Any plant can be cultivated in any climate which produces weeds or grass. Let us illustrate this proposition. Potatoes, tomatoes, and Indian maize are indigenous to Southern soils and warm climates on this continent. Potatoes were originally of American growth, and almost exclusively of tropical culture; but now they are found in every temperate latitude; they are better in Maine than in Carolina; they are superior in Maine to what their best production is in Vicksburg or Mobile; they are not unknown in the severest climes of Polar cultivation. We can remember well when the tomato, in this very State, was styled the "Jerusalem Apple," and considered by many persons as poisonous; when it was reared in hothouses as a curiosity, and never exposed to the severe springs of our open gardens. Now it is cultivated in every lot, and is a favorite vegetable on every table. In regard to potatoes and tomatoes we must remark that the transfer of them from their native climate has been to their highest improvement. The finest tomatoes raised on this continent are now found on the highest summits of the Allegheny Mountains; and on the sides of the Catoctin, in the garden of Mt. St. Mary's College there are better and larger tomatoes than ever were eaten in Paris or New Orleans. The same is true of potatoes; the damp climate of Ireland, the cold sterile soil of Nova Scotia, and the barren districts of the copper region of Lake Superior afford a richer and larger vegetable than can be found in the island of Raleigh, or in the sands of Carolina. Who at the present day would venture to import to the Philadelphia market potatoes from Norfolk or Charleston?

Our thoughts on this subject will find their best illustration in Indian maize. This common food belongs originally to the country lying south of Mason's and Dixon's line. The French missionaries of Montreal, and Father La Salle in the Northwest found none of it in the northern or middle districts, when they explored the countries bordering the Mississippi. Yet maize passed from Virginia into Pennsylvania, from Pennsylvania into New York and New England, and at last into Canada, where it is now successfully grown in a summer of six weeks. It has deteriorated as it has gone northward, but it is still true that from Hudson's Bay to the Equator, corn is cultivated with profit. The same, we think, will be found true of every plant, and especially so of cotton. We have seen the richest fields of Sea Island cotton, and marked with admiration their silken floss, and yet the best crop of cotton we ever saw was in a private garden in the city of Washington. We can all remember when there was no highland cotton in Mississippi, and when the plantations of Tennessee were devoted almost exclusively to corn and tobacco; but now Tennessee is a great cotton State.

The whole secret of producing plants is that they shall not be subjected to violence, that they shall be transformed by degrees from one climate to another. Let the seed of South Carolina be planted in the old North State; let the North Carolina seed be planted in Virginia; let the seed of Virginia be planted in Pennsylvania, and thenceward to the North, and then cotton, by a gradual transfer, will become what corn has been made. Vegetable life is real life, and is destroyed by violence, just as surely as animal life. There should always be moderation in imposing new duties on any order of nature, and a proper regard to the numerous laws of animal and vegetable being.—*Catholic Herald.*

UNSUSPECTED SOURCE OF DISEASE.

Analysis was recently made of water from a well in Middlesex county. The owner was certain that no impurity could arise from sources suggested, but rigid and persistent investigation disclosed the fact, that the servant girl had long been in the habit of emptying the "slops" into a cavity at the kitchen door (formed by the displacement of several bricks in the pavement,) where they were readily absorbed. Although the well was quite remote, the intervening space was filled with coarse sand and pebble stones, and hence the unclean liquids found an easy passage to the water. This proved to be the cause of illness in the family.

In cities and large towns, where excrementitious matters accumulate rapidly around dwellings compacted together, it is difficult to locate wells remote from danger, and hence it might seem that suspicion should be confined to those localities. This, however, is not a safe conclusion. How often do we see, upon isolated farms in the country, the well located within; or upon, the margin of the barnyard, near the huge manure heaps, reeking with ammonia and other gases, the prolific sources of soluble salts, which find access to the water and render it unfit as a beverage for men or beast. It may, no doubt, be a convenience to the farmer to have his water-supply so situated as to meet the wants of the occupants of his barn and dwelling, but it is full of danger.

Whilst admitting that such may be the condition of the water of many wells, doubts may arise with some, whether substances not decidedly poisonous, and received in such quantities, can, after all, be productive of much harm, or the real source of illness. To the great majority of people they are certainly harmless, but it must be admitted that there is a class, and one or more are found in almost every family, whose peculiar sensitive organization does not admit of the presence of any extraneous agent in food or drink, or in what they inhale. The functions of life and health are disturbed by the slightest deviation from the usual or normal condition of things around them.

It seems incredible that the thousandth part of a grain of one of the salts of lead, dissolved in water and taken daily, will disturb the system of any one; and yet such is the case. We can see no reason why a very little nitrate of potassa, or soda, or lime, taken in the same way, should produce any effect; still stranger is it that the infinitesimal amount of dust dislodged from painted wall-papers, received into the lungs, should make inroads upon the health.

Several instances of this latter result have recently come to my knowledge. In two families of the highest respectability in this city, illness of an unusual and protracted character existed, and at the suggestion of the physician, portions of the green wall-paper of the dwelling were submitted to me for analysis. The pigments were found to consist mainly of arseniate of copper, and upon the removal of the papers the illness disappeared. In experimenting with apparently the most suitable apparatus, and employing delicate chemical tests, in rooms the walls of which were covered with these arsenical papers, no evidence of the presence of poison in the atmosphere has been afforded; and this corresponds with the results of all similar experiments made in this country and in Europe, so far as my knowledge extends. We must conclude that agents not recognizable by chemical tests are capable of disturbing vital processes. The evidence is very clear that in instances of illness confined to one or two members of a household, the cause may be due to some accidental disturbance with which all are equally brought in contact, but which has not the power of injuriously influencing but a part. It is also clear that these sources of disease are of such a character as easily to escape detection, and therefore any facts of experience which may serve as guides to their discovery are worthy of record.

ARSENICAL ORNAMENTS.

A few days since a little girl had a bunch of artificial grapes given to her. After amusing herself with the toy she gave it to a playmate of her own age, who presently picked a grape off the bunch and sucked it. The next day she was a corpse. An eminent physician, who analyzed the fatal plaything, deposed that ten of the grapes yielded three grains of arsenite of copper—a deadly poison—and that each vine leaf on the bunch contained enough to kill a child. Another child's cupboard, in which its toys were kept, was lined with green paper. The poor little child sickened and died, obviously from the effects of poison mysteriously imbibed. Dr. Letheby analyzed the paper-hanging of the cupboard, and found that a piece only six inches square contained nearly thirteen grains of the deadly compound—enough to kill two grown up persons!—*London Inquirer.*

QUININE AND SMALL POX.

Small pox is very prevalent in London. A London physician writes to the *Times* that quinine is a remedy of great importance. It not only keeps in check the causes which produce pitting, but renders the disease, under ordinary circumstances, comparatively harmless. It is to be given thus,—One grain and a-half to two grains, dissolved in ten drops of diluted sulphuric acid—to which add from two to three tablespoonfuls of water, forming a dose, to be taken, from the commencement of the malady, every six hours. Light nourishment, pure air, with chlorine vapors, so as to be sensible to the taste and smell. I transcribe this, thinking that it might prove useful in America.

ANECDOTES OF BIRDS.

There is much more intellect in birds than people suppose. An instance of that occurred in a slate quarry belonging to a friend, from whom I have the narrative. A thrush, not aware of the explosive properties of gunpowder, thought proper to build her nest on a ledge of the quarry, in the very centre of which they were constantly blasting the rock. At first she was very much discomposed by the fragments flying in all directions, but she would not quit her chosen locality. She soon observed that a bell rang whenever a train was about to be fired, and that, at the notice, the workmen retired to safe positions. In a few days, when she heard the bell, she quitted her exposed position, and flew down to where the workmen sheltered themselves, dropping close to their feet. There she would remain until the explosion had taken place, and then she returned to her nest. The workmen observed this, and certified it to their employers, and it was also told to visitors who came to view the quarry. The visitors naturally expressed a wish to witness so curious a specimen of intellect; but as the rock could not always be ready to be blasted when visitors came, the bell was rung instead, and for a few times answered the same purpose. The thrush flew down close to where they stood, but she perceived that she was trifled with, and it interfered with her process of incubation; the consequence was, that afterwards, when the bell was rung, she would peep over the ledge, to ascertain if the workmen retreated, and if they did not, she would remain where she was, probably saying to herself, "No, no, gentlemen; I'm not to be roused off my eggs for your amusement." Some birds have a great deal of humor in them, particularly the raven. One that belonged to me was the most mischievous and amusing creature I ever met with. He would get into the flower garden, go to the beds where the gardener had sowed a great variety of seeds, with sticks put in the ground with labels, and then he would amuse himself with pulling up every stick, and laying them in heaps of ten or twelve on the path. This used to irritate the old gardener very much, who would drive him away. The raven knew that he ought not to do it, or he would not have done it. He would soon return to his mischief, and when the gardener again chased him, (the old man could not walk very fast) the raven would just keep clear of the rake or hoe in his hand, dancing back before him, and singing as plain as a man could, "Tol de rol de rol! tol de rol de rol!" with all kinds of mimicking gestures. The bird is alive now, and continues the same meritorious practice whenever he can find an opportunity.—*Marryatt.*

THE NEGRO.

EXTRACTS FROM MR. BEANE'S FORTHCOMING WORK ON ETHNOLOGY.

If, without a knowledge of the variations in animals, we were to see for the first time a Guinea negro of low type and a Circassian of high type, placed side by side, we might naturally doubt whether they could have originated from the same ancestor. But when we discovered on the one side a succession of types, rising by almost imperceptible gradations from the low Congo type to the highest black Nubian type and to the brown Tawarek or Berber, so that an experienced observer in Africa—M. d'Abaddie—could declare that, after thirteen years' observation, it was impossible for him to say where the black type ended and the brown began; on the other side, when we found the highest Circassian type descending by a series of slight changes to the brown, so that from physical evidence, it was impossible to decide where one race terminated and the other commenced, we may well imagine ourselves hesitating in our objections as to their community of descent. But, if still further, we examined the different varieties of animals, confessedly of one stock, and found that their differences were greater, both in kind and degree, than those between these various human races, we might still further hesitate.

In human variation, perhaps the greatest apparent change is in the *color*. This was formerly supposed to arise in the dark races from the presence of a membrane, which is wanting in the white races, while the occasional change of hue in the latter was supposed to depend merely on causes which worked upon the scarf skin or cuticle.

But more minute microscopic investigations have shown that there is no organic difference in this respect between the skin of the negro and the white; that the color in both is contained in pigment cells, not membranes; and that the discolorations in the white, such as the *areola mammarum* of women, the summer freckles and moles, and the brown spots which occasionally appear on the skin, all depend on the presence of cells filled with pigment, similar to those which produce the color of the negro.

These discolorations correspond also to the blackening of the skin produced by the disease called *melanosis*.

The process of a decided change of color is witnessed even at the present day. M. d'Abaddie states that the Abyssinians have a word to express "the growing black," which is a change greater than the mere tanning of the skin. M. Lefebvre (according to Hollard) also notices a change of color and skin in men and animals in Abyssinia, according to the seasons—the olive-brown complexion of the natives becoming pale, and like the European, in the rainy season, while a removal of habitation from the mountains to the sea-shore, and exposure to greater heat, produces a dark-brown color, almost black.

Similar changes are noticed with animals, especially in sheep.

Portuguese colonists in Cachaux, West Africa, according to Dorand, have become very black mulattoes; and, according to other authorities, on the Cape Verd Islands, to the coast of Guinea, in Batavia and Bombay, and in Flores and Timor, they are almost black, though of pure blood.

The lower classes of Spain and Portugal are so much like Indians in color, that St. Hilaire felt it necessary to account for the color of Indians solely by climate and uncleanness!

REBEL MANUFACTURED FIRE ARMS.

A correspondent (says the Richmond *Whig*,) writes as follows:—"Forty new Sharpe's rifles, with the Richmond stamp on them, were handed, yesterday, to my company. The men were ordered to test them. Nine were fired, and seven of the nine bursted!" Our correspondent says that in this business he got his hand badly hurt, and he suggests that the manufacturers of those arms had better be sent to the field, where they can be furnished with Yankee rifles, taken from the enemy, while the time they are wasting can go to the use of the farmers. He also complains of the saddles furnished the cavalry, and says—"They frequently break before we mount the first time."

TEA IN PENNSYLVANIA.

An excellent substitute for tea grows in large quantities in Tioga Co. Pennsylvania. It is said to resemble Chinese tea so much that merchants buy it to mix with the genuine. In Clinton County, Penn, the genuine article is claimed to grow in abundance, and the citizens thereabouts are jubilant at the prospect of becoming independent of the "pigtails." One man who owns a farm on which the herb is indigenous says that his attention was first called to it by a native Chinese, who declared it to be the genuine China tea plant. The gentleman uses it on his table, and no one suspects it not to be the imported article.

A Hint to Farmers.—We wish to suggest that we can see no reason why our farmers should not go into the cultivation of the grape. There is nothing easier to raise, and we venture to say there is nothing more profitable. The knowledge of planting, trellising, and pruning, ought to be acquired in thirty minutes. The Concord is the grape for this purpose, above all others, so far as our own experience goes. It is in every way adapted to general cultivation. It is perfectly hardy, a strong, rapid grower, fruits early, a prolific bearer, and a large-sized and most excellent grape.—*Germantown Telegraph.*

RYLAND REBUKING CAREY.

At a meeting of ministers, Mr Ryland called upon the young men to name a topic for discussion. Up rose Carey and proposed: "The duty of Christians to attempt to spread the Gospel among heathen nations." The venerable preacher sprang to his feet, frowned and thundered out; "Young man, sit down! When God pleases to convert the heathen, he will do it, without your aid or mine!" All the old men of his denomination were steadily against him. By degrees the young men were brought to his side. While he and his family were passing weeks without animal food, and with short provisions of other kinds, he prepared a pamphlet on this great theme. Mr Marsham says it "displayed extraordinary knowledge of the geography, history, and statistics of the various countries of the world, and exhibited the greatest mental energy, under the pressure of the severest poverty."—*London Quarterly.*

Didn't Want a Stormy Wedding.—Mr. Bailey, of Greenwich Village, Mass., was to be married one day last week. The night before the happy day his sash factory burned down, with a loss of $2000; but Bailey went and got married, nevertheless. Not so one of his neighbors, of whom the story is told that the preparations had been completed for a wedding, and the guests to the number of two hundred had assembled, but the festivities were dampened and broken up by the non-arrival of the prospective bridegroom. The next day the dilatory lover made his appearance, saying, "that he had not thought it best to venture out the previous evening on account of the storm."

"Kicked" or "Picked!"—The London *Times* has the following:—"Erratum. In Mr Stanford's speech, 'If a Government kicked a man one of the camp of advanced Liberalism,' should be 'If the Government picked,' &c."

A Scotch Anecdote.—A Scotch parson in his prayer said, "Laird bless the grand council and parliament, and grant they may hang together." A country fellow standing by replied, "Yes, yes, with all my heart, and the sooner, the better, and I'm sure it is the prayer of all good people." "But, friends," said the parson, "I don't mean as that fellow does, but pray that they may hang together in accord and concord." "No matter what cord, replied the other, "so that it is a *strong cord*."

SWINDLING MINISTERS.

By swindling ministers we do not mean to suggest the thought that there are ministers who swindle, but the fact that there are ministers who are swindled.

We do not call it swindling, though we call it very hard dealing, when a church seizes with eager haste upon the excuse of "hard times," for reducing their minister's salary. We know cases in which the pastor's income, graduated to the lowest point of living in the prosperous days of the country, was cut down a hundred dollars as soon as the war broke out. The thought of the church seemed to fly instinctively to the poor minister's salary as the point where a stand for retrenchment was to be first made. The idea had not occurred to the wealthy members to begin by pruning off their own luxuries. Having settled their pastor into a state of anxiety and privation for the current year, they felt that they had economized as the circumstances of the time required, and snuggled down into the serene enjoyment of their own undiminished comforts. Of course, ministers must take their share of the trouble of the hour, as well peculiarly as in other things. But is it wise or right in the churches to make it their first resource to "muzzle the ox that treadeth out the corn?" Why should they not say to each other: "The times are hard, every necessary is getting to be very dear; how heavy it must come on our pastor, who has but just been able to struggle along in past times!—Let us see whether we cannot, by a little economy and self-denial, add a hundred dollars to his salary." Would a church be the poorer for acting on such a view?

Family Circle.

SCHOOL CHILDREN.

A beautiful bright morning of March the fifth, with the thermometer at within twelve of zero of Fahrenheit, at eight o'clock, found us taking the usual walk of a mile and a half along Fifth Avenue, from dwelling to office, with our four responsibilities, who go to school near by. Alice, our eight year old, who was full of talk, said: "Father, I wish I was my teacher's pet, but I am not; her pets can do as they please, but she is so strict with the rest of us."—"Who are her pets, my daughter?" "The ones that know their lessons best." "Are they larger or smaller than you?" "Oh! they are the tiniest girls in the school. My teacher says the smallest girls in the school are the smartest."

On another occasion, when told of a girl who was never absent, never missed a word in any of her lessons, I inquired if she was good-looking. The reply was: "She is so pale and thin; and there are sores on her hands and face." Similar answers have been made in various other cases. The actual fact is, the good scholars study themselves to death, and are petted and favored in a great variety of ways; while those of less mental capacity are treated with an impatience and sternness which soon gives them a dislike for school, for their teachers, and for learning in general, and Saturdays and Sundays are the only sunshiny days of the week to them. I frequently say to my children: I don't want you to strive for "head." I don't want you to be promoted, for the oftener you are, the harder you will have to study. You have plenty of time, and I would rather see you eat heartily, and sleep soundly, and know but little, than that you should know a great deal, and grow pale and thin, and weakly, and die before you are grown up.

Among the most important rules for school-children, and which every wise and affectionate parent will never lose sight of, are,

1st. See that they have all the sleep they can take. Every child under ten should be in bed by eight o'clock, summer and winter, so that they may have nearly eleven hours' sleep. Those older, should be in bed at nine, and be required to rise at six; then they will have more time to study in the morning, when the brain is rested and acts efficiently, and will also be prevented from injuring their eyes, as very many school-children do, by using artificial light.

2d. See to it that every child goes to bed with warm, dry feet, and that they sleep warm all night.

3d. If you are human, and not a brute, never allow your child to go to bed with wounded or ruffled feelings from any angry words, or harsh or hasty conduct on your part. Always send them off to school in a happy and affectionate state of mind; and when they return, let them be invariably received with a kindly greeting, and a loving, thankful heart that they are once more returned to you in health and safety. These things are the more necessary, as their ambitions, their disappointments, and their troubles, in reference to their school and their lessons, are as important to them as yours to you in the mightier matters of life, and if they find not a balm for all these in the affection, and smiles, and sympathy, of their mothers especially, it is to them a misfortune, and to their mothers a disgrace.

4th. By all possible means arrange that your children shall reach school with dry feet and dry clothing; the neglect of this has sent many a sweet child to its early grave, the victim of a mother's carelessness or a teacher's stupidity.

5th. School-children should eat with great regularity; thrice a day is all-sufficient for those above ten. Frequent eating, and tempting their appetites with sweetmeats and delicacies, has been the ground-work of early and life-long dyspepsias to multitudes.

6th. Teach children perseveringly the importance of attending promptly to the calls of nature, and by any and every means bring it about that this shall be done before leaving for school in the morning.—To this end arrange that they shall be through with their breakfasts an hour before it is necessary to start for school, even if they have to eat by candle-light. Cases of inflammation of the bladder have often occurred in consequence of the ignorance or brutality of teachers in this connection.

7th. Embrace every opportunity of impressing the child's mind with the fact that teachers are laboring for their good, and therefore ought to be loved, respected, and obeyed, as their best friends.

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3d. Costiveness and Loss of Appetite.—These symptoms are the effects of the unnatural condition of food in the stomach, and the want of pure bile and gastric juice. The stomach is often painfully distended by wind; the appetite is sometimes voracious.

4th. Gloom and Depression of Spirits.—This state unfits many for the enjoyment of life, and is caused by the impure blood furnished by imperfect digestion. In this stage of the disease many persons commit suicide. There is a constant foreboding of evil, and an indifference and positive inability to perform the offices of life.

5th. Diarrhœa.—After being at first costive, the sufferer is afflicted with diarrhœa, which is owing to a diseased condition of the bowels, produced by the undigested food, which is evacuated in the same condition as when eaten, and, of course, gives no strength to the system.

6th. Pains in all parts of the system arise from the action of impure blood upon the nerves. They are felt chiefly in the head, sides, and breast, and in the extremities. In many cases there is an uneasiness in the throat, with a sense of choking or suffocation. The mouth is often clammy, with a bad taste and furred tongue.

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Providence, R. I., Nov. 27, 1861.
Rev L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or put on my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs.
Rev GEORGE A. SUE

Newport, R. I., October 29, 1861.
Rev. L. S. Lewis—Dear Sir: I have been affected for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost.
ANTHONY RANDOLPH.

Newport, R. I., Nov. 19, 1861.
Rev. L. S. Lewis—Dear Sir: I have been cured of stiffness in my joints by using your Liniment. I recommend it to all who are thus troubled.
RICHARD WHITE.

Newport, R. I., Nov 17, 1861.
Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions.
SOPHIA TAYLOR.

Newport, R. I., Oct. 7, 1861.
Mr Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public.
Mrs. EVELINA DEMOND.

Providence, Dec. 10, 1861.
Rev. L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved.
Mrs. PHEBE A. MOSES

Newport, R. I., Oct. 10, 1861.
Rev Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints.
Mrs. ELIZABETH THOROUGHGOOD

Newport, R. I., Nov. 20, 1861.
Rev. Mr. Lewis—My boy was troubled with the chilblains. I applied your Liniment a few times, and it cured him.
Mrs. ADELINE JONES.

Sussex Ferry, Sept 3, 1861.
Rev. Mr Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed.
Mrs. SUSAN GASCOINES

Providence, Rhode Island, Aug. 15, 1861
Rev. L. S. Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully.
Mrs. MARY A. JEWITT.

Providence, Nov., 1861.
Mr. L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost everything—but nothing so effectual as your Family Liniment. I would not be without it.
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Poetry.

WHAT IS LIFE?

(Selected.)

I asked a man of sorrow and of tears,
Whose looks told anguish pressed him more than years,
He mused awhile, and then distinctly said,
"Life is a burden, would that I were dead!"

I asked a Christian who had early strayed,
From virtue's paths; this was the answer made,
"Life is a precious boon to mortals given,
Which if well spent, will be renewed in heaven."

I asked a youth, whose cheerfulness of mien,
Bespoke him happy in this active scene,
He told me 'twas a poet's golden dream,
And leaving me, rushed forward with the stream.

I questioned age, it heaved a heavy sigh,
Expressing volumes; this was its reply,
"Life is at best but a tempestuous sea,
That first rolls onward to eternity.

I asked myself. A voice appeared to say,
"Beware you value it while yet you may,
'Tis a rich gift thy God bestowed on thee,
Abuse it not, 'twere better not to be."

Miss A. J. Truitt.

Moorestown, N. J. June, 1863.

COMPLETE REDEMPTION.

From Charles Wesley's Hymns on God's Everlasting Love, 1756.

Father, if I have sinned, with Thee
An Advocate I have:
Jesus, the Just, shall plead for me,
The sinner, Christ shall save.

Pardon and peace in Him I find,
But not for me alone,
The Lamb was slain: for all mankind
His blood did once atone.

My soul is on thy promise cast,
And lo! I claim my part:
The universal pardon's past,
O seal it on my heart.

Thou canst not now thy grace deny;
Thou canst not but forgive:
Lord, if Thy justice asks me why—
In Jesus I believe.

THE SACRAMENTAL CUP.

Lift up your thoughts—your hearts lift up,
Approach with joy that sacred cup:
'Twas filled with blood He shed for thee,
'Tis now the pledge of victory.

Let monarchs wear a gem-set crown,
And clothe themselves in robes of down,—
The Crown of Thorns He wore for me,
Illumined now, my crown shall be.

Oh! sacred blood! blood from his heart,
May thou to mine His grace impart!
His form for me was lifted high,
To raise me to yon glorious sky.

It was my sin that pierced His side—
Oh! may I in that cleft abide!
For me that thorny crown he bore,
That I with Him in heaven might soar.

—*N. Y. Observer.*

WASHINGTON CORRESPONDENCE.

Gloomy Times to the Timid—Not so to the Intrepid—Going to War Secures Life and Freedom—The Union League promises Support to the Families of Colored Soldiers—Gabbers, Gasers, Spouters—Six Companies in First Colored Regiment—Dress Parade—Funny Expressions—Treatment in Alexandria—Colonels Turner and Raymond Rejected—Other Rejections—Colonel Birney—Soldiers' Prayer Meeting—Flag to be Presented—Mrs. Slade—Rev. Gaillard—Thos. H. C. Hinton—Evening Star—Pure Blacks—Debate in a Literary Association—Evening Star again—Hop Ball Concert—Mrs. Thomas Recovering—Col. Turner has a Prospect of his position—The Editor and Uncle Sam.

MR. EDITOR:—Dark and gloomy, loweringly thick and thunderingly loquacious to the pusillanimous, appear the signs of the times. Danger seems to respond to danger, and dread echoes to fear; while God in the harmony of his nature but in the chivalry of his sublime majesty, works from confusion to order, a state of moral beatification, which shall ride time's rolling waves eternally, untrammelled. But, to the brave, or to the individual who sees in Providence, a revolution demanding the fiat of Omnipotence, steered by the skill of unwonted genius, rolling on right amid the seeming cataracts of opposition, producing a harsh rumble, but never damming up the flowing current. I say, to such, no dread concern tortures the mind, nor imagined missiles engenders fear.

But the rebel raid (suppositious) which has been going on here of late, has been by many timid souls, construed into a very dangerous affair. Thus, many have said, "'This is the darkest hour of the nation yet," while others have remarked, "Oh! what shall we do!" and others, "Oh! what, what will become of the colored people!" Bah! you cowards, I can tell you: fly to your arms! the government has a gun for every colored man whose freedom or life is jeoparded, and if he won't take it, let him abide the consequences. The time has come when we can either fight or run, and if we refuse to either fight or run, it will strongly argue our incapacity for self-government.

The great cry has hitherto been, show us a chance, and we will free ourselves, and the long clamored for chance has been showed with every other immunity desirable, such as citizenship, recognition, equal pay with the white soldiers, equal chance for promotion for meritorious services, the right to vote for the chief magistrate of the nation, and exclusive of all other inducements held out to colored soldiers, is the recent guarantee or pledge of the UNION LEAGUE, to render assistance to the family of every colored soldier who may go to battle for his country and for his freedom. Now this shuts the mouths of all who are shelling around family considerations, and trying to shuffle off the duty, under the pretext of leaving a wife and helpless children behind. The Union League is made up of some of the richest men in the nation, and numbers over fifteen thousand persons, who are initiated to the order under the most solemn obligations to perform whatever they promise: I would as soon risk my family to their care, as to the care of the Treasury Department.

If this be not sufficient, then nothing is sufficient, and the only sufficiency which we will make available at all, is to gab, gas, and spout, until we are nabbed by old Jeff, and thus doomed to an endless vassalage, (if not for God's mercy,) and assigned to a haggardness and triple degradation. But, thank Heaven, this dread senseless spirit don't actuate all of them. There are many who are invincible, too characteristic, too noble, and eminent, to allow such a blind lethargy to numb their great-hearted philanthropy, and the activity of their broad patriotic souls.

The First Colored Regiment of the District of Columbia is getting on finely. They have nearly six companies mustered in, and an every day influx. They were preached to last Sabbath afternoon, by Rev. H. M. Turner, chaplain prospectively, under a beautiful grove near their camp, after which they turned out on dress parade, amid the gazing stare of a large concourse of spectators, a good share of whom were colored. The soldiers executed the different drill manœuvres so exceedingly well, that all sorts of prideish remarks were made by our people, such as:—"Don't they do it! Look at them now, will you!" "Now don't them darkies know it's against the law to do that!" "What do you reckon Mr. White Man thinks of that!" "Ah! boys, go it, can't be better employed;" "Ha, ha, ha, look yonder at that fellow, don't he hold his head high; take care old fellow, Jeff. will get you, he will limber that neck." &c.

The next day, (Monday,) Col. Birney marched them down to Alexandria, where, I am informed by Sergeant-Major Arno, that they were received with the greatest manifestation of joy. The people came from all directions, with baskets of pies, cakes, candles, preserves, &c., until there was neither room in the stomachs nor haversacks of the soldiers for any more. A certain officer remarked, "that the noblest thing about the whole affair, was, that Col. Birney dismissed them for so long a time, to rest, walk about, and sleep, &c., and that every soldier was back at the very minute he was ordered, and not one had touched a drop of liquor, an unprecedented thing for a white regiment." This seemed to be a puzzle to the officer.

I am sorry to inform you, that Col. Turner, and Lieut. Col. Raymond, in whom our people so highly confided, were rejected by the Board of Examination, last week, upon the assumption of military incompetency. This rejection is thought to have grown out of a deceptive conspiracy, or some stealthy *modus operandi*, based upon a prejudicial unction of unhallowed influences. But I deem it impracticable to offer any comments at this time.

Another very remarkable rejection to which I wish to call your attention, is the case of Lieut. Stiles. This is the second Lieutenant who was detailed by some of Gen. Heintzelman's aid de camps, to take charge of the colored troops, and rose so high in his own estimation, as to threaten the arrest of two ministers and one Lieut. Colonel. But, after Col. Birney took charge, it was not long before this good friend found himself sitting flat on his sitting place outside of the colored camp. This Mr. Stiles turned out all the original officers who had labored in the beginning, and appointed in their stead, a Lieut. Roaby, and a Lieut. Predeos—great assumption indeed. But it was not of long endurance; soon were he and all his holy angels sent tumbling over the battlements of the negro quarters, no more to threaten the arrest of others equally as estimable.

Boast not to-day in haughty pride,
To-morrow's sun may stop thy ride,
Time's rolling wheel may change thy sphere,
And check thy strides with baser gear.

I must say, for Colonel Birney, that no man could manifest a greater concern, and take more interest in the colored troops than he does; and being a thorough military man, he does all he can for his men. He marched them on Thursday last, to Israel Church, very unexpectedly to any one, and requested the pastor to sing and pray with his men, which was very cordially complied with; and while droves of persons congregated in the streets, he appeared to assume no air of almost unearthly nobility.

The ladies of the 15th Street Presbyterian Church have been holding a festival, for the purpose of procuring means to purchase a flag to present to the colored regiment. I do not recollect any of the names of the ladies except Mrs. Wm. Slade, who is generally first in every noble enterprise. The value of this lady is inestimable. I know of none whose industry and moral integrity towers paradigmatically above hers.

We learn that Rev. Wm. H. Gaillard is very low. It appears that that foul monster consumption, who seldom lets go his grip, has seized him, and will, we fear, soon lay that massive intellect in the grave. May God avert it!

I think I can mention with some propriety, the name of Thos. H. C. Hinton, in this correspondence, as one worthy of particular notice. He was formerly of the city of Buffalo, New York. He is certainly a young man of rare genius. The part he has acted in raising the first regiment of colored troops in this district, deserves the highest encomiums. He has indeed been the Alpha and Omega of the movement, at the suggestion of Colonel Turner. In his person he is rather common-looking, always wearing a cunning smile on his countenance; but sitting rather helter skelter; in dress somewhat eccentric; in manners quite prepossessing; yet he is always at home in the most refined society. Intellectually he is a giant, and in his advocacy of human rights, bold and fearless. He is a man who prizes literature in all its bearing almost to idolization. Upon the whole, he is a young man that I would recommend all aspiring young men to emulate.

The Evening Star, a paper of some considerable notoriety in this city, has given quite a complimentary article to what it calls the "pure blacks," stating in somewhat an indirect manner, that the war spirit which actuates them is much more commendable than that which moves the straw colored and mulattoes, &c.

It then goes on to prove the declaration, by referring to their exceedingly small representation in the colored regiment, hardly a dozen; but to the large number of "pure blacks," who crowd its columns. This is a fact, so far as that regiment is concerned, irrefutable; it likely grows out of the inbred sensitiveness of the latter, and the hastier decision of the former.

But this is not the time to agitate that Quixotically critical or censorious question; though I admit that the mulattoes should not stand back and wait for the "pure blacks" to do all the fighting. If they do, they should not only be told of it, but branded with eternal infamy. But if the Star wishes to divide our people, let it commence to harp on the diabolical note: no one would do it but an evil genius.

I have the report of a debate, which came off last Wednesday evening, at the Island Literary Association, (Mr. J. Tallifarro, President,) but have not space to insert it. It was between Mr. Bowen, A. W. Winkfield, John W. Lee, and Judge Wilkinson.

Subject of discourse was, "Upon which does a nation mostly depend? On the virtue and integrity of its women, or the strength and industry of its men?"

The disputants were fluent and ordinarily worded, but very poorly ideaed, by no means as well as I have heard them. I attribute it to the heat of the weather, as some of the same men I have heard do so well, appeared to be dull on that occasion. The discussion, however, was not closed, and the boys pledged themselves to each other, to go down into the very arcana of history, by next Wednesday evening. Go to it ye, sons of literature; go to it!

The Evening Star, to which I referred, has another blandency. Stating that according to the act approved, July 17, that colored soldiers will only be allowed $10 per month, and $3 of that is to be reserved for clothing, allowing only $7 per month for his pay, exclusive of the reserved. This is another hoax, which is highly characteristic of that misrepresentable news-fambler. There never was such an act passed, much less approved of, and the Star knows it.

Star of the evening, give us light,
But never, never, cast a blight.
Is truth corrupt, why then resort,
Such wholesale falsehoods to import?

Madame Jenkins, of New York, and Sarah Bowers, of Philadelphia, gave a concert of vocal music, last Tuesday evening, at Mrs. Wm. Myers; tickets fifty cents; and closed the affair with a hop ball. The company was composed of several of the *elite* of the city; but the most startling feature connected with the affair, was, that many of the dancers seemed to be puzzled at a religious house being allowed for this species of desecration, but they were misinformed. Mrs. Myers is not a religious lady, though one of very moral habits.

Mrs. Mary Thomas, whom we thought would never recover, is now in a hopeful state of convalescence.

We have just learned that Colonel Turner is ordered to appear before the board again, and that he now stands a chance of getting such a position, as will, with a little promotion, secure him the colonelcy of the first colored regiment.

Just as I was enveloping my correspondence the Recorder came in, and I am happy to learn that the article in last week's issue, which embodied such a mass of infamous conglomerations, was the intended ventilation of that unadulterated spleen that the writer designed, whatever might be the sacrifice of truth. I never thought at the time I was penning that paragraph, that you would get stuck up at it. I knew I was telling the truth, and I further stated that the matter had been compromised between us. But suppose I had made those remarks indignantly, (which I deny) it was your business, knowing what you did, to say nothing, and thank God they were so mild. Now, my friend, I do not want to hurt you. I have always respected you, and I have labored hard for you and your paper, and I have not done it for *windy puffs* either. I never asked you for a puff, and don't intend to till after the resurrection. What I do, I do from principle, and whoever says to the contrary belies me. And I now ask you friendly and dispassionately to light off Uncle Sam.

UNCLE SAM.

Washington, June 20th, 1863.

For the Christian Recorder.

Died in Galesburg, Ill., May 21st, 1863, Maria Knight. Sister Knight was born in Frederick Co., Md. She was 89 years, 4 months, and 21 days old, and has been a member of the Baptist Church for 63 years. Mother Knight told me some two days before her death, that she was all ready to go, and was just waiting for her Saviour to come after her. Mother Knight has resided for a number of years in Vincennes, and has a large circle of relatives and friends. Oh that her relations and acquaintances may be prepared to meet her on the other shore!

Also Died at Knoxville, Ill., May 25th, A. M., 1863, Rev. Moses Allen, in full triumph of living faith in the Son of God. Brother Allen was born in Pennsylvania, in December, 1816, the day of which is not known. He has been a member and local preacher in the A. M. E. Church for many years. Brother Allen was a man who labored very hard, both physically and mentally. His death originated from cold. He leaves to mourn his loss, a wife and four children, four in Illinois, and one in Pennsylvania. But thank God their loss is his infinite gain. Brother Allen spoke in his class just two Sabbaths before his death, that it might be the last time we would ever hear him this side of Jordan, and after nine days of severe illness, he quit time and went from labor to reward. His funeral sermon will be preached, Providence permitting, in Galesburg, Ill., by the writer, July 17th, 1863.

Ever yours in Christ,
W. J. DAVIS

FRIENDS, AND A SOUND MIND.—Nothing on earth is more valuable than the kindness of friends, but we must be capable of enjoying it or it will be thrown away upon us. A sound mind, therefore, which carries its own consolatory of pleasure along with it, is the blessing of blessings."

ALEXANDER KNOX.

MR. EDITOR:—As I am one that's interested in the welfare and success of the CHRISTIAN RECORDER, allow me to make a few remarks. I have been a regular subscriber to the RECORDER almost since its first issue, and not only a subscriber, but I have endeavored by some means or other to pay my subscriptions as fast as they became due. As a first-class paper I cannot speak too highly of its merits. The more I read it the better I like it, and I would not be without it now or some similar paper for twice the amount of subscription, particularly now in these stirring times when the welfare of our people is fraught with so much interest. It is true I have not done so much as some others in the way of getting subscribers, but I have the same zeal. The reason I have not done more is, circumstances would not permit. In the first place we are a poor people and few in number, and I am satisfied that the claims of the CHRISTIAN RECORDER have been fully laid before this people by the editor. In connection with this, you have a local agent, a resident of this place, in the person of Miss Mary Still. She has done what she could in that direction.

In perusing the issue of the 13th inst., my eyes fell upon the column headed "Our Washington Correspondent," literary sensitiveness uncalled for, &c. He says, perfection as it regards perfection is the person of the editor of the CHRISTIAN RECORDER is a great mistake on the part of any one to think so, for we assure our brethren we, like all other men, are imperfect. I would say, in regard to perfection, as far as I know about it, there can be very little if any on this side of the river, and yet the Scripture says, "Be ye also perfect even as your Father in heaven is perfect." Again, he says, some won't work for a good cause or a righteous cause, unless they are begged and persuaded to take hold, and when they do take hold, you must bow to their notions, whether they be right or wrong, and if this is not done they are like a touch-me-not, and will not do any thing. Now, Mr. Editor, I do not profess to belong to this class of grumblers or fault-finders, and yet I have some fault to find, for I hold when a man obligates himself to do a job of work he is expected to do it. I have been formerly in the habit of subscribing for the RECORDER six months at a time. Before the last term expired there was an advance upon the price of the paper. Instead of falling back and grumbling or finding fault, I came up, renewed my subscription for one year, paid my two dollars and twenty-five cents on the 22d of May last, and there has been no acknowledgment made of it yet. In all of my subscriptions I have not, to my recollection, been acknowledged once. Now I ask, Mr. Editor, why is this? Is it an oversight, neglect of duty, or is the sum too insignificant to take notice of?

A. BALLARD.

Germantown, Pa.

HISTORY OF THE CHRISTIAN CHURCH.

CONTINUED.

BY H. J. RHODES.

The heathens had opposed Christianity through ignorance and hatred, but they began to attack the church with argument and to oppose Christianity by reason, as they supposed it would be the means of overthrowing the church.

About this time the Gospel had many defenders. They were wise and great men, who by their arguments in favor of the church, compelled the heathen emperors to take notice of their apologies for the Christians.

This gave the church a temporary peace, so that the Christians could worship God without interruption for a season. But the heathen philosophers saw that this would not do. Their temples were being forsaken and their gods neglected. Christianity was beginning to spread to an alarming degree, which caused the heathens to use all their endeavors to prove that Christianity was false and the Gospel untrue. This they strove to do like the infidels of the present day. As the Bible says, "They made lies their refuge."

They would get all the light, wisdom and knowledge they could from the Scriptures, and then use it to oppose the Gospel. In this way they seemed to be successful, and the church suffered from without, and hypocrites within did the church much harm, as they do at the present day.

The sixth persecution began in the year 192 and continued to 211, A. D. After which the church had peace about thirty-eight years. During this time there was a law enacted that Christians could be excused from the worship of idols or not molested, by procuring a certificate that they had sacrificed to idols. This class of persons figured largely in the church while this peace lasted. The peace of thirty-eight was followed by a cruel outbreak of persecution under Maximin the Thracian. This is called the seventh persecution. About this time heresies of every kind imaginable had crept into the church, and the people were carried about by every wind and doctrine.

ROME.—Alexandria and Antioch were the two leading churches or the churches in these places taking the lead in controversy. While superstition stalked abroad throughout the East and the West, the East kept nearest to the old land-marks and in the old ways. Amidst the clouds of errors and superstition that overshadowed the church towards the close of the second century, and the beginning of the third, and while the thunders of persecution were rolling, there were also many flashes of lightning of Divine truth which showed the Christians the paths that lead through the wilderness of trouble. When the thunders of persecution ceased to roll, then could be seen still the clouds of superstition and error overshadowing the church. While this was the case the Christians still rested in the tabernacle of faith, and waited for God to remove the cloud that they might move forward according to Divine direction. About the middle of the third century the church had other trials to encounter, but God was with her, and enabled her to withstand them. The eighth persecution began about the middle of the third century. For some years prior to this, there was a calm; the floods of persecution had ceased to roll, and the storm was abated.

There had been for some time emperors, who to a certain extent were disposed to favor Christianity. But on Decius becoming emperor he opposed Christianity, and did all in his power to stop its progress. But he did not succeed, for the more the church was persecuted the more she seemed to grow. While the enemy poured on the water of persecution, God poured on the oil of joy, consolation and love, that made the fire of Christianity blaze the more.

The eighth persecution was not of long duration, but was followed by the ninth, under the reign of Valerianus, another oppressor of the church.

TO BE CONTINUED.

SOUTH CAROLINA CORRESPONDENCE

MR. EDITOR:—A telegram from Hilton Head brings information that the steamer De Molay will sail in a few hours for the North. The mail closes in three hours' time from the writing of this. I therefore write in haste. The weather is exceedingly warm, yet we stand it well, and feel as well as ever.

On Wednesday evening last, 3d inst., all Beaufort was a blaze with enthusiasm, as a large steamer, bearing the 54th regiment, Massachusetts Volunteers, was seen coming up the harbor. Officers, soldiers and civilians were soon on the spot to welcome them to the scene of conflict with slavery and rebellion.

It was much to be regretted that our noble-hearted military Governor, Brigadier General Saxton, was not here at the time, urgent business doubtless of an official nature demanding his presence North.

The regiment disembarked on Thursday morning, formed in line and marched to the strains of martial music to their camping ground. The men were boiling over with joy to think that they had landed on South Carolina soil to treat the rebels to powder and shot, and unchain their brethren in bonds.

This regiment does honor to the colored people of the North; they are all stalwart men, intelligent in appearance, and soldierly in their bearing, well armed, uniformed and drilled. Friends and enemies of colored enlistments all agree in saying that they presented as fine an appearance as any regiment that ever landed here. The highest non-commissioned officer, (sergeant-major) is Mr. Lewis Douglas, son of Fred. Douglas, Esq. The Colonel is from Massachusetts, of one of the wealthiest families, a nephew of the late chief-justice Shaw. He is a young man of twenty-four years of age, rarely endowed with great intellectual and moral powers, and ardently loved by his soldiers.

There are three colored regiments here, which were recruited in South Carolina. They are well drilled, well officered, determined and brave. Their gallant deeds speak for themselves. The First South Carolina is commanded by Colonel Higginson. The Second South Carolina, by Colonel Montgomery of Kansas fame. The Third by Colonel Bennett. A handsome flag was recently presented to the 2d Reg. S. C. Vols. by a lady of Connecticut. The presentation was made by Brigadier General Saxton, Military Governor of South Carolina, in a neat and eloquent speech, the whole regiment being drawn up in line in front of his head-quarters.

Colonel Montgomery responded on behalf of the regiment.

I had the pleasure of preaching to this regiment on several occasions. They are religiously in earnest, as the following account will show. Col. Montgomery started a few days ago on an expedition to the main land of South Carolina where the rebels had hundreds of slaves working, under guard of white soldiers. The boats containing the colored soldiers stealthily approached under cover of night. At daylight the men with an impetuosity that was hardly to be restrained leaped on the shore, drove off the rebel pickets, liberated seven hundred and fifty slaves, bringing them into Beaufort with them. They also destroyed eight rice mills, burnt several thousand bushels of rice, destroyed an important bridge. Our men were fiercely charged on by the enemy at first, but the sight of black troops rushing to meet them in battle caused them to "skedaddle." All this was accomplished in a few hours, by a few companies. I saw the seven hundred and fifty slaves brought into Beaufort, conversed with many of them. They are now jubilant because free.

I have been on the go, ever since my arrival. When away from Beaufort my fare is quite hard to what I am accustomed to, yet to be down here at work for God and humanity makes privations sweet. Brother Hall and myself have already organized churches at Beaufort and Hilton Head. There is no difficulty in so doing; the elements are here, though rough. I expect before three months we will have organized a dozen societies.

My own heart has been fired by our brethren here. Ignorant though they be, on account of long years of oppression, they exhibit a desire to hear and to learn, that I never imagined. Every word you say while preaching, they drink down and respond to, with an earnestness that sets your heart all on fire, and you feel that it is indeed God's work to minister to them. But I must close, though I have much to say.

Pray for the field and
JAMES LYNCH.

For the Christian Recorder.

MR. EDITOR:—Camp Wild is composed of as noble and daring soldiers as ever stood at the altar of Mars, bending in homage before the Minerva of their highest ambition in the enterprise, in the name of the emancipation and liberty of mankind. Never, perhaps, has the ardent love for the race which glows in their hearts, been revealed in truer light than now, nor by acts expressing such singular power of will, combined with profound and unalterable calmness, which evinces tranquillity of soul. An instinctive love for liberty is the real principle of the first N. C. C. V., of General Wild's Brigade. Is the negro not a man? is he not capable of bearing arms? has he not talent? has he not courage? These questions are already settled by the fact that the 3d Regiment Louisiana Native guards, midst all the snares that were laid to rob them of their glory, midst all the numbers that have renounced their God and bowed their knees to Baal, a patriot band and an uncorrupted few, have still remained unawed by frowns, unbought by smiles, or all the glittering a court bestows, alike impregnable, to force or fraud strangers; to softening luxury, and war-bearing pride, and foes to all ambition, but that of doing good. How preposterous, therefore, how absurd it is, that people should think no toils, no dangers, no submissions, too much in order to purchase such a temporary and uncertain happiness, as the joys of this sort of life can give. It is beneath the greatness of their soul to respect and elevate the down-trodden from the level of the brute creation. Nevertheless, in spite of their prejudice, and jealousies, and schemes, they are compelled to acknowledge us as men in the defence of the Republic, which is our redemption. For this cause we will fight, for the cause of freedom. I will draw my sword against my oppressor and the oppressors of my race. I must avenge my debasement. I will ask no quarter, nor will I give any. With me there is but one question, which is life or death. And I will sacrifice everything in order to win the gift of freedom to my race.

Yours very respectfully,
JOSEPH E. WILLIAMS.

June 17th, 1863.

For the Christian Recorder

MR. EDITOR:—It seems that my article headed "Should a human being be allowed to live after he has determined not to serve God," is attracting some attention. Well, let them do so, if they will, because I think the subject is one of no small importance, when properly viewed, although I may never be able to reach farther than the surface. Seeing what God is doing and has done in this great war which is now upon us, is what brought this subject to my mind. I was thinking whether or not it would be worth while for a human being to be detained on earth after he determines to give the devil the whole remaining part of his life. I was thinking what would the perpetuation of the existence of such a being amount to, spending the whole of his time for the devil, and all the time hindering those who would live to profit; taking up a large space of God's earth, oppressing the poor, and hindering the good from accomplishing good, and going to the devil themselves, whose final end is eternal destruction. I have looked to see what good can arise from the conduct of such beings, as above described, to continue here, and what harm would be done to remove such, and whether or not it would be a disadvantage to such, to remove them, and whether it would be a disadvantage to such to remain who are determined to try to do right, and whether a removal as indicated, would not be an advantage to both parties, and whether such a removal of that class of the wicked, as above described, would be an infringement upon the attributes of justice, when managed by the only proper one. At least I would ask the question, would any one undertake to say that God, the Maker and possessor of all men and all things, would be over-leaping the bounds of justice to remove such as we have described? If any one would not undertake to say so, then I feel safe.

So you see, Mr. Editor, I was not undertaking to dictate for God, and any one who so understands me, misapprehends me entirely. That is no part of my object. I was only looking to see whether or not I could understand to the least extent, the cause of this, that, or the other thing, which has taken place, and is now taking place by, as it seems, the order of the providence of God. I have come to one conclusion, and that is: That as man was created, originally, solely for the glory of God, that his detention on earth would be useless, and could not be otherwise (only when God might see cause to use him, as he had not intended to use him when he made him) after that he had by an act of his own free will, rendered it impossible for him to ever answer any, or even the smallest part of that design which God had in creating him, which thing every human being does, when he takes a stand so firmly for the devil, as to cause the Almighty to determine to withdraw his Holy Spirit from him. God may make use of such man then; but that he does only, because he has power and wisdom to do so, not because he ever created a man with the intention to use him for a purpose of his glory only, only after that the man had acted so wickedly, and had become so vitiated with crime, as to cause his Maker to withdraw the operations of his Holy Spirit entirely from him. If a man or woman will suffer him or herself to become so infatuated by the devil and wicked influences as to unfit, and to the last degree disqualify themselves, inconceivably so, to answer the purpose for which they were created, I would ask the question, is it any wonder that God would cut such suddenly off? I would repeat the question, is it any wonder that God would remove from the earth every man and woman just so soon as he sees them arrive at this period in life, after which it is impossible to bring them to repentance. Now God knows when every human being comes to that point; for certainly there is a time, a certain point of time, at which it is determined in every one's case, that they will not thereafter be brought to repentance. No human being knows that time, I will admit. But God knows the time when the thing is settled in every one's case. Then how must God look at such a one afterwards, as they pass along through existence, knowing that the doom of such is irrevocably sealed. To be sure, God has a right to deal with such as he pleases; that I do not deny: but suppose he chooses to remove such, would it not be his prerogative, and what real injury would it be to the individual? If I once arrive at the period, after which it is impossible for me to be saved, then I am damned above ground. How much greater is it to be damned beyond the grave, than on this side of it? Who can tell? To be sure God has his own way of managing his affairs and carrying out his designs. So I believe that the time has come for God to purge the nations of the earth, at which work I believe he now is. Now, in doing this, such are the intimate connexions existing between neighbors and between different families, communities, and nations, that those who seem to us to be innocent, very often are known to suffer. I would illustrate the idea I wish to convey by the dispensations of Providence in disastrous seasons. When it is too dry, the good suffer with the bad; when it is too wet, it is the same case. When an epidemic falls upon a people, the good and the bad fare alike. So in like manner is it the case in the subject before us.

THOS STROTHERS

Terre Haute, Indiana

For the Christian Recorder.

MR. EDITOR:—I will continue to illustrate the idea which I advanced in my former article; that is, an equality of suffering in the disastrous dispensations of Providence, as they fall upon nations and people. I would just say, Mr. Editor, that it is rarely found to be the case, that in any general providential visitation, the good, or at least those who pretend to be good, are found to suffer with the bad; yet at the same time, the object is to punish the bad, and in many cases, to get those out of the way when they have been great sinners, and on the account of their being such, and that too before they have lived out their days. This, you see, Mr. Editor, is a clear case, that human beings are cut off and removed before they die of old age, and that too by God himself; and I know now not but that God so removes as soon as he sees that such individuals have come to the point and time, which decides the thing in God's mind that they will never return to him. Then, again, we have a fair example of the manner in which God deals with outlaws and extremely wicked men. The cases of Sodom, Gomorrah, Zeboim, and Admah, teach us volumes on this subject: do we not all see, that the Almighty did cut off and destroy all the citizens of these four large flourishing cities, with but the smallest exception; for what did he inflict punishment? Was it not because God saw that the inhabitants of those cities were irrecoverably lost, or at least is it not reasonable so to conclude.

I will ask another question. Do you believe, Mr. Editor, for one moment, that the Lord would have cut off and destroyed all the inhabitants of these cities, if there had been a time to come at which these inhabitants would have repented, had they been spared? Now you all know, or should know, that the end is known from the beginning by the Lord, and it certainly would be quite hard to make me believe that the blessed Lord would cut a human being off before he repented, when at the same time he knew, had the individual been spared a little longer, he would have repented, and been saved. My belief as an individual is, that God never cut off an individual in his sins, and sent him to hell, who would have repented and been saved, had he been a little longer spared.

The case of the antediluvians is decisive: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only wicked, or evil continually." In this case, there was no part left for God. The devil had possession of the whole man of each one, and God, who knows the deepest secrets of the heart of every man, knew this to be the case: the result of which knowledge was the cutting off, not a nation only, but all the nations of the earth. Now, I would reiterate the question, did the waters of the flood drown a single one in his sins, who would have repented had the flood spared him! That so they did, has never been demonstrated, nor is it reasonable or safe to conclude that so they did.

But the ultimatum of the subject before us, is the ultimatum of the present great [illegible] war, with all of its contingencies and uncertainties. God, in his providence, is now about to do, as he has often done with nations which are no more. Their corruptions and crimes were such, that the mercy nor justice of God would tolerate; indeed, God had not then, nor has now, a single attribute that would tolerate it, and he has none now that can tolerate it. For that reason, this war is going on now; God has looked on until he has arisen in his majesty and power, to do what he can do, to rid the earth somewhat of corruption, and to so arrange matters, that the oppression of the oppressed may not always exist; and I do, as an individual, most positively believe, that there are thousands upon thousands, of human beings, white and colored, living North and South, East and West, on this side of the earth and on the other, who have so positively left God out of all they do, night and day, through every week and on every sabbath, who do everything that is wicked to every extent which they have sense and means, until they would compare well with those who were destroyed by the flood; then if one were too corrupt and wicked to live, is it unreasonable to suppose that the other is, and if it is not unreasonable to suppose it is, then is it any wonder at all that this great war came, and is slaying its millions by the sword, by sickness, and by famine! Now, these are the reasons why the question presented itself to my mind, as I have expressed myself in the beginning of these articles; for, if a human being refuses to serve God with his body, with his soul, with his substance, with his time, with his sense, with any thing, and every thing under his control, and then so arrange it by his own voluntary wickedness, so that he never can serve God in any of the ways above detailed, then for what should such a human being live!

T. STROTHERS.

TO BE CONTINUED.

Mr. Editor:—I did not give you our full amount of money which we raised for the Wilberforce University in answer to Bishop Payne's appeal. I gave you only $70.00, whereas the whole amount is $75.00. Please give this a place in your valuable paper.

T. STROTHERS

Terre Haute, Indiana

Among the English announcements of clerical literature, we notice a new edition of Mosheim's "Ecclesiastical History," in three volumes, carefully revised by the Rev. William Stubbs, Librarian to the Archbishop of Canterbury; a fifth edition of Dean Alford's "Greek Testament," (the first volume, which is nearly ready, will contain the four Gospels;) a Life of the late Bishop Mackenzie, who perished last year on a missionary expedition in South Africa, by Dr. Goodwin, Dean of Ely; three sermons on "Subjection of the Creature to Vanity," by Dr. Trench, Dean of Westminster; "The Retributive Justice of God commenced in this Life, Proved and Exemplified," by the Rev. J. Langly; "Lectures on the English Office of the Holy Communion," by the Rev. Dr. Goulburn. Dean Trench has in press a second series of "Synonyms of the New Testament."

The Duke of Wellington has left among his papers an accurate account of the battle of Waterloo, which, it is stated, differs materially from Victor Hugo's famous description.

The *London Literary Times* says that Mr. Dickens has nearly ready for the press the new serial upon which he is engaged, and that it will be published by Chaplin & Hall.

GOOD ADVICE.—"Keep silence and retirement as much as thou canst, and through God's grace they will keep thee from snares and offences."

BISHOP LEIGHTON.

The Christian Recorder.

Philadelphia, Saturday, June 27, 1863.

REPORT.

Look here, brethren, read this: and remember it, too:—

The meeting of the Executive Committee and their appeal to the ministers having the charge of circuits and stations, and to the members of the A. M. E. Church, is as follows:

DEAR BRETHREN AND FRIENDS:—According to the authority vested in our Editor and General Book Steward, he called together the Executive Committee of the Book Concern on the 13th of November, at which time we had a very pleasant interview together in relation to the present flattering condition of the Book Concern, and the wants of the Church.

Brethren, let me tell you for once that the Book Concern is really in a prosperous condition—and how it is that our Editor and General Book Steward has so managed to keep the Book Concern and paper in the hopeful condition in which we find it, and with such scant means, we confess we are at a loss to know—and more especially in times like these, when many a firm and paper, with a much larger capital, have succumbed. But, brethren, in order to hold this position, and to keep up a growing interest throughout the connexion, there are means needed—first, there is a very great demand for hymn-books, in every direction in the connexion, and our Editor and General Book Steward has informed us there are only seven or eight in the store, and he has no more to bind up. Therefore, the Committee deem it advisable, in view of such a demand for our hymn-books, and especially in the Western country, to advise our General Book Steward to get out another edition, so that our people may be supplied. To do this, brethren, it will require about $500. This should be done without delay We therefore recommend each elder, deacon, and preacher to properly lay this vital matter before their congregations, and to take up a free-will collection, and to forward the same to the General Book Steward and Editor, so that it may be in his hands forthwith to operate with—and he will give each credit through this paper. Now we ask our brethren, shall the Book Steward have the amount? We will answer for the Philadelphia district, our portion will be forthcoming. We also recommend to our Bishops, while travelling around, to speak of this matter.

WILLIAM MOORE,
W. H. WATERS,
STEPHEN SMITH,
W. D. W. SCHUREMAN,
ELISHA WEAVER, *Ch'm.*

NOTICE.

In publishing the notice of the Quarterly Meeting of the Horntown Circuit, there was a mistake. It should have been Old Chester, on the 20th of July, instead of 20th.

JOHN C. CORNISH, *Preacher.*

NOTICE.

The Quarterly Meetings of Bucks County Circuit, will be held as follows:—On the 27th and 28th of June, at Stroudsburgh; on the 4th and 5th of July, at New Hope; on the 11th and 12th, at [illegible] mountain; on the 18th and 19th, at Newtown; on the 25th and 26th, at Attleborough.

G. LAWS, *Minister.*

NOTICE.

Quarterly Meetings of the Burlington Circuit, will meet on the 11th of July. 12th Quarterly Meeting, on the 18th and 19th, at Burlington; August 1st and 2d, at Evesham. Quarterly Conference, at 2 o'clock, P. M., on the 11th July, at Mount Holly.

T. GOULD, *Minister in charge.*

NOTICE.

Quarterly Conference, will meet at New Hope, Pa., on the 4th of July, at 2 o'clock, P. M.; on the 5th Quarterly Meeting.

G. LAWS, *Minister in charge.*
T. GOULD, *Elder.*

NOTICE TO PASTORS.

Brethren who have not been supplied with the Annual Conference Minutes of the Philadelphia District for 1863 as per order, will hereby, be informed that an error occurred between the publishing committee and the printer relative to the number of copies to be issued, by which we have five hundred copies less than was ordered by the Conference to be published; in consequence of which we have not a supply for the demand.

But the committee have ordered the publication of the additional number of five hundred copies, out of which your orders shall forthwith be supplied, as soon as the work can be done; until which time we hope our brethren will have patience with us J. P. CAMPBELL,

District Book Steward.

SURPRISE PARTY.

A surprise party met at the house of Rev. James Hamilton, last Thursday evening, June 25th, amid the storm. He was truly taken by surprise. He has received so many expressions of kindness from them, that it has strengthened the bond of affection between them, as pastor and people. There is also another fact that I must mention in connexion with this. Almost every month since he has been their beloved shepherd, it has been his happy privilege to baptize many willing souls.

AN EYE WITNESS.

For the Christian Recorder.

CHOICE OF A WIFE.

BY MR. ROBERT J. R. LONG, OF PHILADELPHIA, FORMERLY OF BURLINGTON, N. J.

First, with regard to marriage itself.—If you incline to venture on this critical state, I charge you to look upon it as a point on which your whole happiness depends. Make your choice with a becoming gravity and concern. I charge you likewise with equal earnestness, if, by ill fortune, your affairs should be in ruin, not to make marriage an expedient to repair them. I do not know a worse kind of hypocrisy than to draw the innocent and unsuspecting, by false appearances, to make but one step from ease and affluence, to all the disappointment, shame, and misery of a broken fortune. If, therefore, you must sink, sink alone, nor load yourself with the intolerable reflection that you have undone a woman who trusted you, and entailed misery on your offspring, who may have reason to look on you with abhorrence for having caused their being. Till, therefore, you are not only in a thriving way yourself, but have a fair prospect that wedlock will at least be no incumbrance to your fortune, never suffer yourself to think of it at all

TO BE CONTINUED.

NEW ENGLAND CONFERENCE.

BY THE EDITOR.

Newport, R. I. June 18, 1863

We arrived here at fifteen minutes of four o'clock, A. M., and stopped with Sister Dadford. Here we met with our good Brother Shreeve, and found him, and the family where we stopped, both well. After enjoying a good breakfast, we started for the Conference, and stopped on our way at the house of Sister Elizabeth S Orr, the mother of Rev William W. Grimes; and here we met with Rev. Bishop PAYNE, who had arrived some twenty-four hours ahead of us from the Wilberforce University After a little preliminary conversation with the worthy Bishop, we desired to know what success he had met with in regard to Wilberforce University. He then informed us that the first three thousand dollars had been paid over Who will not say, Amen? We then repaired to the church, and, on opening the door, our eyes were attracted by Bishop Nazrey, who was looking as pleasing and as well as we ever saw him in our life We shook hands, and he then introduced us to the Conference, and we took a seat in the assembly of members. The brethren were transacting little business matters, &c. A question arose as to how or what is the correct mode in which the elements of the Lord's Supper should be consecrated, and by whom the bread should be broken or cut. It really was amusing to hear some of the brethren give their views as to what they thought was proper We gave what we deemed a Scriptural mode of procedure, and were gratified to find that our opinion was endorsed by the Bishops, who made some additional comments. The Conference then passed some resolutions relative to the Wilberforce University, appointing committees, &c. Conference then adjourned, in order to hear a lecture from a Quaker gentleman, by the name of Eli Jones, China, Maine, who said he had travelled about all over the world. His address was particularly in relation to Liberia, he having visited that country—had been there but a short time before. Himself and wife were invited by President Roberts and Bishop Burns to attend a meeting on the Sabbath, and they had a good time. He saw all their appliances—the Methodist, the Presbyterian, the Baptist, &c. That part of his address relating to the capability of the colored people to govern themselves as well as any other race, was very able and interesting. He also stated that a great many of them would come running to him, exclaiming, "I want to go to big America!" "What for?" "To eat up the book!"—that is, to get education.

FRIDAY MORNING, JUNE 19.

Conference met, per adjournment, at nine o'clock. Bishop Nazrey in the chair, assisted by Bishop Payne. Conference was opened by singing and prayer by Bishop Nazrey. The roll was called, and Minutes read and approved, with the exception of a report of the Committee on Elders, which was referred back to them. Conference proceeded to the unfinished business. The Conference were detained at considerable length in relation to missionary operations. There was also much controversy about Norwich. The hour for adjournment having arrived, Conference was dismissed, to meet on Saturday morning.

At night, the cause of the Book Concern and paper was presented. The Rev. Geo. A. Rue preached, after which the Editor and General Book Steward set forth the claims of the said Book Concern and paper, in a few brief and lucid remarks; after which a free-will offering was made, amounting to $7 85, and several new subscribers obtained Sold some hymn-books, papers, &c.

SATURDAY MORNING, JUNE 20.

Conference met. Bishop Nazrey in the chair. Conference was opened with singing and prayer by Rev. G A. Rue. Minutes read and approved. Conference proceeded to unfinished business. There is one thing we will remark here—that the Secretary, Brother Hurley, said that the Conference decided to meet next year in the city of Boston, Mass. The brethren all seemed to be in good spirits, and respect each other We would say that the Conference was very largely attended by members of our church from Boston, New Bedford, Providence, and many other places; and the friends are very kind and generous. They spread their tables with everything tempting to the appetite We made our report of the Book Concern, which was received and adopted. The Conference, by resolution, decided to organize a Missionary Society in the District. Conference then adjourned, (two o'clock,) to meet on Monday morning, at nine o'clock, A. M.

MONDAY MORNING, JUNE 22.

Conference met at nine o'clock, A. M. Bp Nazrey in the chair. After prayer, the Minutes were read and approved. Conference proceeded to the unfinished business, in relation to yesterday, (Sabbath.) At half-past ten o'clock, A. M., Bishop Nazrey delivered an ordination discourse from 1 Timothy, 4th chapter, and sixteenth verse—"Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." The Bishop dwelt upon the subject in a most impressive and beautiful manner. The discourse had reference to the two brothers who were to be ordained as Elders—Wm. H. Chase and Joseph P Shreeve. The ceremony was performed with much solemnity. At 3 o'clock, P. M., we preached; and at night, Bro Smith, a local preacher, delivered a very good discourse The church was crowded during the entire day, and a great number could not gain entrance We now refer again to Monday's operations The Committees made several reports of no small import on the State of the Country. There were various other little matters attended to. It now being a quarter to one o'clock, the Bishop arose and addressed the ministers and people upon the subject of appointments.

The Appointments of the New England Annual Conference are as follows:

STATIONS.

Newport—Rev E. T. Williams
Providence—Rev J. P Shreeve
New Haven, Conn.—W W Grimes
New Bedford, Mass—William Demond.
Boston, Mass.—G A Rue.
Bridgeport—John W Hurley
Lynn—Wm H Chase

MISSIONS.

Massachusetts—Rev I. S Lewis, Section 1, Rev Wm Johnson, Section 2
Connecticut—J. P Turner, Section 1

At this juncture, Conference adjourned, to meet the Sabbath School at 3 o'clock, P. M

3 O'CLOCK, P M.

The Sabbath School met The scholars numbered some 57—teachers, 8—Superintendent, Brother Thomas. The scholars made a very fine appearance They were addressed by nearly all the preachers They acquitted themselves very handsomely The Conference then adjourned, to meet in the city of Boston, Mass., in 1864.

At night the Daughters of Conference had their "Supper" in a Hall The place was all filled, and the people were so closely packed, that it was with great difficulty a person could make his way through There were present on the occasion Daughters representing the following places:

New Bedford, Mass.—Mrs. Alvin.
Bridgeport, Conn.—Mrs. Stout.
Lynn, Mass—Mrs. Irvin
New Haven, Conn.—Mrs. Ready.
Providence, Rhode Island—Mrs. Moore.
Boston, Mass.

Newport, Rhode Island, was represented by a Society. They brought over sixty dollars. All of those Societies combined divided in the neighborhood of one hundred and twenty-five dollars among the ministers of the gospel of the blessed Jesus Christ. God bless the Daughters of Conference. We shall never forget the noble and generous acts of these good Samaritans. In distant days we shall look back in fond remembrance on this bright and green spot amid the turbid scenes and weary cares of busy life in the dim and fading visions of yore—ay, we shall think of them when life's dream is passing surely away, and the glad waters of the Jordan loom up to view. The Daughters were careful not to forget their Editor and General Book Steward, who is but the servant of all—and who has no congregation in particular to think of him or lend a helping hand in the time of trouble

ARRIVAL AT THE NEW YORK CONFERENCE.

New York, June 24th, 1863.

We left Newport, R. I., on the 23d inst., for the New York Conference, in company with Rev. Bishop Nazrey, Davis, and Rev. Peter Gardener, of Philadelphia, in the Steamer Bay State, for New York, and arrived there about 7 o'clock, A. M., and were soon at the seat of the Conference at Sullivan Street Church The Conference had not yet assembled. The sexton opened the church, and we took our things in, and waited until Bishop Payne and the members came. The bishop and the New York members are all looking in good spirits. The Conference was opened by Deacon Dorrell, by singing prayer, and reading of the Scriptures; after which the bishop gave out a few verses, and all joined in singing, followed by a prayer or two. The Conference proceeded to read the minutes, which were approved. The first business of the Conference was to consider the Bridge Street Church, and the split who organized themselves into an independent organization from the other Church in Brooklyn, called the Fleet Street A. M. E. Church. The Conference was detained all the morning over the parties paired off, and also the Bridge Street Church. Considerable feeling was manifested among the brethren. A disposition was manifested to leave Bridge Street out of the question. Elder Cole made a very strong speech in his defence, and the members who had gone off. The hour of adjournment had come, and a motion prevailed to extend the session until 2 o'clock, P. M. The resolutions were at last put, whether the Conference would approve of the course of the Fleet Street Church.

For the Christian Recorder.

THE EMPLOYMENT OF COLORED TROOPS TO ASSIST IN PUTTING DOWN THE REBELLION.

Ever since the commencement of the present war, it has been urged by those who understood the true position of the nation's peril, that because slaveholders were in earnest and would be satisfied with nothing short of their independence—therefore the government ought also to be earnest, and employ every means within its reach, to crush out this rebellion, and save the nation—and especially to employ the blacks, as they were the most efficient element of strength to the South. This measure has been denounced by rebel sympathizers and designing politicians, as unjust to their Southern brethren, unconstitutional, &c., &c., while the government, to appease somewhat and neutralize the effect of their clamor, have removed from command men who expressed sympathy with and desired to inaugurate, as a necessity, the employment of colored men. But what was, at first, rejected and despised, has gradually, but irresistibly, forced itself as a war measure on the country! But is it not a little singular, that while the nation is torn and rent from one end to the other, that there can be found men enjoying the government protection and its bounty, still having the hardihood to denounce the government, and clamor against the measure which is adopted for the nation's salvation, what Constitutional guarantee men have, who deliberately walk from beneath its protection, trample it under foot and defy its authority? is a question hard to answer.

But since the government has declared emancipation and the employment of the blacks, free and slaves, as its future policy, there has been every mean thing resorted to to defeat the measure and to bring the government into contempt. At elections, circulars are printed and circulated among the ignorant, professing to be issued by the friends of the blacks, and the blacks themselves urging their friends to combine against foreigners, put them down and give them (the blacks,) their rights, &c , &c No sooner is this trick disposed of, than another is resorted to—such as secret leagues to resist the draft, then the more open and vulgar slang—such as is used by the pot house politician—that the government is elevating the negro to an equality with white men Then comes an appeal to the prejudices that the negro will be planting himself among white people, degrading their sons and daughters, and introducing the so much dreaded amalgamation, &c No sooner are these arguments met and silenced, than a new fact is discovered, that if the negroes are made free, they will overrun the North, reduce wages, and starve out the white man,—daily occurrences as well as daily arguments, contradicting from first to last, all of these assumptions. Then again, the negro is cowardly, he won't fight, but will run on the first approach of the enemy—that being contradicted by the negroes standing up stubbornly and disputing every inch of ground; then it is discovered that the negroes are savage and inhuman, making no distinction between combatants and helpless women and children. No sooner is that contradicted, and the negro credited with an uncommon goodness of heart, than it is found out that it is the white man practising a most horrid deception on the negro to get him killed off; it is their intention in employing black men, to place them in the most hazardous positions, where they will certainly be killed off Then Port Hudson is cited as an evidence that this is the fact. Correspondents from the camp,—manufactured in Philadelphia and New York printing offices, and credited to ones who never had an existence—is floated before and thrust into the faces of colored people We desire to tell these good friends, humanitarians, that we have been as long with white people that we can tell almost the very pulsation of their hearts. If the negro goes to the fight for his liberty, he goes upon the economy of human life. Slavery has been a war upon the negro race for over two hundred years, and between the horrors of the middle passage and the Southern plantation, were the war to last for one hundred years it could hardly consign more human beings to an untimely grave If the war should consign nine out of every ten men, women, and children of the negro race to the grave before it closes, the purchase will be cheap, if it shall secure the balance their liberty And with that understanding the negro accepts the war. About raising the cry of 'no quarter' to the negroes, the rebels may dictate the terms of the fight. We have never asked any quarter, and if we did we never got any, and we ask none now. Meantime, things progress finely, black soldiers are being raised, equipped, and sent to their destination, and the people are gradually abandoning their false theories and false policies, and wheeling into line, accepting things as they really are. That there has been an improvement in public sentiment is evident. To talk about arming a negro eighteen months ago, was to talk treason against the South, and intensify the horrors of the rebellion, and subject oneself to a dose of brickbats. So intense was the feeling against the negroes that I have heard persons say, that to be in the presence of white people some time, they could almost feel the intense fire of their hearts. But time rolls on, and with it events occur in rapid succession. It may come to pass in the language of the prophet, that a nation "shall be born in one day."

For the Christian Recorder.

SOUTH CAROLINA CORRESPONDENT.

BEAUFORT, S. C., JUNE 12th, 1863.

ESTEEMED AND DEAR BROTHER:—This will inform you that I am in excellent health and spirits We arrived here safe, on the evening of May 24th, and have been pushing our way on as rapidly as possible.

We have encountered some trifling difficulties which are all numbered with the things of the past. This was, however, while waiting the arrival of Mr. French But on the arrival of the Arago, we learned that Mr. French was not likely to come down until some time in July or so, so that we are thrown upon our own responsibility. Our field of labor has been assigned us by Rev. Mr. Crother, assistant to Mr. French. Rev. James Lynch to St. Helena and Ladies' Islands. St. Helena village is a very pleasant place. My field of labor is Beaufort City, Port Royal and Hilton-Head Islands. In Beaufort I have organized a society under our discipline. While I was laboring at Beaufort, Brother Lynch was earnestly laboring at Hilton-Head. He also has organized a society at Hilton-Head, and was engaged in completing the same, by organizing another at Mitchellville, just across the creek. But as this part of the field has been assigned to me, I shall have to complete the work. The people are joining very rapidly; in ten days we number nearly seventy. I have married four couples; buried two, one of whom was Robert Small, Jr.; baptized twenty-six, of whom five were infants, and nineteen grown persons, eleven of them by immersion. Last Sabbath I held my first quarterly meeting at Beaufort. We had a glorious time. Brother Lynch preached the Sacramental sermon, which was a very able discourse. We had a very crowded house, of both white and colored. Just after the service, Brother Lynch had to leave for Hilton-Head, and I was left alone

When I was about to consecrate the elements, I saw two white brethren, who I thought were preachers I gave an invitation to the preachers, if there were any in the house, to come around the table—Three came forward, one of whom assisted in the administration. Over one hundred communed, and at every table succeeding the first two, there were from three to five or six white persons communed. In the evening we had a gracious outpouring of the Spirit. Several distinguished officers were present, who, I am told, were very highly delighted. Our cause is gaining strength daily Pray for us that the work may go on until our glorious banner shall be unfurled from the Atlantic to the Pacific Ocean, and from the Gulf of Mexico to California, and throughout the world. Rev. Brother, you will hear from me again.

J D. T. HALL.

BEAUFORT, S. C., MAY 26th, 1863.

Died,—Robert Small, Jr., son of Robert Small, the hero of the Planter, age, one year, four months, twenty-six days. (Anglo-African please copy.)

Married,—At St. Helena, May 31st:—Edward Praylor to Charlotte Praylor; Simeon Singleton to Tibble Singleton; Joseph Edding to Amy Edding.

A HERO MINISTER, INDEED!

Mr. Robert Robertson, of whom we gave notice last week, is indeed a *hero minister*. His has been a checkered life. Born in slavery, and educated by that horrid system, in all the toils and hardships of unrequited labor. The hand of Providence interposes, and his mistress dying sets him free. He is thus without learning, or even a trade, turned adrift upon the cold charities of the world.

But God, who is, blessed be his name, a friend of the friendless, stood by him, raised for him friends in Virginia, and he was not brought under that law which still disgraces the Old Dominion, "requiring all persons emancipated since 1806, to leave the State." We repeat it, God was with him and gave him favor with the people. By industry and frugality, he purchased his wife and one child; after securing so much, he next directed his energies to buy a home for himself and family, and in this, his efforts were crowned with success. After accomplishing this, he gave himself to the ministry of the gospel, and the support of his family, and continued thus, actively and happily engaged, until the breaking out of this great *rebellion*—here the scene sadly changes: Winchester is invaded by the *merciless* rebel army, and the old man and his family are compelled to leave the home of their youth—not even being permitted to bring their wearing apparel. After a long and weary march, all of which they came almost on a "double quick," all of them suffering greatly on the way, particularly the child that he bought in her infancy with his wife, who had been raised from a bed of sickness. She with the fortitude of a heroine, tried to keep up with, and cheer her aged parents, until the nails came off her toes. Thus naked and friendless, they found themselves in Carlisle, Pa., where they remained until the recent invasion of our State; this circumstance brought him to Philadelphia; here we had the pleasure of hearing him with great satisfaction Surely he has come through great tribulation, and can certainly testify that the Lord is good. We recommend him to the sympathy and benevolence of a Christian public. He may be found at the residence of Mr J. W Price, 819 Locust Street.

For the Christian Recorder.

BRO. WEAVER:—Dear Sir:—Thinking that you are still anxious to hear from this part of the country, I again undertake to give you an item.

There has not been much of a change here since I last wrote to you. All things here appear to pursue the even tenor of their ways, unless it is the improvements here going on. You might think it strange that we are not more exercised here in regard to the war, but you must take into consideration the fact of our being so far removed from the seat of the war, and also being so deeply engaged in securing a few ounces of the retorted, and the wherewith to get a spare meal, that there are but a few of us out here that have time to think of the war

I was somewhat amused as well as indignant today, in reading a short editorial in the New York Herald of the 30th of May last, in regard to "nigger regiments," for such was the heading of the article. I should judge from reading the article, that the editor was afraid the nigger, as he calls him, would prove himself a man and a soldier; but he should not be, according to his own words, a little lower down in the article, as he styles the free niggers of the North a set of lazy, worthless fellows. But we hear such things daily from the copperhead papers and orators

We would like to have a minister out here in this city, that we might have a church started. It is true we now have divine service. Occasionally we sometimes have a white brother to preach for us, but we would prefer having one of our own color. There are not less than 60 to 80 persons of color in this city to go, and yet we have no church nor minister

Enclosed please find a few remaining items, which you can publish if you see fit. When I return from the mountains, I will write again.

Yours forever,
GEO. W. TURLEY.

Denver, Colorado Territory, June 8th, 1863.

THE SUPERIOR AND COLORADO MINES.

The copper mines of the Lake Superior country, in Northern Minnesota, have for some years past attracted much of the attention of capitalists. The mines are worked by immensely wealthy companies, who pursue the business with a regular system. Most copper stocks rate high, yet a very simple comparison shows that the best mines there, do not begin to pay as our mines in Colorado.

As an instance from which to draw comparison we will take the Minnesota mine, one of the most valuable, richest and best paying of the copper region The company working it was organized about ten years ago, with a capital of two million dollars, one half of which was paid in cash. That amount—one million dollars—was found sufficient to put the mine in a paying condition, and the balance has never been called for. For nine years it has paid an average annual dividend of eighteen per cent. According to the *Railroad and Mining Register*, the earnings of the mine last year were $558,891, from which deduct—

For Mining cost,	$324,515 28
For Smelting,	25,174 05
For Transportation,	18,979 92
For general expenses, including salaries, taxes, &c.,	13,365 68
For insurance, interest, brokerage, &c.,	5,167 29
Total expenditure,	$390,020 39

leaving a net profit of $168,871 upon the $1,000,000 invested.

In contrast with the above figures, our cotemporary of Central City, the *Miners' Register*, gives the following returns of a mine on the Bobtail lead for the year 1862:

Cost of claim,	$6,000
Cost of mill,	8,500
Expenses of mining, milling, repairs, and all incidental expenses,	$7,700
Total,	$22,200

The mine yielded during the year, in

Jan'y, 1862,	$5,230 00
Feb., "	4,282 00
March, "	5,488 00
April, "	7,537 50
May, "	9,345 75
June, "	9,462 50
July, "	8,218 80
Aug., "	10,806 80
Sept., "	5,948 60
Oct., "	9,808 00
Nov., "	4,542 00
Dec., "	6,881 75

leaving a net profit of $44,648,58, or over one hundred per cent. upon the entire investment and cost of labor.

The *Register* says there are plenty of other mines that are doing even better than the above, and proposes to give the figures of some of these at a future day. It is unnecessary for us to enlarge upon this subject. A simple comparison of the figures given will be sufficient to convince the most skeptical These profits could be largely increased if greater capital were invested. No country in the world offers better inducements for great mining enterprises. A company that would invest a million dollars, as at Superior, would reap a profit of two or three hundred per cent. Nothing is more certain.

THE MINES.

Messrs. Henderson & Hardy cleaned up from twenty-four stamps in three days of this week, $1,062, at coin rates. Their ores were from the Gregory lode.

We notice that gulch mining is progressing finely all the way between Gregory Point and Central This year will finish the gulch mining of this locality.

The Galena mill, ten stamps, cleaned up from six days' run of last week, on ores from the Burroughs lode, $400.

The Laporte mill, Nevada, twelve stamps, same time and same ores, cleaned up $625.

B J. Hall, of Empire, informs us that the patch there is now paying in some instances thirty dollars to the hand. This is very good, and indicates the presence of some very rich lodes He also states that the Silver Mountain lode has recently, in some instances, yielded over three hundred dollars per cord. Everything is looking finely.

J. H. Gest crushed a quantity of ore from Van Deren's claim on the Burroughs lode, which averaged at the rate of $100 per cord.

P. D. Casey cleaned up last week $1,600, from the ores of his claim on the Burroughs lode

P M. Stuart informs us that mining operations on South Boulder are improving rapidly Several extensive companies are making arrangements to commence work there this summer Among them is a company recently organized by A. B. Crosby, who was here last summer, connected with the Pittsburg mining company They are to operate on the Parker lode We have seen some very fine ores which came from that lode, and are satisfied that it is rich, and will pay largely, if properly worked. Those who are working the Southworth lode are getting through the cap

Ed Moores, at the Idaho mill, crushed eight and a half cords of ores from the Bates lode last week, which yielded him an average of $161 per cord. This is decidedly a good run, and speaks well for its increasing richness There has been great difficulty hitherto in saving the gold from the ores of that lode

P F. Tobin has commenced crushing with his new steam mill on the Patch He has it so arranged as to elevate the ores and water with the engine of the mill. This arrangement saves much labor and expense

McIntyre & Burroughs are putting up a hoisting engine on their claims, on the Burroughs lode

Bangs & Spotswood on Montgomery Bar, South Clear Creek, took out during the last two weeks, over $600 from one claim.

PHILLIPS THE ORATOR

BY A. BRONSON ALCOTT.*

Who faithful in insane sedition keeps,
With silver and with gold may vie.
Tyrtæus.

I remember how, in the year 1837, after the killing of Lovejoy, at Alton, there was a public meeting in Faneuil Hall, called by,—I was about to say, the last—Puritan saint that preached in a pulpit in Boston, the eloquent saint and preacher of New England, where he made a speech, and where a certain State's Attorney, I believe he was, made a speech, also, in which he cast all manner of ridicule on the martyr; and I remember how a young man took his quiet chance to spring to his feet and ascend the platform, and pour out such a flood of eloquence, that I believe the poor victim has never breathed largely and freely since. I remember seeing him, a day or two ago, walking down Colonnade Row, where he then lived, and wondering how he had felt ever since that day That was the first intimation of the orator of New England All Boston was surprised, and wondered who that was. They found, however, on inquiry, that he was born well, was well bred, well educated, and in all respects as good as they were. Of course, that must have been a great disappointment. The difficulties must have been very much greater, of course, under these circumstances But then, his youth was against him. From that time to this, steadily, from year to year, and almost from day to day, that eloquence has been making its way through New England and the West, and across the water, and he stands, today, the orator of America, unmatched by any preceding orator; and in this respect, that he pleads for righteousness, he pleads for the truth, always,—has never been known to be on the wrong side, but always on the right side,—always for the oppressed, never for the oppressor. So that, with one exception, (and I can hardly make that,) in New England, in the West, and even in the National Capital itself, more persons will flock to hear that orator than any other in the country.

He stands conspicuous above others as the advocate of human rights, the defender of the oppressed; Freedom's lodestar, whose lustre is leading fugitive states and statesmen fast from their bondage to the dark despotism, into this refuge of liberty, here in the north of the North—New England. By happy fortune he enjoys the privilege, denied to senators, of speaking for free and freedom-loving men everywhere, unincumbered by slave statutes or caucus

His speeches have the highest qualities of a great orator In range of thought, clearness of statement, keen satire, brilliant wit, personal anecdote, wholesome moral sentiments, patriotism, the Puritan spirit, they are unmatched by those of any of the great orators of the day They have, besides, the rare merit, and one in which our public men have been painfully deficient, of straightforwardness, point, and truth to the hour. They are addressed to the conscience of the country, and were spoken in the interests of humanity Many a soldier now in the field, many a citizen, doubtless, owes his loyalty, in a large measure, to his hearing of these eloquent words.

Above party, unless it be the honorable and ancient party of Mankind, they embody the temper and drift of the times. How many public men are here to survive in the pillory of his indignant invectives? The history of the last thirty years cannot be accurately written without his facts and anecdotes. There is no great interest of philanthropy in which he has not been active His words are to be taken as those of an earnest mind intent on furthering the ends of truth and righteousness, interpreted not by their rhetoric, but consistently to principles Why are they not collected and printed in a book for the credit of our tongue, the praise of humanity, and the good fame of their author?

Certainly the country hangs in the balance of his argument; cabinets and councils hesitating to do or undo without some regard to his words, well knowing the better constituency he represents, and speaks for; the PEOPLE, namely, whose breath can unmake them as it has made.

Would you like to hear what a poet said of him a great while ago? It may be that these lines have not fallen under your eye:—

"He stood upon the world's broad threshold; wide
The din of battle and of slaughter rose;
He saw God stand upon the weaker side,
That sank in seeming loss before its foes.
Many there were who made great haste and sold
Unto the cunning enemy their swords;
He scorned their gifts of fame and power, and gold,
And, underneath their soft and flowery words,
Heard the cold serpent hiss, therefore he went
And humbly joined him to the weaker part,
Fanatic named, and fool, yet well content
So he could be the nearer to God's heart,
And feel its solemn pulses sending blood
Through all the wide-spread veins of endless good."

These are James Russell Lowell's verses, written in 1848. I don't know that many of us had found it out, but one poet had, so long ago as that, and sung it. Is it not fulfilled?

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* From Mr. Alcott's Conversations on New England Reformers, March 9th, 1863, as reported for The Commonwealth newspaper.

NOTICE.

Philadelphia, June 16th, 1863.

Notice to all the members of the Grand Tabernacle of the Grand United Order of Brothers and Sisters of Love and Charity.

At the Annual Meeting, held June 15th, 1863, Pennsylvania, G. T. No 1, proceeded to business according to the following articles of the constitution.

1st. Article 6th The Grand Tabernacle shall meet only on the third Friday in June, and have three sessions, in the morning at 10 o'clock, to adjourn at 3 o'clock, P. M., to meet at 3 o'clock, P. M., adjourn at 6 o'clock, P. M., meet at 8 o'clock in the evening, and finally close at 11 o'clock

Due notice must be given by the G. W. S., if there is any change made in the place of meeting

Art. 7th. The Grand W. S. shall preside at the Annual Meeting of the G. T., enforce a strict observance of the Constitution and By-Laws, and exact a rigid compliance to the usages and customs of the order, and see that all the officers perform their duty, also give the casting vote when a tie occurs. The G. W. V. S. shall perform all the duties of the G. W. S. in his absence. The D. W. G. S shall have full jurisdiction over the Grand Tabernacle in the absence of both the G. W. S. and the G. W V. S.

Notice is hereby given, that No. 5 Mount 40 days' Tabernacle is suspended.

The following named Brothers and Sisters have been duly elected and installed in their respective offices, viz:

Bros George A Scott, G. O. S
" William H Law, G. I. S.
Sister Jane S. Thompson, G A. Conductor
" Fanny Johnson, G W Conductor.
Bro. George W Batton, G W. Chaplain
Sister Clara Carroll, G. W Treasurer.
" Margaret D. Lewis, Ass G. W Scribe.
" Sarah E. Hood, G. W. Scribe.
" Ann E. Hodges, D. G. W V. Superior.
Bro William D. Cooper, D G. W Superior.
Sister Louisa Johnson, G. W. V Superior.
Bro. W D. W. Schureman, G. W. Superior
" James W. Hodges, G. G D M
" Benjamin S. Johnson, Ass G G D. M.

The Grand W. G. made the following appointments for the ensuing year:

New Jersey, A. S. White, D. D. G. W. S.
Pennsylvania, B S Franks,
New York, Isaac Hasser, D. D. G W. S.

Notice is hereby given, that Tabernacle No. 5, Mount of forty days, is suspended.

NEWPORT CORRESPONDENCE.

MR. EDITOR:—This is to inform the church and the public that we have met our first obligation on account of the Wilberforce University.

That is to say, the sum of $3000 was paid over to the proper authorities on the 11th inst., and a quit claim deed made out in behalf of the A. M. E. Church, or to the trustees to be elected in our behalf.

It is also proper here to state for the information of all who are interested in this important movement, that in consequence of the tardiness of some of our ministers whose bounden duty it was to have aided in making up the entire sum for the first payment, we were compelled to borrow one thousand dollars.

We also regret to state that the Philadelphia contribution of one hundred and forty-two dollars came too late to be of any use in paying the first installment.

We hope that the clergy and laity of Philadelphia District will *be foremost* in their contributions for the next installment; which will be due on the 10th of March, 1864.

This second payment is $3500, to which add the one thousand borrowed to make up the first installment, and we have the sum of four thousand and five hundred dollars to raise within the next nine months.

Now, this whole sum can be realized, if we will do our duty. We have already done well, for it was not more than two full months from the time our plans for the purchase of Wilberforce were laid before our people, when they had placed in our hands the sum of two thousand dollars. This is an amount which they had never raised before, in any four years, for any specific purpose laid before them.

I say, therefore, if we have raised two thousand dollars within sixty days, we can under God raise four thousand five hundred dollars within nine months.

Now, then, we entreat our brethren to begin at once to financier for this object. Let the several financial committees of the Ohio, Baltimore, Philadelphia, New England and New York Conferences *assemble themselves immediately*, and perfect their plans for raising their pledges, so that long before the nine months shall have expired, the entire amount of four thousand five hundred dollars shall have been paid.

Let each preacher in charge of a station or circuit *feel* and *labor* as though the *success* or *failure* of the enterprise depended upon his sole efforts.

Let every friend of the enterprise act as though the whole burden of it were laid upon his or her shoulders. And then, let us entreat the Author of all good, to crown our efforts with complete success.

In behalf of the Institution,
PAYNE.

THE WILBERFORCE UNIVERSITY REOPENED.

The friends of Christian education are hereby informed that the classical, mathematical, and preparatory departments of Wilberforce University, will be resumed on Wednesday the 1st of July, 1863, under the care of Professor John G. Mitchell, a graduate of Oberlin College.

Tuition per session, in the Preparatory Department, will be	$4 00
In the Academic Department, . . .	6 00
" Collegiate " "	8 00

Board in the Institution, including washing to the amount of a half-dozen pieces, $2 per week.

Room rent, with use of bedstead, mattress, pillows, tables, chairs and looking-glass, with fuel, and lights supplied in rooms for study, 50 cents per week.

Bed-clothing, towels, brushes, combs, etc., *to be furnished by the student.*

Every student, on leaving home, should be supplied with umbrella, overshoes, brushes and combs, towels, and toilet soap Every article of clothing should be marked with the owner's *full* name legibly marked.

Tuition and board bills for each session, *must be paid in advance.* No deduction will be made for lost time, less than a half session, except in case of protracted sickness. Great care will be taken of the morals of the students, and no pains will be spared to train them to upright and Christian habits.

These are some of the old conditions of the Institution, and will be continued until they are modified by the Board of Trustees whose first meeting will take place on the first of August next.

Soon after the President shall have been elected, preparations will be made for opening the Theological Department.

In behalf of the Institution,
PAYNE.

Post Office Address, Xenia, Ohio.

For the Christian Recorder.

CAMDEN CORRESPONDENCE.

CAMDEN, June 23d, 1863.

MR EDITOR:—In your paper of May 2d, appeared an article on colonization, written by your humble correspondent—not for the purpose of inviting discussion at all, because I dislike newspaper controversies, especially when my opponent will so far forget himself as to leave the question at issue, and make references of a personal character—But, sir, having promised an occasional contribution, and the subject of evangelizing Africa pressing its claim, I felt it my duty to write just what I have written Your readers are aware that Mr. Longfellow replied, in an article which appeared in the RECORDER of May 9th, which was answered in an article over the signature of "Fair Play," which Mr. Longfellow charges to "West Jersey," regarding them as one and the same person This, Mr. Editor, is the first article I have written for your paper, as you are well aware, since the article on colonization I did not reply to the communication of May 9th, and indeed, I regret very much that circumstances compel me to write this article; but, before I close I will suggest a plan, which will supersede the necessity of further intrusion on the liberality of the Recorder My friend, Fair Play, will please pardon me for the liberty I am about to take; but I shall only reply to that part of Mr. Longfellow's article that more immediately concerns myself. He says that perhaps three thousand persons have read both articles, and have decided that his article was a reply. What does he mean? Has he understood something which has not been expressed, but it has been decided, and that by some of the best minds in the country? For my life, I cannot understand what he means; admit, if you please, that the three thousand persons spoken of, have decided not to go to Africa—what of that—will it more than prove that he has the right side of the question, according to or rather agreeing with the position, which, seemingly, they have taken? Will it prove that he has argued the question? Mark, he says that three thousand persons have read both articles, and they have decided that his was a reply. He does not stop at saying that they virtually oppose colonization by remaining here; but they have given him credit for a reply. Wonderful! yes, the building has gone up without the sound of a hammer, for I have not seen a word of comment, notwithstanding his flattering appeal in behalf of the ministry, the Recorder, &c. Try it again, tell them you will hurrah for them if they will hurrah for you; perhaps they do not understand as well as some of your readers, say something more about fifty dollars in your next, make it seventy-five, peradventure some one may give you a puff in the Recorder. Now about that memorable day, the 1st of August, 1860, on which our esteemed friend immortalized himself in the cars, on the Camden and Amboy railroad, *en route* for New Brunswick, where he made a great speech of twenty minutes in length, for which he received a puff in the Canada paper, the date of which issue he has so carefully preserved. Before I proceed to give you the facts of the case, let me ask, who believes there is an intelligent man in all Christendom, who will say, that in all this controversy, there can be found any thing which would warrant Mr. Longfellow, in referring to that occasion, and especially to his speech, and then what the paper said about it? Oh shame, where is thy blush?

Will any one of those best minds in the country allow himself to refer to an occasion on which he made a praiseworthy speech, and compare it with one made by another gentleman, unless reference had been first made to some one to the occasion, speaking unfavorably, thereby obliging him to act on the defensive; forbid it, oh, decency! Now for the facts of the case. Several gentlemen, myself included, were invited to attend a celebration of the anniversary of the emancipation in the British West Indies, to be held on the first of Aug., 1860, at New Brunswick, on which occasion your humble correspondent was expected to deliver the oration. I was present, and performed that duty as well as my abilities would allow. Prof. Green, the next speaker called upon, spoke at considerable length in his usual earnest and eloquent manner, making, as I term it, the master speech of the day. Mr. Longfellow followed with some remarks, occupying about twenty minutes. Now, dear reader, you will do me the favor to make the necessary allowance for what I am about to write, because it refers to myself, and if since I commenced to write this article, there is any one statement penned with more reluctance than another, it is this. Mr. Longfellow remarked during the afternoon of that day, that he had said nothing, comparatively speaking—that Prof. Green had done better than he (Longfellow) expected—that I had beaten myself. These remarks were made in the presence of a gentleman who will corroborate this statement; subsequently the proceedings appeared in the Royalist, as prepared by Prof. Green. Mr. Longfellow obtained a copy and called my attention to the article, and acknowledged the reporter gave him credit for language which he did not use; however, he seemed much delighted, and occasionally handed it to one and another of his friends, at the same time calling their attention to what he termed a puff.

In relation to Mr. Longfellow's proposition to raise twenty-five or fifty dollars for the Recorder, I have only to say that I do hereby respectfully decline, for the reason that I cannot afford it. Furthermore, I have no disposition to make any one think so. The readers of the Recorder are used to those popular dodges—because I do not value the good opinion of those who rate men according to their worth in dollars and cents. If this controversy is to be continued, I propose, as a substitute for the Recorder, that a hall be procured at a cheap rent, where I will meet Mr. Longfellow, not to indulge in personalities, but to discuss the question at issue.

WEST JERSEY.

From the Lutheran and Missionary.

THEATRICAL AMUSEMENTS.

INFLUENCE ON MORALS.

In close affinity with the most offensive forms of dancing are all EXHIBITIONS of a demoralizing kind, concerts of low and corrupting songs, stage dancing, and the performances of the theatre and circus in general. To these might be added those spewings of infidelity and lewdness, which, under the decent title of "Lectures for gentlemen only," are now and then disgorged, especially upon our young men. Few persons reflect upon the extent to which the community is infested by these exhibitors, who are bounding, fluttering, and crawling among us like the frogs, locusts, and vermin which were sent upon Egypt. The readiness of support they find in the large cities, and the disposition shown by a part of our country population to sustain them, have largely increased their number. And now that war is relaxing the ordinary bonds of morality, the rapidity of their increase and the vileness of their character are appalling. The cities are the centres of the contagion, which spreads from these in every direction, and the contagion they communicate is, if possible, worse than the virus they keep. Most of the performers who pass through the country, have so little even of that comparative merit which their low calling allows, that they cannot sustain themselves in the cities. After a brief struggle they seek the country, where the appetite of pleasure-hunters, having less of the food it craves, is prepared to receive with eagerness the coarse morsel which others disdain. The theatre has no just claim, under the most favorable aspect, of holding the mirror up to nature, or of being a school of virtue. It is bad at best, but away from cities it is found at its worst. The appetite for it in cities is like the taste of that species of birds which prey upon the dead and decaying. What shall we say, then, of that vicious hankering which receives what they reject—which plays the jackal, not to the lion, but to the bird which gloats upon corruption?

Rarely do these performers attempt any thing beyond the meanest department of farce and buffoonery—not merely for want of capacity, but because the appetite to which they pander demands offal. They are

"The poorest masters of the meanest arts."

In common gratitude they feel bound to gratify the depraved taste and depraved morals which support them. Sometimes they are afraid to call their performances by their real name, and well-meaning persons are entrapped into a show of countenancing what they abhor.

ACTORS.

Is any man of virtue disposed to contend that these exhibitions are not deeply hurtful to public morals?—let me ask him a few questions. Why would he thrice rather see his dearest child in the grave than following any of these occupations? In what way are we to account for the fact, that even among the Pagan nations, where acting has been most encouraged, actors themselves have been regarded as infamous—that in the pure ancient Church of Christ no actor was admitted to baptism or Christian burial—that for hundreds of years the Common Law of England classed them with "rogues and vagabonds," and that in your own mind there is that deep moral repugnance to the very class of men you are disposed to sustain? There are but two solutions possible, and either one will establish the truth for which we contend. The first is, that the performances are immoral. This you deny. The second, then, which you are compelled to accept is, that performers are immoral; and what sort of exhibitions are we to expect from such men? And would not such men, whatever might be their calling, leave a taint upon the community? The illustrious SAMUEL JOHNSON, whose early life had made him well acquainted with the theatre, and who wrote for it, speaks of the life of the player as "that condition which makes almost every man, for whatever reason, contemptuous, insolent, petulant, selfish, and brutal."

Doubtless there is here and there one among them, whose heart revolts at his lot. The sad remembrance of prospects blighted in an unguarded hour, almost makes him despair. He has found that the life of the player is a mixture of putative joys and real miseries:

> "Sad happy race! soon raised and soon depress'd,
> Your days all passed in jeopardy and jest;
> Poor without prudence, with afflictions vain,
> Not warn'd by misery, not enriched by gain;
> Whom justice, pitying, chides from place to place—
> Who cheerful looks assume, and play the parts
> Of happy rovers, with repining hearts."

How often has his heart ached, whilst the roar of applause he could not but despise burst around him. When sick, no one pitied—when he sorrowed, no one taught him to hope. He looks forward to the time, when a life of wandering and of dissipation will have robbed him of the last little power of entertaining, when he will be shaken off as an encumbrance, when want, disease and misery will have done their work, and far from the home of an innocent childhood, where his name is associated now only with sorrow and shame, his wasted body will be thrust by public charity into a nameless grave, and that immortal spirit, to whose prostitution he devoted his whole life, will return to God who gave it. But with these sad thoughts, what can he do? Can he be religious? Can he save his soul? No man believes that he will whilst he remains an actor. Suppose, then, we were not harmed—could we answer before God for encouraging and sustaining others in a pursuit which tends to the destruction of their morals and their souls?

In the most lenient judgment we can form of ourselves, we are encouraging idleness. In the most favorable opinion we can form of them, they are adventurers—contributing nothing to the welfare or happiness of society—speculating upon us, robbing us, and then retiring to spend their ill-gotten gains.

TEMPTATIONS.

We cannot be surprised, then, that the prevalence of these amusements has had a marked effect for evil upon the community. No one can deny that they have encouraged habits in regard to the *expenditure of money* which are inconsistent with the general thrift and welfare. All our Churches, all the calls of religion, benevolence, and common charity, have not received in their support as much as has been drained off by corrupting amusements. They have tempted many to spend beyond their ability—to apply to amusement what belonged to their creditors, and to take from their families, or the purposes of benevolence, what was due these. Like the demand for any unhealthy stimulus, that of ardent spirits for instance, this passion becomes ungovernable. Men will take the bread from the mouths of their wives and children, and the clothes from their backs, rather than deny themselves. The wisest of men makes a remark, which the common sagacity of mankind will confirm, when he says: "He that loveth pleasure shall be a poor man."

It can easily be seen how the love of these exhibitions feeds the spirit of *dishonesty*. They unfit the mind for business, and open it to the suggestion of fraud. They cultivate the disposition of the indolent, and foster the laziness which so often forms the prelude to crime. The young man whose evenings have been passed at them, goes with a wearied mind and jaded body to the duties of the next day. He is already, by the very condition to which he has placed himself, to some extent, defrauding his employers, or injuring his own prospects. They unfit the mind and heart for that which they need. The mind finds no charm in useful reading, but seeks to stimulate itself by that abandoned literature, whose ever deepening torrent is bearing so many of the young of our country to present and eternal destruction. The heart feels an aversion to religion and the duties of God's house. No man becomes a Christian till this fatal spell is broken. No man ever succeeds in business who is absorbed in the pursuit of these pleasures. Who will willingly employ a young man who is devoted to them?

LAY REPRESENTATION.

The Methodist sees only good to grow out of "The Laymen's Convention." It says:

The friends of Lay Representation may congratulate themselves upon the entire success of the Convention which assembled in this city on the 13th and 14th insts. Upwards of two hundred laymen were present, the most of them delegates from the Churches. Of their intelligence, their ability, and devotion to Methodism, our copious reports will furnish sufficient evidence.

A few incidents revealed the spirit of the Convention, in an unmistakable way. The resolution that affirms that no valid objection to Lay Representation in the General Conference can be drawn from the supposed necessities of the itinerancy, was called in question by one of the speakers, who boldly avowed a desire, on his part, to see the itinerancy destroyed. He was at once replied to by Judge Reed, who, in a speech of great eloquence, vindicated the itinerancy as one of the chief glories of Methodism, and declared that the Methodists of Maryland intend to stand by it now and always. He would have no part or lot in any Convention of Methodists which was tainted with the slightest suspicion of hostility to our established system of evangelization. The hearty response which came up from all parts of the house disclosed, beyond question, the real feelings of the Convention. The resolution was adopted with an energetic unanimity which declared the opinion of the laymen, and added thereto much more than the usual emphasis.

Another incident, which will excite the attention of the church, was the address of Bishop Simpson. It was a well considered statement of the reasons why the laity of our church should be admitted into its chief assembly. The graceful manner in which he declared his readiness to share in the responsibility of the lay movement, even though some of its advocates were called disloyal, was appreciated by the delegates.

SYMPATHY WITH CHRIST'S SACRIFICE.

BY CHARLES WESLEY.

Thy divinity's Adorer,
  Thee that I may truly know,
Jesus, be my soul's restorer,
  Bleeding Lamb, appear below:
God, aspiring on the tree,
Love, be manifest in me.

Sharer of Thy dereliction,
  Joining in thy plaintive cry,
Pained with thy extreme affliction,
  Let my broken heart reply.
O let all within me moan,
Echo back Thy dying groan!

Here would I maintain my station
  Never from the cross remove,
Till I in my last temptation
  Pay Thee back Thy dearest love.
Faint into Thy arms away,
Die into immortal day.

Domestic Items.

The Invasion.—Great activity still prevails in Pennsylvania both among the rebels and our own forces. The rebels were, up to yesterday evening, at or near Greencastle, having retired from Chambersburg hastily and in alarm. The Eighth and Seventy-first New York Militia went to Chambersburg, to march from thence to Greencastle to dislodge the rebels. The Brooklyn Twenty-third and New York Twenty-second are ordered to cross the Susquehanna and take the place of the advancing regiments. The bridge burned by the rebels at Scotland is being reconstructed, and communication with Chambersburg will thus be renewed. The main body of the enemy engaged in the raid appear to be opposite Williamsport, and it is said that a large infantry force is at Shepherdstown, near Antietam, about to cross over, thus following out the programme of September last. Despatches from Harrisburg last night say that the rebels are eight thousand strong at Hagerstown, their force consisting of mounted infantry, artillery and cavalry. They are transporting their stores and ammunition to the north side of the river, which is supposed to indicate a determination on their part to remain and make it a base of operations.

General Milroy.—General Milroy was said to be approaching with four thousand mounted infantry and five thousand riflemen, also in the saddle, and that a battle was imminent to-day. Two hundred and fifty rebel cavalry entered McConnellsburg at dawn yesterday, cutting the telegraph instruments. The communication has since been restored. The rebels moved towards Hancock, Maryland. They burned the canal boats there. They were reinforced by about seven hundred infantry, who attempted to destroy a large culvert, but both parties were driven back by Colonel Gallagher with a strong cavalry force.

Saturday's Conjectures in regard to Lee's Movements.—General Lee, with the main body of his army, is probably lying under the eastern base of the Blue Ridge, watching his opportunity for another descent upon Bull Run.

Had he entertained any design of pushing forward to Harrisburg and Philadelphia, instead of sending a detachment of two or three thousand troopers to Chambersburg to give the alarm, he would have hurried forward the whole column of twenty or thirty thousand men under General Ewell to the Susquehanna, without stopping at any point longer than necessary to rest his troops, from day to day, after crossing the Potomac. A movement of this sort could hardly have been arrested in time to save Harrisburg; but what would have been gained by the enemy with the occupation of that city? Nothing. Lee was playing for a great prize. His demonstrations along the Pennsylvania border had for their main object the division of our Army of the Potomac, and his game with the division of this army was simply to cut it up in detail, and then to march upon Washington. He has left Richmond, as it appears from the testimony of eye-witnesses, with only a handful of troops to guard it; he has taken the risks of losing the rebel capital and of having his own army cut off from its base of supplies and its lines of retreat; in a word, he has risked everything for the bold and daring enterprise of the capture of Washington. And wherefore? Because the capture of Washington, though it would arouse the North en masse, would, in all probability, secure the recognition of the so-called Confederate States as an independent power by England and France, even if Richmond should simultaneously fall into our possession.

We have no evidence of a larger force of the enemy along the borders of Maryland and Pennsylvania than twenty or thirty thousand men. The remainder of Lee's army, a body, we dare say, of at least eighty thousand men, remains to be accounted for. Where is this immense force? Doubtless within striking distance of the army of General Hooker, and fully apprised of all his movements. He has one invaluable safeguard against a surprise in the splendid cavalry corps of General Pleasonton; but still we may say, let General Hooker beware of dividing his forces to circumvent the enemy, or he may become more unfortunately entangled in the meshes of Lee than he was in the wilderness on the south side of the Rappahannock. The country has no desire for another hap-hazard engagement with the enemy, when, by holding the Army of the Potomac well in hand, and bringing the militia reserves of the North to the border front and to the defences of Washington, sure work can be made of this daring rebel army of Virginia.

Skirmish at Aldie.—The skirmish near Aldie between our cavalry and Colonel Fitzhugh Lee's forces, lasted several hours on Wednesday. The rebels were driven back five miles, with considerable loss. We lost Colonel Douty, of the Maine cavalry, killed, and Colonel de Cesnola, of the fourth cavalry, missing. We took seventy-four prisoners, including nine officers. The object of this expedition was to discover the whereabouts of the main force of the enemy. It has succeeded in ascertaining that the army of General Lee were concentrated in large force near that place, bodies of cavalry, infantry and artillery having been advanced to guard the passes of the Blue Ridge. It has been surmised from this reconnoissance, also, that only a small portion of Lee's cavalry were engaged in the late raid into Pennsylvania, and that not more than one-third of his force is in the Shenandoah valley.

New York.—The movement of troops from New York for the protection of the border States is most active. Ten regiments had left for Philadelphia and Harrisburg on Saturday, and three more were under orders to start.

Vicksburg.—Our reports from Vicksburg to Saturday morning are that General Sherman's corps had pushed their approaches up to within twenty yards of one of the bastions of the enemy, and driven them out of their rifle pits. On Friday the rebels cut away the timber in the rear of their lines, and opened on our troops with an eleven-inch shell and two or three siege guns. General Logan silenced their mortar with his thirty-pounder Parrotts and sixty-two pounders. Thirteen of our gunboats now guard the river between Helena and Young's Point. The gunboat Marmora destroyed the town of Eunice on Saturday.

A word to those who returned from Harrisburg.—After the ample and satisfactory explanation by the Governor, in regard to the term of service which they should serve, every man who went to Harrisburg to fight in the emergency, and who has returned without doing so, is, in all honor and principle, bound at once to return and tender his services and take the oath. No man can think the emergency past until Hooker has fought and conquered Lee or the latter has withdrawn his army from their present position. There never was a greater exigency. If we can throw a hundred thousand men, as we easily might, in front of him in Harrisburg and Chambersburg, so as to secure our State from desolation, while Hooker follows up in his rear, Lee might be certainly crushed as between two mill-stones, and the rebellion would be damaged beyond possible recovery. But if we allow Lee to spread a desolating army over our State or march across the Susquehanna, the end of the rebellion may be retarded for years. Confidence may receive a shock, and this city and all its commerce receive an unheard of blow. The friends of every man who has any respect for character and consistency, should urge him by all means, if he has volunteered at home, but seemed to love his home too well when he got to Harrisburg, to return now that all is so plain that it cannot be misunderstood. Some have received aid to go, and all by going at first pledged themselves to their companions one to same.

Affairs on the Potomac.—The reports of Monday from the Potomac do not throw a great deal more light upon the movements of the rebels. A force of cavalry still continues to manœuvre about the borders of the State line, but the last indications were that they meant to re-cross the Potomac. Whether their plans have been defeated by the sudden arming of Pennsylvania and Maryland, or the movements of Hooker's army obliged them to contract their long line of operations, is unknown, but, probably, both have tended to interfere with Lee's last movement, and to make him change his plans. Neither army seems to be in any hurry to precipitate a battle. This delay is more to Hooker's advantage than Lee's, for the raw troops bringing forward to the scene of action, will soon place it out of the power of Lee to avail himself of any of the promised advantages of a victory. They will also enable Hooker speedily to take the offensive. Now that he has Lee this side of the Rappahannock, he ought not permit Lee to go back again.

Grant's Army.—In proof of the report that Grant has been very largely reinforced at Vicksburg, a letter in the St. Louis Republican, from Memphis, says fifty boats would not cover the number which passed that place with troops for him. "An army," he says, "will congregate in the vicinity of Vicksburg in less than five days from now that will astonish the world and cause the rebels to stand aghast." Johnston, it is said, could not attack with a less force than fifty thousand men, and he cannot mass that number in that part of the country. Grant's line of communication and supply on the other side of the Mississippi cannot be disturbed, for he can spare twenty thousand men for a few days to march to Milliken's Bend and dislodge any rebel force which should try to hold that place. Correspondents generally concur that, before the day arrives for celebrating the national anniversary Vicksburg will be in Grant's possession. The reports from Banks at Port Hudson are equally hopeful. He has also been largely reinforced. The rebels report "thirty-seven transports, with troops and supplies, going down the Mississippi river" to him.

ADDRESS

OF THE UNION RELIEF ASSOCIATION OF U. FOR BETHEL CHURCH, WASHINGTON, D. C.

BRETHREN AND SISTERS:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old man and woman to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been tasked almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the exciting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them: and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate brethren that has ever been experienced in the Capital of this once peaceful nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish as much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind-hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation, and, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults or children of both sexes. Bedding or bedclothes, old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

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THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth anniversary, April 10th, 1861. Representatives from Lodges are as follows:—

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From the Christian Instructor, Phila., Nov. 22, 1862.

This edition of the Bible has been for years before the public, and yet it was not the other day that our attention was so drawn to it as to lead to an examination. The text is the commonly received translation of King James, and its only peculiarity is its assistance in the manner of pronunciation. All proper names and many other words are divided into syllables and accented as they ought to be pronounced according to the orthoepy of John Walker contained in his Critical Pronouncing Dictionary. The Bible certainly deserves to be read well, and yet no one can do so without long and careful study.

This work of reading the Scripture correctly cannot be commenced too early, and we would recommend parents to get pronouncing Bibles for their children, so that in reading verse about in the family, the process of training might begin. In Bible classes the pupils should be taught first to read the passage correctly—which but few teachers can do themselves, without some such help as this. Indeed, if many congregations would place a copy of the Pronouncing Bible in the pulpit for their pastors to read from, they would hear no more of such pieces as Phil-lo-gi, and Thess-a-lon-i-ca, or such personages as Eli-am, Ge-ph-i-mah-oth, and Tro-phi-mus. W. W. Young of this city, has Alger's Pronouncing Bible in different sizes and styles of binding and at reasonable prices.

From Rev. Mr. Pierpont, Pastor of the Church in Hollis St., Boston, to the publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families at their domestic devotions; it finds its way into our [illegible], and even intrudes itself into many of our pulpits, producing in the church a *diversity of tongues* that is a proof of any thing but apostolic gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community;—and I am gratified to find that Mr. Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has so far succeeded as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the *Hebrew* names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when he is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority; and so long as there is no higher standard than his, accessible to the great proportion even of well-educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that; and still more, when his pronunciations of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr. Alger's industry, and his well known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the work which you have in hand as could reasonably be expected from any one; and I heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT.

From Rev. J. L. Blake, Rector of St. Matthew's Church, and Proprietor of a Young Ladies' Seminary, in Boston, to the publishers.

I am much pleased in learning that you contemplate an edition of the whole Bible on the plan of the "*Pronouncing Testament.*" If the external arrangement of school books generally would be objectionable, from its tendency to divide the proper exercise of judgment and memory with the young, in acquiring a classical and polite pronunciation of the English language, it cannot be objectionable in regard to the Bible and Testament, which, in schools, are used chiefly, not as class-books, but in connection with devotional exercises, and in families, and by individuals, under circumstances that do not admit of regular instruction to the reader. And, moreover, it is believed that if each of the younger members of a family should be furnished with a Bible on the plan of the Pronouncing Testament and should unite daily, after having been duly instructed in the Key, in reading by verse the chapters preparatory to morning and evening prayers, they would soon acquire an accuracy and elegance of pronunciation not usually witnessed—and, judging from my own experience, I should have no hesitation in saying, that the older members of most families might find a benefit in like manner from the habitual use of such a Bible. The Pronouncing Testament will be a sufficient guarantee to all who have seen it, of Mr. Alger's qualifications for the work in which he is engaged, and them who have seen the neat style of typography, and the good paper and binding of your late publications, will have full confidence, I am well persuaded, that your contemplated edition of the Bible will be throughout what it should be.

Very respectfully yours, J. L. BLAKE.

From Mr. Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs. Lincoln & Edmands:—

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the correct pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan, which you published, that it will be well executed.

Yours, &c. B. A. GOULD.
G. B. EMERSON.
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From Mr. Bailey, Principal of the Franklin English Grammar School, in Nassau St.

Messrs. Lincoln & Edmands:—

Having examined attentively, and with much satisfaction, the *Pronouncing Introduction, Reader and Testament*, I am pleased to learn that you contemplate publishing an edition of the whole Bible on the same plan. Objections have indeed been made, and with reason, to marking school books, generally, with artificial helps to the correct pronunciation of words; but in the family and especially in the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy, and we cannot conceal the fact, if we would, that almost a total disregard to accuracy and system, in this particular prevails, not only in families and common schools but also to too many of our academies and colleges. Believing that the Pronouncing Bible may do much to remedy this evil, and especially to fix a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage in the undertaking.

Respectfully yours, &c., EBENEZER BAILEY.

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the service assigned them, and have great pleasure in expressing to the Association, that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker, and the marks and characters used by Mr. Perry, and other lexicographers for designating the various sounds of the vowels and consonants, to the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words, and that its success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,

THOMAS PAYSON, Chairman.

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," the preceding report was read, and accepted. A true copy.

Attest. JAMES ROBINSON, *Secretary.*

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March 5—ly.

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To the friends of Religious Literature and human progress of the City and County of Philadelphia:

This certifies that Miss Mary Still is a legally authorized agent for the City and County of Philadelphia, Penna., to solicit subscribers and donations for the Christian Recorder of the African Methodist Episcopal Church of America.

We, therefore, take great pleasure in recommending Miss Still to the citizens and friends as a lady every way worthy of such a position, as well as trustworthy, and we do hope, as the enterprise is commendable, that those to whom she may present this writing will not turn her away without either subscribing or contributing to this great cause.

(Signed) ELISHA WEAVER,
Editor & General Book Steward.
No. 619 Pine St., Phila.

GOOD NEWS

To Tailors, Dress-makers, and to those wishing to be such. Also, to owners of sewing machines, store-keepers, and large families, as he can by (by printed directions which each Instructor [illegible]) can learn to cut and fit perfectly, Ladies' Dresses, Boys' and Men's Pants, Vests, Jackets, Sack and Over-coats.

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LINES TO——

Oh! do not claim the picture now
That I have loved so well,
It still retains a dearer charm
Than these poor lips can tell;
I've sat and gazed on it for hours,
And wept, and prayed, and longed,
To clasp once more in mine, the head
Of her I blindly wronged.

But now no more!—it is not well
To break these thoughts to thee,
Which linger still within my soul
In strange consistency
With all my outward words and deeds;
Ah! how the heart may wear
A mask of cold indifference,
When only pain is there.

Here, take it now:—'twas next my heart:
And has been much to me,
More in my utter loneliness
Than it can be to thee.
Now leave my side! I cannot look
With calmness in thine eyes,
Since thou hast robbed my bosom of
Its dearest earthly prize.

But do not deem when thou art gone
I shall be left alone;
The sacred image I have drawn
Shall still be all my own:
And tell her, in some happier world
It may be mine to prove,
The deep repentance of my soul,
And all its wealth of love.

A. E. C.

A DIRGE.

BY THE REV. G. CROLY.

"Earth to earth, and dust to dust!"
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid,
In one silent bed are laid;
Here the vassal and the king
Side by side lie withering;
Here the sword and sceptre rust—
"Earth to earth, and dust to dust!"

Age on age shall roll along
O'er this pale and mighty throng:
Those that wept them, those that weep,
All shall with these sleepers sleep.
Brothers, sisters of the worm,
Summer's sun, or Winter's storm,
Song of peace, or battle's roar,
Ne'er shall break their slumbers more.
Death shall keep his sullen trust—
"Earth to earth, and dust to dust!"

But a day is coming fast,
Earth, thy mightiest and thy last!
It shall come in fear and wonder,
Heralded by trump and thunder;
It shall come in strife and toil;
It shall come in blood and spoil;
It shall come in empires' groans,
Burning temples, trampling thrones:
Then, ambition, rue thy lust!
"Earth to earth, and dust to dust!"

Then shall come the judgment sign—
In the east the King shall shine;
Flashing from heaven's golden gate,
Thousand thousands round his state;
Spirits with the crown and plume:
Tremble, then, thou sullen tomb!
Heaven shall open on our sight,
Earth be turn'd to living light,
Kingdom of the ransom'd just—
"Earth to earth, and dust to dust!"

Then thy mount, Jerusalem,
Shall be gorgeous as a gem;
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel feet be trod—
One great garden of her God!
Till are dried the martyr's tears,
Through a thousand glorious years!
Now in hope of him we trust—
"Earth to earth, and dust to dust!"

PORK AND PIE.

Pork and pie have a great deal to answer for in this country, and we wish most heartily that the old Jewish law regarding the usage of the former could be observed by our people. Few persons have digestive organs of sufficient strength to master this meat, and whether we eat it boiled, roasted, or fried, or more indigestible still, in the shape of sausage-meat, it is almost certain to rebel against us. It is but very seldom that we see this food in our family, but we had the curiosity the other day to ascertain how much fat or grease was contained in two big, doggy-looking sausages, weighing, perhaps, half a pound. The result was that over two table-spoonfuls of clear lard was extracted from these two sausages alone. We have frequently seen men, and women too, eating this sort of diet, and have heard them complain "it did not eat very well." We should think not. A table-spoonful of lard between the sensitive coats of the stomach is not apt to induce the most delightful sensations, and those persons who persist in using pork in any shape, would find themselves much better off without it. Down with the sausage! Let us have no more of it; it has created enough distress already, and we hope it will disappear from our tables entirely. We are borne out in our dislike of pork by medical testimony of high character. Repeatedly have physicians declared that it was unwholesome, and so on; but still the people cannot relinquish the forbidden food. We are "down" on pie, too; not, however, to so great a degree as we condemn pork. Pies, made in the proper manner, are not necessarily unwholesome, but in the hands of ordinary cooks they are tremendous weapons of offence. The unwholesomeness of pies arises mainly from the quantity of butter (shortening) employed in the pastry. Fruit baked between two crusts is not unhealthy, but the crust itself is, and lies heavily on the stomach. The butter turns sour, gives flatulence, and creates distress generally in persons of ordinary digestive force. In the country, everybody eats pie; at morning, noon, and night, there is a deluge of pie, which old and young eagerly attack. The little children cry for it, the old ones demand it; and we heard with horror, on one occasion, a woman say she had baked seventeen pies for the week. "How many are there in your family?" we asked. "Two," she said. Comment is superfluous. Here are two persons who eat seventeen pies in a week, quite as a matter of course. They were always sighing and complaining; the husband was downcast and unhappy, and always taking "tonics," and they were at a loss to imagine why life seemed so common place and dull. We ventured to suggest that the seventeen pies had some responsibility in the matter, but were met with scorn and derision. This is not a solitary case; we might cite many others, and if the reader lives in the country, his observation will bear us out in our statement. Pie is a good thing in its way, but it is not a household god, and to live on it mainly is to be dyspeptic and full of all manner of minor troubles. The man who introduced pie and pork as articles of diet has a great deal to answer for; and consumers of such edibles have usually a heavy doctor's bill to settle annually.—*Scientific American.*

THE SNOWS AND SEAS OF MARS.

Mars has lately presented a favorable opportunity for the examination of its surface. The constitution of this planet more nearly approaches that of the earth than any other in the system. Snow can be detected at both poles, the white circle increasing in winter and decreasing in summer. It has been found that the centre of this region of snow does not coincide exactly with the poles of the planet. And in this respect it is like the earth, whose greatest cold is not exactly at the pole. A greenish belt with deep bays and inlets near the equator, which is suspected to be a sea, has recently been detected. The termination of the snowy region is very sharp and abrupt, giving the idea of a lofty cliff. A reddish island in the above sea has also been detected. The probability of Mars being inhabited is greater than that of any other planet. Its density is very nearly that of the earth. The heat and light of the sun would only be half of that enjoyed on our globe, but then this may be compensated by an atmosphere which may form a warmer wrapping than ours and by a more sensitive eye. A great part of the surface of the globe is covered with snow for half of the year; the people in Mars would not be worse off than we are in Canada, and life is tolerable here. People emigrating from this planet to Mars would find that they were only half as heavy as they are here, which some would not regard as a disadvantage.—*Leitch.*

CELLARS TO BE CLEANED THIS SEASON.

The effluvia arising from decaying vegetable matter, though less offensive than that from animal matter, is more injurious. Slaughter-houses, for illustration, are excessively unpleasant, but do not produce disease to the extent that might be expected. It is exactly the reverse with decaying vegetable matter. A cellar abounding in it may not be specially offensive, but it emits poisonous exhalations the more dangerous because unnoticed. They are like "the pestilence that walketh in darkness;" are hardly manifest to the senses; strike when unseen, unfelt, unsuspected, but often fatally. Many a fever that has carried off its victim in Summer or Autumn, and sometimes more than one in the same house, came from an ill-ventilated and badly-kept cellar in Spring or early Summer.

The cellar windows should always be removed as soon as freezing weather is past.

THE YEAR OF NINES.

An ingenious arithmetician has made the following calculations, in virtue of which he proposes to call the year 1863 the year of nines: "Add the first two figures of the year, 1 and 8, and you have the total 9; the last two figures, 6 and 3, give the same result. Place the last two figures, 1, 8, under 6, 3, and add, when you will have 81, which two figures united give 9. Subtract, on the other hand, 18 from 63, there remain 45, the union of which make 9. Divide 63 by 18, the quotient is 3, and the remainder 9. Multiply the four figures, 1, 8, 6, 3, one by the other, and the result is 144, which numbers together make 9. Add the figures, 1, 8, 6, 3, together, when you will get 18, which figures together give 9. Divide 1863 by 9, the quotient is 207, which three figures equal 9."

A CURIOUS DOG RACE.—An odd idea comes imported to us from Verona—namely, a race of fifty dogs, which took place before all the aristocracy of the place. The servant held the dogs tightly, and the masters walked ahead to the winning-post, calling to the impatient dogs to follow. The one that showed most affection—that is, was most desirous and most capable of being first—won. This proved to be a little dog belonging to Count Stadion. To tempt their fidelity, sausages, meat, sugar, milk, &c., were placed along the course; but it is due to dog nature to say, that but two or three were tempted to indulge in sausage instead of master.

Two gentlemen of high birth, the one a Spaniard and the other a German, having rendered Maximilian II. many services, they each, for a recompense, demanded his daughter Helena in marriage. The prince, who entertained equal respect for them both, could not give either the preference; and, after much delay, told them that from claims they both had to his attention and regard he could not give his assent for either of them to marry his daughter, and they must decide it by their own prowess and address; but as he did not wish to risk the loss of either, or both, by suffering them to fight with offensive weapons, he had ordered a large bag to be brought, and he who was successful enough to put his rival into it should obtain his daughter. This strange combat between two gentlemen was in the presence of the whole imperial court, and lasted half an hour. At length the Spaniard yielded to the German, and Andre Ehord, Baron of Tathord, who when he had got him in the bag, took him on his back and placed him at the Emperor's feet, on the following day married the beautiful Helena.

Lessing, the celebrated German poet, was remarkable for absence of mind, of which the following is an instance. Having missed money at different times without being able to discover who took it, he determined to put the honesty of his servant to the test, and accordingly left a handful of gold on the table. On telling a friend of this ingenious test the remark was made, "Of course you counted it." The poet looked embarrassed, "Counted it! why no—I *forgot that.*"

THE BURIAL OF MOSES.

"And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day."—Deut. xxxiv. 6.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.
And no man dug that sepulchre,
And no man saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth.
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on the ocean's cheek
Grows into the great sun.

Noiselessly as the spring time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So, without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance the bald old eagle,
On gray Bethpeor's height,
Out of his rocky eyrie,
Looked on the wondrous sight;
Perchance the lion, stalking,
Still shuns that hallowed spot:
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drums,
Follow the funeral car.
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute-gun.

Amid the noblest of the land,
Men lay the sage to rest,
And give the bard an honor'd place,
With costly marble drest.
In the great minster transept,
Where lights like glory fall,
And the sweet choir sings, and the organ rings
Along the emblazoned wall.

This was the bravest warrior
That ever buckled sword;
This, the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen
On the deathless page truths half so sage
As he wrote down for men.

And had he not high honor?
The hill-side for his pall,
To lie in state while angels wait,
With stars for tapers tall;
And the dark rock pines, like tossing plumes,
Over his bier to wave,
And God's own hand in that lonely land,
To lay him in the grave.

In that deep grave without a name,
Whence his uncoffin'd clay
Shall break again, most wondrous thought,
Before the judgment day;
And stand, with glory wrapped around,
On the hills he never trod,
And speak of the strife that won our life,
With the Incarnate Son of God.

O lonely tomb, in Moab's land,
O dark Bethpeor's hill,
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace—
Ways that we cannot tell,
He hides them deep, like the secret sleep
Of him he loved so well.

Family Circle.

THE ROBIN'S CHARTER.

A fine old cock-robin sat up in a tree,
His song was as sweet as a bird's song could be,
His back like brown velvet, his breast red and round,
A prettier robin could nowhere be found.

This robin had got a most beautiful wife,
He loved her a thousand times more than his life;
And in the beech hedge, in the warmest of nests,
Lived the pair, and their pretty young brood of red-breasts.

Master Dicky, the oldest, was like his papa;
Miss Chirpy was named from her pretty mamma;
And Hobby and Lobby were dear little souls,
Although they were nearly as blind as two moles.

The rectory garden was now very old;
Beech hedges shut off both the wind and the cold;
And round the whole garden a stone wall so high,
It almost appeared to reach up to the sky.

For many long years had these noble redbreasts
In the snug beech hedges built many nice nests;
Indeed at one time they had tried a small yew;
But they found it was rather exposed to the view.

'Twas a bright lovely day in the sweet month of June,
When Bob, the old redbreast, began his fine tune;
And Hobby and Lobby, and Chirpy and Dick,
Were to take their first flight to the nearest hayrick.

Though flattered and frightened, they all safe and sound
Found themselves on the rick without touching the ground;
But the little ones screamed in despair and dismay,
When they saw a tall man with a rake pass that way.

"Ah, me!" said young Dicky, "our fate is now clear."
"Mamma," said Miss Chirpy, "my heart bursts with fear!"
While Hobby and Lobby had squatted so flat,
They each much resembled a very young bat.

Their father cried, "Hush!" as he shook his brown head,
"My children, you know not what wise men have said—
That good actions live when the doers are dust,
And sweet the remembrance of those who are just.

"And so, as it happened in days long ago,
Two babes were compelled from their own home to go,
My tale must be brief of these darlings so good;
They died, and we buried them deep in the wood.

"The thoughts of these children my tender heart grieve;
I helped my dear parents to gather up leaves;
We laid them quite softly on each little pet;
'Twas a sight that no robin could ever forget.

"Since then all good robins are cherished with care,
And are privileged birds above all in the air;
Should we fly to the window of cot, house, or hall,
We're cheerfully welcomed, and fed as them all."

This story so touching, in many more words,
Is oft told to children to make them love birds;
And robins are welcomed by all who are good,
For the sake of the poor little "Babes in the Wood."

THE DISH OF BLACKBERRIES.

One morning Mrs. Rand took her little boy and girl with her to spend the day at a friend's house. As they walked along she told them to remember that they were not to touch any of the books or ornaments they would see in the parlors. They both promised her that they would not. Mrs. Rand felt pretty sure that her little girl would keep her promise, for Bella was a good child who almost always did as she was told. But her brother was fond of having his own way, and he often had to be punished for meddling with things that he had been told not to touch.

Mrs. Allen's parlors were very beautifully furnished, and there were so many pretty things about, that Bella and Richard were kept quite busy in admiring them, while their mamma was waiting for her friend. But what Richard looked at most was a fine dish of blackberries which stood on the table.

"Why, mamma," he said, "I didn't know it was blackberrying-time. I never see any when I go with you to market."

His mother did not answer him, for just then Mrs. Allen came into the room, and presently the children were told that they might go play in the garden. Richard did not care about playing, for he could think of nothing but the blackberries; they were so large and black, every one of them was fully ripe. The little boy thought he would *give anything* if he *only* could have some of those fine berries.

After dinner he found his way into the parlor again. There was no one there, and he could look at the berries as long as he wished. Then he began to handle them, thus breaking the promise he had made to his mother. He thought they felt very hard. "But they must be ripe," he said to himself, "for they are so black. Ah, they must be sweet, too, and so full of juice. I wish I had some. I don't think Mrs. Allen would miss *just one*, the dish is so full."

Just see, my dear little children, how easy it is to be led into sin. If Richard had been determined to obey his mother he would have stayed out of the parlor, and played happily with Bella. But instead of that he put himself in the way of temptation, by thinking about the fruit, and returning to the parlor, to have another look at it; and now he was disobeying his mother by touching the berries, and he was coveting what belonged to another. Thus you see he had already broken two of the commandments of God; and Satan, who had tempted him thus far, was now tempting him to break another commandment by stealing *just one* of the berries. So it is that whenever we begin to do wrong we are sure to be led on, step by step, to the commission of some sin which at first we did not think we ever could commit.

Well, Richard stood looking at and coveting the berries, as I have told you, when suddenly he heard his mother and Mrs. Allen speaking out in the hall. He did not wish to be found in the parlor, so he *snatched up three of the berries* and darted off as quickly as he could. There, the theft was committed! The good angel who had been whispering to this little boy a warning against the temptation, covered his face with his snowy wings, and wept over Richard's sin. And the bad angel to whose voice the naughty child had listened, flapped his ugly black wings joyfully and cried out, "Richard is a thief, but he I have a claim on him now, and see if I don't make him do worse things by-and-by."

Richard heard his mamma calling him so he put the berries into his mouth, intending to swallow them before he would go to her, but lo! his teeth stuck fast in the berries, and he was still trying to pull the fruit out of his mouth when Mrs. Rand saw him. The berries were only made of wax, and there stood the naughty boy, his teeth full of black wax, and his mamma and her friend had full proof of his theft. He was so much ashamed he could not lift his head; but think how his poor mother must have felt when she found that her little boy was so naughty. It was a long time before she would take him with her when she went visiting again, for she could no longer trust him.—*C. Herald.*

MARTIN LUTHER'S EPITAPH ON HIS DAUGHTER MAGDALEN

I, Luther's daughter Magdalen,
Here slumber with the blest;
Upon this bed I lay my head,
And take my quiet rest.

I was a child of death on earth,
In sin my life was given;
But on the tree Christ died *for me*,
And now I live in heaven.

SELF.—"Self is the great seducer,—greater than the serpent which seduced Eve. It is in forgetfulness of self, that peace consists. Wherever self enters it throws the heart into convulsions, and there is no good antidote for this subtle poison. Happy the man who surrenders himself to God, without reserve, without regret, without even reflecting that he *is* surrendering himself!"

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The new process of bread-making, patented by Perry & Fitzgerald, removes all the obstacles which have hitherto rendered it impossible to manufacture perfectly pure, sweet, and nutritious bread. The entire process is performed by mechanical means, and is eminently cleanly.

The process consists in mixing the flour in a closed vessel, and the application of pure carbonic gas under pressure, by which the dough comes to made thoroughly light and ready to be discharged into pans, for baking, in the brief space of *fifteen or twenty minutes*. The "charge" is usually 200 pounds, and each machine completes the operation, in all its details, from the putting in of the flour to the discharging of the dough, in from twenty-five to forty minutes.

The invention of Perry & Fitzgerald effects a revolution in the preparation of bread, by establishing a system of wholesale manufacture not subject to the vicissitudes and evils of fermentation, but exact and certain in its results. [illegible] By the substitution of mechanical for manual labor, skill in the superior nature of the article produced, it promises large profits upon the capital employed. It [illegible] employment of capital, as well as the protection afforded by the patent, gives adequate security against competition. [illegible] of the evils of a monopoly, because it leaves the consumer at all times in possession of the former means of supply, to be resorted to, should the monopoly become prejudicial.

The application of pure carbonic acid gas, under pressure, to a mechanically kneaded dough-mass, as in the invention of Perry & Fitzgerald, did not occur to Dr. Ure; though he seems to have had a clear foreshadowing of the importance of the artificial use of the gas, since he states, hypothetically, that "if water, highly impregnated with carbonic acid gas, be used for kneading the dough, the resulting bread will be somewhat spongy. Could a light article," he continues, "be produced in this way, then, as the sugar would remain undecomposed, the bread would be so much the sweeter and more nourishing."

What, to Dr. Ure, was evidently a clearly comprehended chemical truth, has been practically developed by the brilliant invention of Perry & Fitzgerald. Posterity will hold their names in grateful remembrance, as among the most eminent benefactors of mankind.

ITS SUPERIORITY.—The superiority of unfermented bread is by no means new. Dr. Cullen, who wrote more than seventy years ago, says:—

"In Scotland, nine tenths of the lower class of people, and that in the greater part of the whole, live upon unfermented bread, and unfermented farinacea in other forms; and there are not anywhere healthy people anywhere to be found. In the course of fifty years, that I have practiced among them, I have had occasion to know this, and have hardly met with a disease, of any consequence, that we could impute to the use of unfermented farinacea."

At a later period, Professor Thompson, of Glasgow, in his work on the "Food of Animals," after alluding to the facts referred to above by Dr. Cullen, and other kindred facts, observes:—

"Such, then, being sufficient evidence in favor of the wholesomeness of unfermented bread, it becomes important to discover in what respects it differs from fermented bread. The result gained by this process (fermentation) may be considered to be merely the expansion of the particles of which the loaf is composed, so as to render the mass more readily divisible by the preparatory organs of digestion. But, as this object is gained at a SACRIFICE OF THE INTEGRITY OF THE FLOUR, it becomes a matter of interest to ascertain the amount of the loss sustained in the process."

The result of Professor Thompson's experiments showed a difference in favor of unfermented bread of nearly seven per cent. over that made by the ordinary process. In other words, there was a loss of over seven pounds in 100 of the nutritive properties of the flour which, by the process of fermentation, was driven into the air and lost.

We come now to a more particular consideration of the superiority of the Bread made without fermentation, as the use of chemical agents, over the Bread made by those processes. Although, from what has already been said, this superiority appears in most vivid contrast, yet the public will be better satisfied to have its points stated specifically; for it only needs that the advantages secured by this method be clearly understood in order to its universal introduction to the manufacture of Bread.

I. ITS CLEANLINESS.—Instead of the dough being mixed by the naked hands or *feet* the bread, from the wetting of the flour to the completion of the baking, is not, and *cannot* be, touched by any one. "One desideratum attained in its manufacture," says Dr. Willard Parker, "is its absolute cleanliness." Says Dr. Waterbury: "The process is not only purely scientific, but preeminently cleanly."

II. ITS PRESERVATION OF ALL THE NUTRITIVE PRINCIPLES OF THE FLOUR.—As the raising of the dough is by the mechanical introduction of pure carbonic acid gas, under pressure, in a closed vessel or receiver, it takes a perfect vesicular or spongy texture. All the constituents of the flour remain wholly unchanged, while the process of raising by fermentation inevitably sacrifices some of them, as has been already shown.

III. ITS UNIFORM CHARACTER.—Bread made by the New Process is uniformly light, sweet, and nutritious. The conditions being simple, and not liable to variation, no failure can occur in always producing bread of the same quality. It retains its moisture much longer than fermented bread and may be eaten warm with impunity. The process also insures a perfect freedom from all acidity, even to the leaven crust. (London Times.)—

"The objectionable consequences of fermentation being avoided, the constituents of the flour are left both unchanged and uncontaminated, the resulting loaf being absolutely pure."

IV. ITS WHOLESOMENESS.—Being free from the deleterious substances which are the product of fermentation, or chemical reactions, by the old modes, the bread made by the New Process is easy of digestion, and agrees with the most delicate stomach. "To Dyspeptics," says Dr. Cox, (late of the N. Y. Medical College,) "it will be invaluable, as they will be able to eat it when the fermented manufactured bread has been found to have signally failed as an article of diet." Says the London Medical Times and Gazette—

"Since the introduction of the new unfermented bread, there have already been received from members of the medical profession, who have recommended it in their practice, as well as from non-professional sources, accounts of the really astonishing results that have followed its use in cases of deranged digestion and assimilation. Many persons have reported their recovery to health, after years of suffering and misery, by the simple use of the bread as a diet. Many cases have also been reported by medical men of position, in which certain distressing forms of dyspepsia which had remained intractable under every kind of treatment, have yielded as if by magic, almost immediately after adopting the use of the unfermented bread.

"The beneficial effects of the new bread are attributable to two causes. The one to the absence of the prejudicial matters imparted to ordinary bread by the process of fermentation; and the other to the presence in the bread, unchanged, of those elements which are the essential agents of digestion and assimilation."

The most eminent members of the medical profession, both in Great Britain and in the United States, not only speak in the highest terms of the ease with which it is digested and of its rich, nourishing qualities, but especially of its peculiar palatableness and wonderful keeping properties. The absence of acidity and other strong flavors, which, in a greater or less degree, are characteristic of fermented bread renders the new bread peculiarly delicate to the taste.

V. ITS ECONOMY AND RAPIDITY.—By the use of mechanical means, instead of manual labor, a barrel of flour is converted into baked loaves in less than one hour; whereas, by the ordinary process, from 8 to 10 hours are occupied in the formation of the "sponge," and a further time in kneading, raising, and baking the dough.

"The cleanliness of the manufacture of bread," says a correspondent of the *Journal of the Society of Arts*, "renders it an article peculiarly suitable to be prepared and supplied by a public company. And since the new process removes all the vicissitudes of manufacture, and the expense of the machinery places competition impossible, the supply of bread is placed at once in the same category with gas, water, or other articles of prime necessity."

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These pretensions to Medical Science, although supported by arrogance, pride, dignity, and honorable titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge at no distant period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

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3d. COSTIVENESS AND LOSS OF APPETITE.—These symptoms are the effects of the unnatural condition of food in the stomach, and the want of pure bile and gastric juice. The stomach is often painfully distended by wind; the appetite is sometimes voracious.

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5th. DIARRHŒA.—After being at first costive, the sufferer is afflicted with diarrhœa, which is owing to a diseased condition of the bowels, produced by the undigested food, which is evacuated in the same condition as when eaten, and, of course, gives no strength to the system.

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